

THE QUR'AN AND THE EARTH: Qur'anic Reception Among Pesantren Reside

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THE QUR'AN AND THE EARTH: Qur'anic Reception Among Pesantren Residents toward Environmental Conservation

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Abstract: Interactions with the Quran have led to a variety of interpretations. Some individuals approach the Quran from a theological standpoint, evaluating the accuracy of their understanding using established methods. In contrast, others take a more humanistic approach, incorporating Quranic teachings into daily life without being constrained by rigid methodologies. This study aims to investigate how residents of Pondok Pesantren Biharul Ulum Agroecology (PPBUA) in Cisarua, Bogor, receive and apply Quranic teachings in the context of environmental conservation. Using a qualitative-ethnographic approach, data were gathered through observation, interviews, and documentation. Grounded in reception theory, the findings reveal that PPBUA's environmental initiatives effectively combine Quranic principles with local wisdom, motivating both the community and students (*santri*) to view conservation as a form of worship. Through initiatives such as reforestation and organic farming, PPBUA fosters sustainability. By merging Quranic values with traditional practices, the institution offers a comprehensive approach that integrates spiritual, social, and ecological dimensions to create lasting solutions.

Keywords: Eco-theology, environmental conservation, holistic approach, local wisdom, pesantren resident, Quranic reception, Quranic values, reforestation.

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Introduction

THE INTERACTION of the community with the Qur'an has led to various receptions of the Qur'an. Reception in this context refers to the reality of the Qur'an as a text that embodies God's actions in relation to social realities. The holy book is not merely a text to be read, but rather something that lives within the community that

believes in and obeys it.¹ Although the text of the Qur'an has remained unchanged for centuries, the methods of reading, interpreting, and applying its moral teachings have varied.² This is due to the different purposes and interests of its readers. According to Iser, the meaning of a text is related to the historical context of its reader, and a text can only have meaning after it is read. Therefore, it is not surprising that the reception (acceptance) of the Qur'an varies.³

The reception of the Qur'an is carried out through two approaches: transmission reception and transformation reception. Transmission and reception refer to the process of passing on the understanding of the Qur'an from one generation to the next directly, with little or no substantial change in its teachings and understanding. Meanwhile, transformation reception emphasizes a more flexible and contextual understanding, involving changes or adjustments to the meaning of verses to make them relevant to contemporary conditions. Researchers have demonstrated the diverse range of Qur'anic receptions across different countries. For example, Abû Zayd researched the reception of Egyptian Muslim society regarding the *basmalah* in Surah Al-Fâtihah, which influenced their everyday language, as it was believed to have magical power.⁴ Farid Esack found the same phenomenon in South Africa.⁵ Rafiq's research explains the reception of the Banjar Muslim community in Indonesia, from memorization to its reading in traditions such as pregnancy, *tasmiyah*, and burial.⁶ A

¹Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021): 469–84, <https://doi.org/10.14421/jqh.2021.2202-10>.

²Ahmad Anas, "Yusuf Al-Qardhawi's Hermeneutics: An Alternative Moderate Reading of Qur'an," *An-Nur International Journal of The Quran & Hadith* 2, no. 2 (2024): 34–44, <https://doi.org/10.62032/aijqh.v2i2.49>.

³Anu Arora, *A Study On Wolfgang Iser: The Act of Reading And Artistic Response By Readers*, 4, no. 2 (2017).

⁴Michal Moch, "Critique of Nash in Contemporary Qur'anic Hermeneutics Using the Example of Naṣr Ḥāmid Abū Zayd's Works," *Religions* 13, no. 2 (2022): 187, <https://doi.org/10.3390/rel13020187>.

⁵Esack Maulana Farid, "Contemporary Religious Thought in South Africa and The Emergence of Quranic Hermeneutic Nation.," 2, vol. 2 (1991): 207-209.

⁶Ahmad Rafiq, *The Reception of the Qur'an in Indonesia*. PhD Diss., (Temple

similar explanation is found in Ware's research in West Africa, where the community believes that the Qur'an is not merely a book to be read, but possesses spiritual power; some practitioners even drink water from wooden boards inscribed with Qur'anic verses.⁷

The reception of the Qur'an also applies among the community and *santri* (students studying in Islamic boarding schools) at Pondok Pesantren Biharul Ulum Agroekologi (PPBUA) in the Cisarua area of Bogor. They not only receive the Qur'an in the form of reading texts, memorization, and interpretation, but they have also turned its light into efforts to preserve the environment. They learn from the *kiai* (spiritual guide at the pesantren) through Qur'anic readings that are directly applied for agricultural revitalization and greening. This research focuses on investigating the efforts of PPBUA residents and *santri* in preserving the environment, inspired by the light of Qur'anic verses.

This research is important because Islamic boarding schools in Indonesia generally receive the Qur'an through a transmissive approach. The Qur'an is read, memorized, and written. Meanwhile, PPBUA, which is involved in agriculture and conservation, has strongly dialogued the Qur'an with local cultural wisdom, particularly the wisdom of *leuweung* (forest) that must be preserved. However, the environmental reality in Cisarua has been damaged due to exploitation from gold mining activities.⁸ The dialogue between the Qur'an and local culture becomes interesting when considering the reception mapping of the Qur'an

University, 2004).

⁷Rudolf T Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge and History in West Africa* (The University of North Carolina Press, 2014).

⁸Darlina Kartika Rini et al., "Pendidikan Islam pada Pesantren Pertanian untuk Membangun Ekosofi (Ekologi Filosofi) Bagi Penyelamatan Lingkungan," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 03 (2022): 559, <https://doi.org/10.30868/ei.v11i03.2779>. See also Siti Aliyuna Pratisti, "The Ethical Relationships of People and Place: Theoretical Analysis on Muslim Communities Environmental Responsibility," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (2024): 1, <https://doi.org/10.30821/miqot.v48i1.1200>.

by Rafiq, which includes exegesis reception, aesthetic reception, and cultural reception.⁹

Based on this background, this study aims to: (1) analyze the community and santri of PPBUA in preserving the environment through the reception of the Qur'an, both in its transmission and transformation forms, and (2) explore the application of the Qur'an in agricultural revitalization and greening through a dialogue between the Qur'an and local culture to support environmental preservation in Cisarua, Bogor.

