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The Qur'an and the Earth: Qur'anic Reception Among Pesantren Residents toward Environmental Conservation
Karman Karman, Rully Agung Y...

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[ujis] Editor Decision

2025-02-04 05:46 AM

Karman Karman, Rully Agung Yudiantara, Asep Muhyiddin:

We have reached a decision regarding your submission to Ulumuna, "The THE QUR'AN AND THE EARTH".

Our decision is: Revisions Required

Mohamad Abdun Nasir
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Reviewer A:
Recommendation: Revisions Required

Title (Overall Evaluation)

Clear enough

Abstract (Overall Evaluation)

Excellent

Keywords (Overall Evaluation)

Relevant, Complete

Method (Overall Evaluation)

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

Abstract:

Interactions with the Quran have produced diverse interpretations. While some people interpret the Quran from a theological perspective, measuring the correctness of their understanding based on established methodologies, others adopt a humanistic approach, bringing the Quran's teachings to life in daily life without being bound by specific methodologies. This study aims to analyze the Quranic reception of residents at Biharul Ulum Agro-Ecology Pesantren (PPBUA), Cisarua, Bogor, in environmental conservation. Employing a qualitative-ethnographic approach, data was collected through observation, interviews, and documentation. Based on reception theory, the study reveals that PPBUA residents' Quranic reception in environmental conservation encompasses exegetical, aesthetic, cultural, and transformative receptions. The transformative reception highlights the Quran not merely as an informative text, but as one that inspires readers to address socio-humanitarian problems, such as the environmental crisis. Through this transformative reception, PPBUA residents have embodied the concept of eco-theology and ecosophy by intertwining intellectual, spiritual, and emotional dimensions.

Keywords: *Eco-theology, environmental conservation, pesantren resident, quranic reception, transformative reception*

Introduction

The interaction between humans and the Quran has produced diverse interpretations. Interpretation in this context refers to the reality of the Quran as a divine text that interacts with social reality. This holy book is not merely a text to be read, but lives within the communities that believe in and practice.¹ Although the text of the Quran has remained unchanged throughout history, the ways in which it is read, interpreted, and its values applied vary greatly.² This is due to the different goals and interests of each reader. According to Iser, the meaning of a text is influenced by the historical context of the reader and only comes into being when the text is read.³ Esack categorizes Quran readers into three groups: ordinary Muslims, scholarly lovers of the Quran, and critical lovers of the Quran.⁴ Based on this classification, the Quran plays a very significant role in human life.

Several studies by researchers have shown the practice of Quranic reception among various communities. Abu Zayd reported his research on the reception of Egyptian Muslim society related to the Basmalah in Surah Al-Fatihah which influences their everyday language, as it is believed to have magical powers. kini. Sejumlah kajian oleh para peneliti menunjukkan praktik resepsi Al-Qur'an di berbagai kalangan masyarakat.

¹Phorough Parsa, An Introduction to Application of Reception Theory for Analyzing the History of Interpretations of the Qur'an: A Case Study on Iranian Interpretations of the Qur'an in 14th, *Quarterly Journal of The Iranian Society for Quranic Studies & Islamic Culture*, 1, Issue 2, 2017, 1-23. See A. Rafik, *The Reception of the Qur'an in Indonesia*, 154.

²Abu Zayd, *The Qur'an in Everyday Life*, in Jane Dammen McAuliffe, *Encyclopedia of the Qur'an* gen. (ed.), (Leiden-Boston, 2002).

³Wolfgang Iser, *The Art of Reading: A Theory of Aesthetic Response* (Baltimore: John Hopkins University Press, 1978), 20

⁴Farid, Esack, *The Qur'an: A Short Introduction* (London: One World's Publication, 2022).