This research employed a qualitative, naturalistic, and interpretive approach to investigate the attitudes, behaviors, and motivations of the PPBUA community regarding the Qur'an and environmental conservation. The aim was to systematically interpret issues from the perspectives of individuals within the community, potentially leading to the development of new concepts or theories.¹⁰ Realistic ethnography was employed to present the research objectively through third-person narration, participant observation, and community perspectives, with the ethnographer serving as an unbiased reporter.¹¹

Data collection methods included observation, in-depth interviews, and documentation. Observations were made while actively participating in the community, ensuring a professional balance. In-depth interviews were audio-recorded and transcribed,

⁹The exegesis reception refers to the deep interpretation or explanation of the Quranic text, where understanding the meaning of its verses requires reference to *tafsir* and socio-cultural contexts. The aesthetic reception refers to the acceptance of the Qur'an that emphasizes beauty and art, such as in recitation (*tilawah*) and calligraphy, which contain artistic values. Meanwhile, the cultural reception refers to the acceptance of the Qur'an influenced by local culture, where the teachings of the Qur'an are integrated into social life, customs, and local traditions. Ahmad rafiq, "Living Qur'an: Its Texts and Practices in the Functions of the Scripture.," *Jurnal Studi Ilmu-Ilmu al-Qur'an Dan Hadis* 22, no. 2 (2021): 469–84, <https://doi.org/10.14421/qh.2021.2202-10>. See also Muhammad Iqbal et al., "Presuppositions and Levels of Understanding in Scientific Exegesis: Insights from Indonesian Quranic Scholars," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 2 (2024): 246–61, <https://doi.org/10.30821/miqot.v48i2.1262>.

¹⁰Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects.," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.

¹¹James P. Spradley, *The Ethnographic Interview* (Waveland Press, 2016).

involving boarding school residents, religious and community leaders, and the head of the Environmental Conservation Movement in Cisarua. Documentation focused on the daily activities of the boarding school, including agendas, materials, and locations.¹²

Ethnographic thematic analysis was used to describe the cultural influences on the social behaviors of PPBUA residents. Data were analyzed through an interactive model with three stages: data reduction, display, and conclusion drawing. The final stage involved generalization and conceptualization. Triangulation was employed to ensure the validity of conclusions, providing a comprehensive and in-depth understanding of the research topic.

Pesantren and Ecological Crisis

PPBUA is located in Cisarua Village, Nanggung, Bogor Regency. Nanggung subdistrict is surrounded by plantations, rice fields, and mountain slopes, which are bordered by large rivers. Cisarua Village borders Curug Bitung Village, Malasari Village, and Bantar Karet Village. PPBUA is located within the TNHS, the headwaters of the Cisadane River watershed. A mix of forests, fields, plantations, settlements, and vacant land characterizes the TNHS area, in terms of topography. Geographically, this area represents the lowland rainforest ecosystem type, as well as submontane and montane forests, on the island of Java.¹³

The people of Cisarua Village reside on land that was once a plantation owned by PT. Havindo since the 1950s. The HSNP is a vital area that serves as a water catchment area for the regions of West Java, Jakarta, and Banten. PPBUA, located within the TNHS, is rich in valuable mineral resources, including gold, bentonite, and others. Within the TNHS, 11 indigenous communities have lived there for hundreds of years and 35 groups of traditional

¹²Atkinson Paul and Hammersley Martyn, *Ethnography: Principles in Practice* (Routledge, 2007).

¹³Kiai Atim, July 12, 2022; Resti Kharisma et al., "Ecological Footprint and Biocapacity Analysis of Upper Cisadane Watershed," *Jurnal Pengelolaan Sumberdaya Alam Dan Lingkungan (Journal of Natural Resources and Environmental Management)* 12, no. 2 (2022): 197–209, <https://doi.org/10.29244/jpsl.12.2.197-209>.

communities known as the Masyarakat Kasepuhan Banten Kidul reside in the area. The majority of the people in Cisarua Village work as daily laborers and tenant farmers. Subsequently, they switched professions to become gold miners, drawn by the highly profitable nature of the work. This profession has lasted for over 30 years, resulting in a lost generation of peasants. Gold mining activities are scattered throughout the Nanggung District and are conducted both legally and illegally. PT Antam Tbk. as the concession holder manages legal gold mining activities. Meanwhile, unlicensed local residents known as *gurandil* or PETI carry illegal gold mining.

Long-term gold mining activities have led to an imbalance of natural resources, resulting in crises that range from ecological to social, as well as the complexity of environmental conflicts. The community as gold miners has undergone a shift in social values, such as the *guyub* tradition, which has been replaced by individualistic attitudes, often leading to social conflict. It is like the conflict between the miners and the community, as well as between the miners and the pesantren authorities. They also fail to respect their children's education.

Typically, their children are encouraged to assist with their parents' mining work instead of pursuing further education. Another impact is an ecological crisis caused by the direct discharge of mining waste into the Cikaniki River and small rivers surrounding the mining area, including those that flow through the surrounding farmland. Mining waste contains toxic heavy metals, such as mercury (Hg), cyanide (CN), cadmium (Cd), and arsenic (As), which are highly toxic.

The socio-ecological reality has prompted religious and community leaders to respond, including by establishing the PPBUA Islamic boarding school in the northern part of Halimun. Established on September 30, 2014, PPBUA aims to facilitate and educate the community about agrarian and ecological reform, enabling the community to be sovereign and empowered. PPBUA emphasizes that the wealth and local wisdom deeply rooted among the people of Cisarua Village need to be developed and taught to the younger generation, including spatial planning that regulates the functions of areas allocated for ecological balance

and natural resource conservation. PPBUA positions itself as an agroecology-based Islamic boarding school that synergizes agricultural activities and the maintenance of ecosystem sustainability.

Atim Haetami, a civil society and farmers' group activist since the 1990s and also the founder of the Aliansi Masyarakat Nanggung Transformatif (Amanat), founded PPBUA. Edy Samsi, an environmental activist, an agricultural expert, and an environmental mentor at PPBUA, accompanied Atim. Both figures emphasize the understanding of sustainable agriculture that prioritizes ecological principles, thereby preserving ecosystems. This idea and environmental movement align with PPBUA's vision, creating an educational institution for students and the entire community as a center for *tafaqquh fiddin*, *akhlak karimah*, and preserving *khaira ummat*. This vision is realized in the mission: (1) to organize holistic and comprehensive Islamic education, (2) to create and develop independent thinking and the application of knowledge in all dimensions while maintaining local wisdom, (3) to realize a community-based educational institution with the spirit of cooperation and learning together.¹⁴

PPBUA is not focused on the development of religious scholarship but rather as a social institution that responds to community problems, including environmental awareness.¹⁵ This vision implicitly introduces and educates the community about agrarian and ecological reform, as well as environmental issues. PPBUA collaborates with the Cisarua community to empower and strengthen the community through a greening movement based on local cultural values. Conceptually, PPBUA establishes a paradigm of environmental conservation internalized through learning activities about traditional and cultural values, as well as local wisdom, within the framework of agricultural actualization. PPBUA implicitly aims to establish a strong human resource base within rural communities. According to Brown et al., education is a key factor in improving the welfare of rural communities

¹⁴Kiai Atim, interview, July 12, 2022.

¹⁵Kiai Atim, interview, July 12, 2022.

through quality education.¹⁶ Rosset et al. affirm that social change in rural areas can be done through education and social movements.¹⁷ PPBUA has indirectly proclaimed a green movement with the slogan "Go Green" in support of environmental conservation.

PPBUA adheres to five basic prescriptions for saving the environment: (1) reference, beliefs from sacred texts and beliefs held by humans, (2) respect for all living things, (3) restrain for thrift, (4) redistribution, the ability to share, and (5) responsibility, a responsible attitude in caring for the environment. This is supported by the strength of local wisdom, based on the concept of *leuweung*, which includes: *leuweung titipan* (protected forest), *leuweung tutupan* (reserve forest), and *leuweung garapan* (managed forest). The role of the *kiai* is crucial as a reference for PPBUA residents in environmental conservation. The *kiai*, as a decision-maker, is a figure that has extensive knowledge and insight into the articulation of the pesantren within its development paradigm. The *kiai* can read the holy book, understand it well, and thus becomes a reference in the life of the community, the residents of the pesantren.¹⁸

The Reception of the Qur'an at PPBUA

The reception of the Qur'an is a common tradition in pesantren (Islamic boarding schools) in Indonesia, where students (*santri*) seek religious knowledge. Based on observations, at least five types of reception have developed at PPBUA. The first is the reception of the Qur'an through regular recitation. This reception is scheduled and carried out collectively by all the *santri* under the guidance of the *kiai* (the religious leader who mentors the *santri*).

¹⁶Michelle S Brown and Beate Baltes, "The Relationship Between Social Change Involvement and Education," *Journal of Social Change* 9, no. 1 (2017), <https://doi.org/10.5590/josc.2017.09.1.13>.

¹⁷Peter M Rosset and Maria Elena Martínez-Torres, "Rural Social Movements and Agroecology: Context, Theory, and Process," *Ecology and Society* 17, no. 3 (2012): 17.

¹⁸See and compare with research results of Pipinis Elias and Radoglou Kalliopi, "Using Biodiversity Indices Effectively: Considerations for Forest Management," *Ecologies* 4, no. 1 (2024): 42–51.

Typically, this recitation occurs during the study of Qur'anic exegesis (*tafsir*). In contrast, there is also an individual reception of the Qur'an, where *santri* take the initiative to read the Qur'an, usually before the dawn prayer. The regular reception of the Qur'an at PPBUA is based on the *kiai*'s perspective and the pesantren's regulations, which aim to bring the Qur'an to life in various situations.

According to the *kiai*, the Qur'an is the book of reading, which requires continuous recitation. This continuous recitation is interpreted by the *kiai* as a range of activities, from merely reading the text to practicing it in all aspects of life.¹⁹ In this context, the *kiai* elaborates on a hadith narrated by Ibn' Abbâs, which states, "Among the deeds beloved by Allah is the repeated reading of the Qur'an."

The regular reception of the Qur'an by the residents of PPBUA demonstrates two functions of the Qur'an: informative and performative. The Qur'an is believed to contain guidance and provisions for their lives, so it is read, understood, and practiced, while also earning rewards. This belief is consistent with Rafiq's findings in the Banjar Muslims regarding the recitation of the Qur'an, which is seen as full of blessings. Citing Saeed's perspective, the Qur'an is understood by the residents of PPBUA as data that can be expressed in abstract forms, while simultaneously being applied in real-life practices.²⁰

This understanding of the Qur'an's functions is similar to the findings of Rafiq in the Banjar Muslims, where reading the Qur'an is viewed as a practice rich in blessings.²¹ In the same vein, the residents of PPBUA believe that their regular recitation of the Qur'an is not only a way to gain knowledge but also a means to earn Allah's blessings and grace. Moreover, the Qur'an is seen as more than just a textual source of knowledge—it is viewed as a set of data that can be interpreted in both abstract, theoretical ways and through concrete, practical actions. Drawing on the perspective of scholar Saeed, the Qur'an at PPBUA is considered

¹⁹Kiai Atim, interview, July 12, 2022.

²⁰Abdullah Saeed, *The Qur'an: An Introduction* (Routledge, 2008).

²¹Rafiq, *The Reception of the Qur'an in Indonesia*. "PhD Diss.,.

not only as a text that offers intellectual insights but also as a practical guide that can be applied in everyday life, guiding the actions and decisions of the *santri* in their daily routines.²²

In sum, the reception of the Qur'an at PPBUA is a multi-dimensional practice that reflects the *pesantren's* deep commitment to integrating the Qur'an into both the spiritual and practical lives of the *santri*. Through regular, structured recitations and individual readings, the *santri* at PPBUA engage with the Qur'an in a manner that transcends mere academic study. They view the Qur'an as a living text that continuously informs their actions and spiritual growth, emphasizing its dual role as both a source of divine guidance and a blueprint for ethical living.

Second, the reception of the Qur'an through memorization is an expectation of blessing. The reception of the Qur'an through memorization is the first form of reception practiced by the Prophet Muhammad and was passed down to his companions, continuing to this day. The reception of the Qur'an by the residents of PPBUA through the memorization of Qur'anic verses, including those concerning the environment, reflects a transmissive reception across generations. They have incorporated verses about the environment into their daily practice, reciting them as part of their *wirid* (recited prayers) at all times. This act of memorizing the Qur'an is seen as a form of *tafa'ul* (a gesture of hope) towards the Prophet Muhammad, who was the first to receive the Qur'an through memorization.