Abû Zayd melaporkan penelitiannya tentang resepsi masyarakat Muslim Mesir berkaitan dengan *basmallah* dalam surat Al-Fâtiḥah yang mempengaruhi bahasa keseharian mereka, karena diyakini memiliki kekuatan **magis**.⁵ Farid Esack's research found a similar phenomenon in South Africa.⁶ Rafiq's research also reported the reception of Indonesian Muslim society in Banjar, which is transmitted through a Quran teacher, up to reciting it in the traditions of pregnancy, naming, and burial.⁷ Ware's research shows the practice of Quranic reception in West Africa, starting from the transmission of Quran teachers to learning and memorizing Quranic verses. West African society believes that the Quran is not merely a book to be read, but has spiritual power, so among them, some practice drinking water from the washing of wooden boards inscribed with the Quran.⁸

The reception of the Quran is also found among the residents of the Biharul Ulum Agroecology Islamic Boarding School (PPBUA) in the Cisarua area. This area is located in the Halimun-Salak National Park (TNHS), which is characterized as open and egalitarian. This open and egalitarian attitude is a form of adaptation of the Cisarua community to survive in absorbing Islamic understandings from newcomers. The expression of the religiosity of the community in this mountainous area can be seen from the way they combine Islamic teachings with local traditions and local wisdom.⁹ Among the local traditions preserved in relation to the leuweung (forest), include: leuweung titipan (preserved), leuweung tutupan (protected), and leuweung garapan (utilized).¹⁰ However, the condition of these local forest traditions is inversely proportional to the reality of the forest and environment in the area. The environmental conditions in the TNHS area are experiencing an environmental crisis due to the exploitation of gold miners, both by government companies and illegal miners. PPBUA, together with the Cisarua community, responds to this critical environmental condition by carrying out environmental conservation movements that use the Quran as their spirit. The reality of Quranic reception at PPBUA is pressing to be studied because it has a uniqueness in the context of environmental conservation.

As far as can be studied, there have been several studies that have analyzed PPBUA's role in environmental conservation. Hendarti and Galudra¹¹ have intensively researched PPBUA in relation to environmental conservation in the Halimun Mountain area, including Cisarua, but the orientation of their study is centered on pure environmental studies. Rini, et al., actually briefly studied PPBUA on environmental conservation from an eco-philosophy perspective. However, the orientation of their study focuses on education with a survey approach.¹² Different from previous research, this study focuses on the study of the Quran using ethnography as its approach.

⁵Abû Zayd, Nâsir Hâmid, *The Qur'an in Everyday Life*, in Jane Dammen McAuliffe, *Encyclopedia of the Qur'an* gen. (ed.), (Leiden-Boston, 2002).

⁶Farid Esack, *The Qur'an: A User's Guide*, 19.

⁷Ahmad Rafiq, *The Reception of the Qur'an in Indonesia*, Philadelphia: Temple University, *Disertasi*, Unpublished, 2004.

⁸Rudolf T. Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge and History in West Africa* (The University of North Carolina Press, 2014).

⁹Karman, Rosihon Anwar*Jurnal Pendidikan Islam* 2023

¹⁰See L. Hendarti (Ed.), "No Land No Foods", 178-179,

¹¹See L. Hendarti (Ed.), "No Land No Foods", *SPARK New Letters Issue* No. 17, June 2004, English version: 3-4. Quezon City: Voluntary Service Overseas Philippines (VSO) and Environmental Science for Social Change (ESSC). See G. Galudra, *Conservation Police Versus Reality: Case Study of Floram Fauna and Utilization by Local Community in Gunung Halimun-Salak National Park*, (Bogor: ICRAAP Southeast Asia Working Paper Nomor 2003_4).

¹²D. K. Rini, et al., *Pendidikan Islam pada Pesantren Pertanian untuk Membangun Ekosofi (Ekologi Filosofi) bagi Penyelamatan Lingkungan Edukasi Islami: Jurnal Pendidikan Islam*, 11 (02), 2022, 565-568. 2022.

In relation to the reception of the Quran, there are three known models of reception as theorized by A. Rafiq, referring to the various views of sociologists and anthropologists, namely: exegetical reception, aesthetic reception, and cultural reception.¹³ This reception model is referred to the model of Quran reading activity, namely: Quran reading with theological connotations and Quran reading with humanistic connotations. Quran reading with theological connotations focuses on a methodology that begins with the exploration of the meanings of the Quran, interpretation. Interpretation in this context becomes the basis for certain practices. The practice of Quranic practices must be determined, whether it is right or wrong based on what is considered to be the correct interpretation. The form and variety of practical practices are determined based on how far the interpretation with all its epistemological instruments allows it. Meanwhile, Quran reading with humanistic connotations emphasizes bringing the Quran to life through obedience to its teachings without paying attention to the discipline of interpretive science.¹⁴ Based on the Quranic reception model, this article aims to analyze the Quranic reception that develops in PPBUA in environmental conservation.