The reception of the Qur'an through memorization at PPBUA is based on the views of the *kiai* and the *pesantren's* regulations.²³ According to the *kiai's* teachings, the Qur'an is filled with virtues and blessings for those who memorize it. Among the blessings are: (1) a foundation and spirit for life, (2) self-control in all activities, (3) those who memorize the Qur'an, according to the narration in Sahih Muslim, will receive intercession in the afterlife, attain high

²²Saeed, *The Qur'an: An Introduction*; Khaerul Asfar, et al., "'Living Qur'an in Annyorong Lopi Pinisi Tradition: An Anthropological Study of The Qur'an,'" *Jurnal Adabiyah* 21, no. 2 (n.d.): 451-475.; Michael Muhammad Knight, *Muhammad's Body: Baraka Networks and the Prophetic Assemblage* (University of North Carolina Press, 2021).

²³Kiai Atim, interview, July 12, 2022.

status before Allah, be protected from Hell and the punishment of the grave, and (4) the memorizer of the Qur'an brings happiness to their parents.²⁴ The reception of the Qur'an at PPBUA reflects the broader tradition of Muslim communities worldwide, as evidenced by research findings from Ware²⁵ in West Africa and Abdillah Saeed²⁶ in Egypt. However, it should be noted that the reception of the Qur'an through memorization does not always lead to a complete understanding of its meanings.

Third, the reception of the Qur'an through art is expressed in various ways and media. Some residents of PPBUA read the Qur'an in a melodic style known as *mujawwad* (reciting with a specific tune) every Friday morning, including verses related to the environment. They also engage in *murattal* (regular recitation) of the Qur'an daily, especially during the month of Ramadan, in the form of *tadarussan* (group recitation).²⁷ These recitations are carried out under the guidance of experts in the field of Qur'anic recitation (*tilawah*). In addition to vocal recitation, the residents of PPBUA express their reception of the Qur'an through beautiful calligraphy, which is displayed on the walls of their mosque, halls, and study rooms. The materials used for calligraphy vary, including wood, paper, and even direct application to the walls.²⁸

The reception of the Qur'an through art is known as an aesthetic reception,²⁹ which seeks to highlight the inherent aesthetics of the Qur'an by expressing it through various forms, whether it be through the way the Qur'an is read and vocalized, written, or displayed artistically.³⁰ This form of reception is part of a broader Muslim tradition worldwide, as described in research

²⁴Kiai Atim, interview, July 12, 2022.

²⁵Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge and History in West Africa*.

²⁶Saeed, *The Qur'an: An Introduction*.

²⁷Kiai Atim, interview, July 12, 2022.

²⁸Kiai Atim, interview, July 12, 2022.

²⁹Rafiq, *The Reception of the Qur'an in Indonesia*. "PhD Diss.,.

³⁰Shinta Nurani and Luthfi Maulana, "Modern Arts of the Qur'an and Its Aesthetic Reception of the Qur'anic Marble Inscription in Indonesia," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (2023): 23–38, <https://doi.org/10.14421/qh.v24i1.4020>.

reports by Abdullah Saeed³¹ among Muslims in Egypt, Robinson³² among Muslims in Pakistan, and Esack³³ among Muslims in South Africa.

Fourth, the reception of the Qur'an through *tafsir* (exegesis) studies is conducted under the guidance of the *kiai*. *Kiai* Atim is known as an expert in this field.³⁴ The *tafsir* study sessions are held every Monday and Wednesday evening, from 6.30 PM to 9.00 PM WIB. The Qur'anic interpretation in these sessions is based on *Tafsir al-Jalālayn* by Jalāl ad-Dīn as-Suyūṭī and Jalāl ad-Dīn al-Maḥallī, as well as *Tafsir aṣ-Ṣawī: Sharḥ Tafsir al-Jalālayn*. During these study sessions, the *kiai* begins by reading a specific verse, with a particular emphasis placed on verses related to the environment. These verses are explained based on the references from *Tafsir al-Jalālayn*, and then the *kiai* opens the floor for discussion. This form of reception is also known as *pengajian bandongan* (traditional study group).

Rafiq refers to this form of interpretation as exegesis reception,³⁵ which, in the Islamic tradition, is widely practiced by the community (especially intellectuals), leading to the creation of many *tafsir* works. The exegesis's reception by the *santri* at PPBUA, through studying specific texts, typically positions the *kiai* as a subordinate to the original author of the *tafsir*. The *kiai*'s perspective cannot stray far from the viewpoint of the *tafsir*'s author and the chosen methods of interpretation. However, the *kiai* at PPBUA can elaborate on the interpretation by contextualizing the verses, for example, in interpreting Qs. *Āli' Imrān*/3:90, the *kiai* explains that belief in Allah should be reflected in actions such as preserving the natural environment.³⁶ This *tafsir* demonstrates its ability to connect Qur'anic texts with the socio-cultural realities of the Cisarua community that experiences an

³¹Saeed, *The Qur'an: An Introduction*.

³²Neal Robinson, *Discovering the Qur'an* (SCM Press, 1996).

³³Esack Maulana Farid, *The Qur'an: A Short Introduction* (One World Publications, 2022).

³⁴Kiai Atim, interview, July 12, 2022.

³⁵RRafiq, *The Reception of the Qur'an in Indonesia*. "PhD Diss.,.

³⁶Kiai Atim, interview, July 12, 2022.

environmental crisis. The interpretation aligns with Fazlur Rahman's concept of the double movement.³⁷

There are five main themes studied by the residents of PPBUA, derived from Qur'anic verses on the environment, which include: (1) the creation of the universe,³⁸ (2) the goals of the creation of the universe³⁹ (3) the goals of human creation,⁴⁰ (4) human as *khalifah*,⁴¹ and (5) environmental destruction and natural conservation strategies.⁴² These themes serve as foundational references for environmental conservation at PPBUA. Residents, according to their capacities and capabilities, can further develop these themes. These themes can also be referred to in the book *Fikih Lingkungan* (Environmental Jurisprudence) as a guide for the *santri*. Generally, the *santri* understand the environmental verses based on these themes through the explanations provided by the *kiai* in the learning sessions. Additionally, they are committed to translating these Qur'anic verses into action by engaging in environmental preservation efforts within the pesantren and the surrounding community in Cisarua, Bogor.

³⁷Fazlur Raḥmān, *Islam & Modernity: Transformation of an Intellectual Tradition*, 8. impr, Publications of the Center for Middle Eastern Studies 15 (Univ. of Chicago Press, 2002).

³⁸QS. asy-Syu'arâ/26:23-24; QS. al-Anbiyâ'/21:56; QS. aş-Şaffât/37:4-5; QS. az-Zumar/39:38; QS. al-Baqarah/ 2:117; QS. al-Baqarah/2:117; QS. ar-Rûm/30:25; QS. Fâtîr/35:40-41; QS. an-Nâzi'ât/79:27-28; QS. az-Zukhrûf/43:7; and QS. an-Naba'/78:37., n.d.

³⁹See QS. al-Anbiyâ'/21:16; QS. al-'Ankabût/29:44; QS. al-Aḥqâf/46:3; QS. Âli 'Imrân/3:90; QS. ar-Rûm/30:22; QS. Yûnus/10:6; QS. an-Naḥl/16:65; QS. ar-Ra'd/13:3; QS. al-Baqarah/2:29; QS. al-Jâsiyah/ 45:13; QS. Luqmân/31:20; QS. Hûd/11:7; and QS. al-Mulk/67:2., n.d.

⁴⁰See QS. al-Mu'min/23:115; QS. al-Aḥzâb/33:72; QS. az-Zâriyât/51:56; QS. al-Baqarah/2:30; QS. Âli 'Imrân/3:110; QS. ar-Raḥmân/55:31; QS. al-Qiyâmah/75:36; QS. Şâd/38:26; and QS. Hûd/11:61. and See QS. al-Ḥajj/22:41; QS. an-Nûr/24:55; QS. al-An'âm/6:163-165; QS. Âli 'Imrân/3:159; and QS. an-Nisâ'/4:59), n.d.

⁴¹See QS. al-Ḥajj/22:41; QS. an-Nûr/24:55; QS. al-An'âm/6:163-165; QS. Âli 'Imrân/3:159; and QS. an-Nisâ'/4:59), n.d.

⁴²See QS. al-Baqarah/2:60; QS. Hûd/11:85; QS. al-Isrâ'/17:25-26; QS. al-An'âm/6:143; QS. ar-Raḥmân/55:7-9; QS. an-Nisâ'/4:118-119; Muḥammad/47:22; QS. al-An'âm/6:123; and QS. al-Isrâ'/17:15-16. and Interview with Kiai Edy Samsi, July 12, 2022.

Transformative Reception: Grounding the Qur'an for Qur'anic Conservation

PPBUA focuses on building an environmental conservation paradigm by blending local traditions with agricultural practices inspired by the Qur'an. The *kiai* emphasizes to the residents, especially the *santri*, the importance of two key duties: worship (QS. *az-Zâriyât*/51:56) and stewardship (QS. *al-Baqarah*/2:30). Worship refers to individual acts of righteousness toward God. In contrast, stewardship highlights the responsibility to care for others and the environment through social and ecological actions.⁴³

The teachings of the *kiai* encourage the *santri* to view environmental conservation as an act of worship to Allah. Verses from the Qur'an, such as those in Surah *ash-Shu'ara*/26:23-24, *al-Anbiya*/21:56, and *as-Saffat*/37:4-5, underscore that nature was created for humans' benefit and must be preserved. The verse in Surah *al-Baqarah*/2:29 teaches that the earth is entrusted to humans to care for, as emphasized by Edy Samsi's interpretation of *lakum* as "to preserve."⁴⁴

The environment around Cisarua, particularly the damage caused by excessive exploitation, reflects the need for action. *Kiai Atim* and *Kiai Edy* advocate for a mindset shift to address environmental problems, encouraging creative and productive solutions. The residents of Cisarua and the *santri* are taught to reject exploitative attitudes, in line with teachings from Surah *Al-Ghashiyah* (88:22) and *al-Isra* (17:37-38).⁴⁵ *Kiai Atim* and *Kiai Edy* affirm that both the Cisarua community and the residents of PPBUA are responsible for improving and preserving the environment. Surah *al-Baqarah*/2:164 encourages everyone, including the PPBUA community, to engage in environmental conservation.

The transformative reception of the Qur'an in Cisarua emphasizes the strengthening of local wisdom. The community of Cisarua Village, geographically located in the TNHS area, has a

⁴³Kiai Atim, interview, July 12, 2022.

⁴⁴Kiai Atim, interview, July 12, 2022.

⁴⁵Kiai Atim, interview, July 12, 2022.

local wisdom of *leuweung* (forest) in the conservation and management of forest resources, including *leuweung titipan* (sustainable forest), *leuweung tutupan* (reserve forest), and *leuweung garapan* (productive forest).⁴⁶ This local forest wisdom emphasizes the prohibition of forest exploitation. The prohibition of forest exploitation is a protection that the ancestors of the indigenous people have passed down to ensure the forest is protected from various crises caused by environmental exploitation activities.⁴⁷ In line with its vision and mission, PPBUA is motivated to reweave the values of local wisdom that have been generatively passed down from ancestors and are taught anew in the pesantren. PPBUA invites community members to plant forest areas, called *gunung kayuan*. They are invited to care for settlements, called *datar imahan*. There is also a cliff area that can be planted with bamboo, as well as lowland areas suitable for rice fields, known as *lebak sawahan*. These ancestral teachings are a source of local wisdom and knowledge that must be respected and are essential for climate change resilience and maintaining biodiversity.⁴⁸

² The Quran implicitly emphasizes the importance of preserving the environment, including fields, farms, and mountains, so that humans can utilize them sustainably (Q.S. al-Mulk 67:15; an-Nahl 16:10-11; Al-A'raf 7:58). The community in Cisarua has indirectly demonstrated its creativity in environmental preservation. Edy Samsi is among the experts who are concerned with the environmental issues in this area.

The anthropological description affirms that the Qur'anic reception regarding environmental conservation is influenced by local wisdom about *leuweung*. This local wisdom is expressed in traditional ceremonies. The role of PPBUA residents and the Cisarua community in reception theory illustrates the discovery of piety centered on scriptures, packaged in local wisdom.⁴⁹ The

⁴⁶Kiai Atim, interview, July 12, 2022.

⁴⁷Kiai Edy Samsi, July 12, 2022. Interview with Badrudin, December 7, 2020

¹ ⁴⁸Rini et al., "Pendidikan Islam pada Pesantren Pertanian untuk Membangun Ekosofi (Ekologi Filosofi) Bagi Penyelamatan Lingkungan."

⁴⁹Rafiq, *The Reception of the Qur'an in Indonesia.* "PhD Diss.," Syafwan Rozi and Zulfan Taufik, "Adaptation of Religion and Local Wisdom in Global

scripture in this case is categorized as a performative function.⁵⁰ Ricoeur argues that a text is not merely written, but rather a tradition that develops in society —a living text that can be interpreted as a combination of ideological interests (beliefs) and pragmatic interests (life experiences).⁵¹

PPBUA's efforts in environmental conservation can be seen in two aspects. First, environmental empowerment through flagship programs is realized in two forms. First, efforts to address the ecological crisis include the following steps:

1. Identifying strategic social issues in the northern Halimun area, the Gunung Salak region, including: (1) changes in the mindset of the community from farming to gold mining workers, (2) the community's minimal control over land, resulting in difficulties in farming and gardening, (3) the community's limited knowledge of traditional farming, and (4) the condition of the Cisarua community, which has historically been farming and prosperous, becoming poor due to gold mining. These four reasons have caused the Cisarua community to experience: (a) a consumerist culture and consolidating their poverty, (b) the erosion of local wisdom ethics, (c) neglecting children's education, (d) vulnerability to health due to the impact of waste passing through residential areas, and (e) slums and low sanitation.⁵²
2. Identifying ecological crisis issues and their empowerment. The community has long complained about environmental crises that include: (1) environmental damage in their surroundings caused by gold mining, (2) environmental pollution caused by gold mining waste flowing into rivers, rice fields, and contaminating groundwater that supplies residents' wells, and (3) experiencing a clean water crisis.

PPBUA's program to change perspectives and attitudes refers to QS. ar-Ra'd/3:11, stating that environmental crises can be resolved or not, depending on the community. A community that

¹Environmental Issues in Indonesia," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 4, no. 3 (2020): 191–203, <https://doi.org/10.15575/rjsalb.v4i3.9593>.

⁵⁰Rafiq, *The Reception of the Qur'an in Indonesia*. PhD Diss., 157157

⁵¹Paul Ricoeur, *Time and Narrative* (Chicago University Press, 1985).

⁵²Edy Samsi, May 20, 2023.

is inherently opposed to change can lead to a more significant decline in quality of life.⁵³

Second, environmental conservation movements are conducted to provide solutions to environmental damage. This is based on QS. al-Muddassir/74:1-2. The spirit of this verse is that humans cannot remain silent in the face of environmental damage, just as the Prophet Muhammad did not remain silent when moral corruption was rampant in society.⁵⁴ The solution-oriented movement includes:

Human development through critical consciousness of the community

Critical consciousness is achieved through critical learning for PPBUA members by viewing themselves and their environment analytically and practically. PPBUA also provides solutions to various environmental problems, including through citizen engagement activities. PPBUA has a theological foundation for efforts to restore the socio-ecological crisis, including QS. ar-Rûm/30:41 and QS. al-A'râf/7:56. This theological, as well as ontological, foundation is transformed into real life; it means grounding God's messages through concrete work in accompanying the community to find various solutions to various problems in community life. PPBUA emphasizes three things in critical community awareness: (1) re-reading the Qur'anic verses about human identity, (2) ignorance and poverty stem from the neglect of children's education, and (3) environmental damage, perhaps, due to the two previous points and external factors. PPBUA recommends three important follow-up actions for Qur'anic reception: (1) the need for concrete and continuous reforestation in the Cisarua area and its surroundings, (2) the prohibition of commercialization of natural resource assets concerning the lives of many people, and (3) strict enforcement against anyone who damages the environment. Furthermore,

⁵³Kiai Atim, interview, July 12, 2022; Karman et al., "The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 169-186., [https://doi.org/Karman, K., Anwar, R., & Hakim, L. \(2023\). The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren. Jurnal Pendidikan Islam, 9\(2\), 169–186. https://doi.org/10.15575/jpi.v9i2.24933](https://doi.org/Karman, K., Anwar, R., & Hakim, L. (2023). The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren. Jurnal Pendidikan Islam, 9(2), 169–186. https://doi.org/10.15575/jpi.v9i2.24933).

⁵⁴Kiai Atim, interview, July 12, 2022.

PPBUA also runs a greening program within the pesantren. The program begins with selecting tree seedlings, creating fertilizers, and collaborating with the Cisarua community on environmental preservation.⁵⁵

Kiai Edy Samsi, an expert in environmental matters, leads this effort to raise critical awareness. He regularly provides guidance and training to both the community and the *santri* on planting trees in the pesantren's garden under his supervision.

Becoming core cadres for protecting the mountains and communities

Core cadres are recruited from former illegal miners who have become members of PPBUA. They are gradually guided, especially in the agricultural dimension, to play an active role in assisting PPBUA in implementing pesantren programs. Becoming a core cadre is a reflection of God's command to preserve the environment.

³ *Creating ulu-ulu (clean water sanitation) with the community*

The creation of clean water facilities (*ulu-ulu*) serves two purposes: as a unifier of the community and, simultaneously, raising awareness among the community about how to address the socio-ecological problems faced by the Cisarua community.⁵⁶ The *santri* and the community, guided by Edy Samsi, collaborated to create a clean water channel from the mountains for the residents, as the Cisarua community had neglected the clean water supply, which had been contaminated by mining waste for years.

⁵⁵Edy Samsi, May 20, 2023., interview. This effort can be seen in comparison to the environmental conservation efforts made by indigenous religious ecologies in Ghana. Ben Willie Kwaku Golo, "The Potential of Indigenous Religious Ecologies for Environmental Conservation in Contemporary Ghana: The Akan as A Study Case," *Journal of Contemporary African Studies* 45, no. 3 (2024). See also Anna M. Gade, *Muslim Environments: Religious and Social Foundations* (Columbia University Press, 2019). Suadi Zainal, Iromi Ilham, Fakhurrrazi Fakhurrrazi, Awaludin Arifin, and Faizul Aulia, "Conflict Resolution in Aceh: A Sociological Study of Ecological Sustainability and Palm Oil," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 3 (2024).

⁵⁶Kiai Edy Samsi, interview, July 12, 2022.

Providing education on organic farming

Organic farming education is conducted through training for *santri* or PPBUA members and the community to gain experience and skills in farming. Organic farming is a form of resistance by the *pesantren* and Cisarua community against the socio-ecological crisis. Organic farming produces higher-quality and healthier agricultural products compared to the use of chemicals, as the soil is more fertile and can maintain a healthier food chain. Organic farming is a traditional farming culture of the Halimun community that has been lost due to their choice of mining activities. One of the *santri* explained that the *pesantren* has trained them in making fertilizer from banana stems, selecting seedlings, and planting various types of trees needed for daily use, such as legumes, tubers, and intercropped plants.⁵⁷

Utilizing communal agricultural land: providing land for the community

Providing land for the community is PPBUA's choice to assist them through the cultivation of Perhutani-owned land. On this land, the community can farm while developing a forest-based agricultural system, known as agroforestry (*Kebun Talun*), by planting various types of garden plants and implementing intercropping systems in the forest surrounding the *pesantren*. They can plant various types of tubers, legumes, and vegetables to meet their living needs. The *santri*, along with the community, take part in utilizing the land under the guidance of Kiai Edy Samsi. They regularly participate in training sessions focused on developing organic farming as part of a greening movement by planting a variety of trees. According to Edy Samsi, the *santri* not only attend the training but also engage in hands-on field practice.⁵⁸

Building relationships with other groups/institutions, pesantren, and the community

PPBUA has openly established partnerships with various related institutions, such as Bandung Institute of Technology, the

⁵⁷Ridhwan, March 7, 2022.

⁵⁸Kiai Edy Samsi, interview, July 12, 2022.

Mining Advocacy Network NGO, Sains, Sayogo Institute Bogor, and Bogor Agricultural University, through mentoring in the selection of plant seeds, tree planting, and training. Based on the description, PPBUA's activities in Cisarua, Bogor, in environmental conservation are a form of countermeasure to environmental exploitation that has resulted in both ecological and humanitarian crises. The ecological crisis in the context of modern industry is a result of the impact of anthropocentric arrogance. Proponents of anthropocentric ecology view the environment as a profit value for humans, leading them to behave arrogantly and greedily towards nature.⁵⁹ The *Kiai* of PPBUA recognizes that the environmental crisis is closely linked to the humanitarian crisis, social morality, and the crisis of human orientation towards God, as noted by Capra.⁶⁰ This confirms that the activities of PPBUA residents have been driven by a commitment to social morality, humanity, and faith in God, embodying *habl min al-'âlam*.²⁷

The respectful attitude of PPBUA residents in handling the environmental crisis is inseparable from the contribution of the pesantren in designing curriculum that integrates religious knowledge with basic agricultural science within the Islamic education system. They are taught how to recognize and explore the values of ancestral traditions and local wisdom. Following the pesantren's vision and mission, PPBUA strives to revive the values of local wisdom that have been passed down from generation to generation. PPBUA, in this context, organizes Islamic education

⁵⁹Miguel A. Altieri, "Developing and Promoting Agroecological Innovations within Country Program Strategies to Address Agroecosystem Resilience in Production Landscapes: A Guide," (Berkeley), University of California, 2015, <https://doi.org/10.13140/RG.2.2.24112.56320>; L Droz, "Anthropocentrism as the Scapegoat of the Environmental Crisis: A Review," *Ethics in Science and Environmental Politics* 22 (May 2022): 25–49, <https://doi.org/10.3354/esep00200>; Maeve Cooke, "Decentring Critical Theory with the Help of Critical Theory: Ecocide and the Challenge of Anthropocentrism," *Philosophy & Social Criticism*, ahead of print, SAGE Publications, December 1, 2023, <https://doi.org/10.1177/01914537231215681>; Prakash Bikram Raut, *The Impact of Anthropocentric View on the Global Ecology: A Study of Kathmandu Valley*, 2021.

⁶⁰Anna M. Gade, "'Muslim Environmentalisms and Environmental Ethics: Theory and Practice for Rights and Justice,'" *The Muslim World* 113, no. 3 (2023): 242–59, <https://doi.org/10.1111/muwo.12474>.

with an environmental perspective in *fiqh*. The *kiai*'s involvement is relevant in responding to this ecological crisis. The *kiai* is a determinant variable whose existence is necessary, because religion has five basic tips for saving the earth, namely: reference, respect, restrain, redistribution, and responsibility.⁶¹ PPBUA, through the practical guidance of the *kiai*, has demonstrated various ways to preserve the environment.

Second, crisis resolution through a detailed analysis of the root causes and contributing factors, including ontological aspects grounded in scientific knowledge, epistemological frameworks, spiritual and intellectual dimensions, and cultural paradigms that have precipitated the crisis. This approach builds upon the first approach.⁶² The second approach offers a more sustainable solution, as merely addressing the immediate crisis without addressing its underlying causes may lead to a recurrence or exacerbation of the problem.

The environmental initiative within PPBUA aligns with Nasr's perspective on ecological stewardship, emphasizing the interconnectedness of spiritual harmony and environmental sustainability.⁶³ The advent of modern science and technology has led to a secularized worldview, distancing humanity from the natural world. This desacralization and secularization have fostered a human-centric view that has driven environmental exploitation and crisis. Notably, the community's response to the environmental crisis is rooted in moral principles, particularly in the context of a chaotic situation.⁶⁴ PPBUA exemplifies the synergy

⁶¹Marly Eclyn Tucker and John A Grim, *Hinduism and Ecology* (Harvard University Press, 2003); L Abu-Lughod, "Do Muslim Women Really Need Saving?," *American Anthropologist* 104, no. 783 (2002): 90, <https://doi.org/10.1525/aa.2002.104.3.783>.

⁶²Laura Zanotti et al., "Sustainability, Resilience, Adaptation, and Transformation: Tensions and Plural Approaches," *Ecology and Society* 25, no. 3 (2020), <https://doi.org/10.5751/es-11642-250304>.

⁶³Nasr Seyyed Hossein, *Man and Nature: The Spiritual Crisis of Modern Man*. (Mandala Unwin Paperbacks, 1968); Abu Sayem, *The Eco-Philosophy of Seyyed Hossein Nasr: Spiritual Crisis and Environmental Degradation*, n.d.

⁶⁴Seyyed Hossein Nasr, *Religion & the Order of Nature* (Oxford University Press, 1996); Suwito, "Etika Lingkungan Dalam Kosmologi Sufistik Menurut Seyyed Hossein Nasr," *Madania* 21, no. 2 (2017): 221–34.

between faith-based values and traditional ecological knowledge, as embodied in the *kasepuhan, leuweung*. This approach resonates with Fromm's assertion that those who fail to nurture ecological balance exhibit a form of alienated egoism.⁶⁵

The environmental conservation efforts of PPBUA residents align with Islamic ecotheological principles, particularly those promoting eco-friendly practices. Eco-friendly theology emphasizes environmental wisdom for the well-being of humanity.⁶⁶ Islamic ecotheology positions humans as integral components of the ecosystem rather than as separate entities. All beings, including humans, possess inherent ecological rights, such as the right to life, a suitable habitat, and a specific niche within the ecosystem. This perspective contrasts with the anthropocentric view, which often prioritizes human interests over the environment.

Under the guidance of a *kiai* inspired by the Qur'an, PPBUA teaches that humans are equal to other creatures of God in this world. Human existence entails two primary responsibilities: serving God and interacting with fellow humans and other beings. These responsibilities carry consequences that ultimately fall back on the individual. Caring for the environment demonstrates responsibility and carries positive risks for humanity, while neglect can lead to negative consequences. The *Kiai's* concept of the environment and their actions in environmental conservation align with the Sufi teachings in Islam regarding the ontological relationship between God and His creation. Sufis believe that nature is a *tajalli*, the manifestation of God and the strongest argument for the existence of God. Nature is essentially the mighty book, while the Qur'an expounds upon it. Nature is a fantastic work of art, rich in meaning. As a reflection of the beautiful

⁶⁵Harold Glasser, "Naess's Deep Ecology: Implications for the Human Prospect and Challenges for the Future," *Inquiry* 54, no. 1 (2011): 52–77, <https://doi.org/10.1080/0020174x.2011.542943>; Erich Fromm, *To Have or to Be?*, Rev. ed. (Continuum, 2005).

⁶⁶Feet Van Dyk, "Challenges in the Search for An Ecotheology," *OTE* 22, no. 1 (2009): 186–204.; Panu Pihkala, "Rediscovery of Early Twentieth-Century Ecotheology," *Open Theology* 2, no. 1 (2016), <https://doi.org/10.1515/opth-2016-0023>.

attributes of God, nature becomes a mirror of God, thus sacred and worthy of protection, not destruction.⁶⁷

The efforts of PPBUA in environmental conservation in Cisarua, Bogor, as an expression of transformative reception, also affirm the teachings of ecosophy — a concept of renewal in the Sufi world built upon environmental consciousness and divine consciousness. Environmental consciousness is closely related to spiritual consciousness. Meanwhile, divine consciousness refers to the effort to transform from spiritual awareness into a movement, *harakah*. Ecosophy is understood as radical transformation of ontology and epistemology, as well as social and axiological philosophical issues into theoretical self-consciousness. The dialectic of humanism becomes the theoretical foundation of a new philosophical paradigm by reviving and defending the understanding of unity between humans and nature.⁶⁸

Grounded in ecosophy, PPBUA's approach to environmental conservation goes beyond merely addressing technical environmental issues, as often practiced by anthropocentric perspectives. It necessitates a fundamental shift in human paradigms regarding the environment and a transformation of the growth-oriented economic system. Such an economic system is solely focused on maximizing profits, often at the expense of the environment, disregarding the levels of pollution and environmental degradation. Ecosophy offers a holistic and rational perspective on the root causes of environmental crises.⁶⁹

⁶⁷Seyyed Hossein, *Man and Nature: The Spiritual Crisis of Modern Man*. See also Karman et al., "The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 169-186, <https://doi.org/10.15575/jpi.v9i2.24933>.

⁶⁸Freya Mathews, "Ecophilosophy as a Way of Life," *The Trumpeter* 39, no. 1 (2024): 2–20, <https://doi.org/10.7202/1109621ar>; Abdul Ghafoor et al., "Ecophilosophy, Praxis, and the Deconstruction of Anthropocentrism in Richard Powers the Overstory," *Journal of Asian Development Studies* 13, no. 4 (2024): 368–79, <https://doi.org/10.62345/jads.2024.13.4.30>; Zbigniew Hull, "Ecophilosophy and the Natural Environment," *Studia Ecologiae et Bioethicae* 18, no. 5 (2020): 15–22, <https://doi.org/10.21697/seb.2020.18.5.03>.

⁶⁹Mathews, "Ecophilosophy as a Way of Life"; Kellison Lima Cavalcante and Rafael Santana Alves, "Ecosophy and the Relationship between Man and Nature in Contemporaneity," *International Journal of Advanced Engineering Research*

Recognizing the significance of social and human dimensions. Environmental crises are fundamentally rooted in philosophical factors, often referred to as moral and existential crises. This fundamental issue – seeking to identify 'what is wrong' – lies in humanity's erroneous perceptions of itself, nature, and its place within nature. This is inseparable from PPBUA's curriculum, which is built upon three pillars: (1) the spiritual dimension centered on faith, worship, and ethics; (2) the intellectual dimension focused on intellectual development, communication skills, and science and technology; and (3) the spiritual dimension centered on leadership and managerial abilities.⁷⁰ The success of PPBUA's environmental conservation activities can be attributed to the discipline in implementing local wisdom practices based on ecosophy.

Conclusion

The efforts of PPBUA in preserving the environment in Cisarua, Bogor, illustrate the integration of Qur'anic teachings and local wisdom in addressing ecological challenges. PPBUA teaches the community and *santri* to view environmental conservation as an act of worship, manifested through various conservation programs such as reforestation, the revitalization of organic farming, and sustainable natural resource management. The transmission and transformation of Qur'anic values to the people of Cisarua are not only carried out through formal education but also a shift in mindset and tangible actions oriented toward environmental sustainability. The application of the Qur'an in environmental conservation strengthens the significance of humanity's role as *khalifah* (steward) on earth, with the responsibility to preserve nature. This is complemented by local wisdom, such as the management of *leuweung* (forest), which supports the ecological principles found in Islam. Through the

¹ and Science 7, no. 1 (2020): 165–72, <https://doi.org/10.22161/ijaers.71.23>; Ghafoor et al., "Ecophilosophy, Praxis, and the Deconstruction of Anthropocentrism in Richard Powers the Overstory"; L. Ahmed, *Wanita Dan Gender Dalam Islam Akar Historis Perdebatan Moderat* (Lentera, 2000).

⁷⁰Rini et al., "Pendidikan Islam pada Pesantren Pertanian untuk Membangun Ekosofi (Ekologi Filosofi) Bagi Penyelamatan Lingkungan."

dialogue between the Qur'an and local culture, PPBUA has successfully developed a holistic approach to environmental conservation, which not only emphasizes spiritual aspects but also links them to the social and ecological dimensions of the local community. These efforts underscore the synergy between religious values and local traditions in promoting ecological awareness and developing sustainable solutions to protect the earth and ensure the continuity of life.

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