This research uses a qualitative approach that is naturalistic and interpretative. Qualitative research aims to describe the attitudes, behaviors, and motivations of community members towards the Quran in environmental conservation at PPBUA, as well as to interpret problems or phenomena systematically from the perspective of individuals at that location, which may result in new concepts or theories.¹⁵ Realistic ethnography is chosen to narrate the research from a third-person perspective, participant observation reports, and their views. The ethnographer does not write personal opinions in the research report and remains behind the scenes as a reporter covering the facts among the community. The researcher reports objective data in a measurable form of information. Research subjects consist of informants who are well-acquainted with the community culture in PPBU, including the head of the Islamic boarding school, village head, historical figures, and students. The researcher must be present and become a subject of the research.¹⁶

The data collection techniques in this study include: observation, in-depth interviews, and documentation. Observations were conducted on the community that received the Quran in efforts to preserve the environment at PPBUA. Observations were conducted uniquely, as they synergized researcher participation in community life while maintaining a professional distance. In-depth interviews were conducted through audio-visual recording and transcribed for ease of data analysis.¹⁷ In-depth interviews were conducted with boarding school residents involved in environmental conservation, religious and community leaders who were well-acquainted with the culture of the community in environmental conservation, and the Head of the Environmental Conservation Movement in Cisarua Village. Meanwhile, documentation was carried out by tracing documents of the activities of boarding school residents in a natural, everyday context. The documented data includes boarding school activity agendas, boarding school activity materials, boarding school activity locations, and visually documented documents.

¹³Rafiq, A. (2021). Living Qur'an: Its Texts and Practices in the Functions of the Scripture, *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, 22 (2), 202.

¹⁴

¹⁵Haradhan Kumar Mohajan, *Qualitative Research Methodology in Social Sciences and Related Subjects*, 2.

¹⁶James P. Spradley, *The Ethnographic Interview* (Long Grove-Illions: Waveland Press, 2016), 68.

¹⁷Paul Atkinson and Martyn Hammersley, *Ethnography: Principles in Practice*, 3 ed. (New York: Routledge, 2007), 158.

This research employs ethnographic thematic analysis to comprehensively describe the cultural characteristics that influence the social behavior of individuals among PPBUA residents. Additional data analysis utilizes an interactive model of analysis, comprising three stages: data reduction, data display, and conclusion drawing. At the final stage, conceptualization or generalization is conducted. Furthermore, data acquisition and valid conclusions are obtained through triangulation data analysis. Data analysis with triangulation can obtain a complete, in-depth, comprehensive, and detailed description of the research problem, and draw inductive conclusions.

Pesantren and Ecological Crisis

The Biharul Ulum Agroecology Islamic Boarding School (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 Halimun-Salak National Park (TNHS), the headwaters of the Cisadane River watershed. The TNHS area, in terms of topography, is dominated by forests, fields, plantations, settlements, and vacant land. Geographically, this area is a representative of the lowland rainforest ecosystem type, submontane forest, and montane forest on the island of Java.¹⁸

The people of Cisarua Village reside on land that was once a plantation owned by PT. Havindo since the 1950s. The TNHS 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 such as gold, bentonite, and others. Within the TNHS, there are 11 indigenous communities that have lived there for hundreds of years and 35 groups of traditional communities known as the Masyarakat Kasepuhan Banten Kidul. The majority of the people in Cisarua Village work as daily laborers and tenant farmers. Subsequently, they switched professions to become gold miners due to the highly profitable income. This profession has lasted for over 30 years, resulting in a lost generation of peasants. Gold mining activities scattered throughout Nanggung District are conducted both legally and illegally. Legal gold mining activities are managed by PT. Antam, Tbk. as the concession holder. Meanwhile, illegal gold mining is carried out by unlicensed local residents known as gurandil or PETI (unlicensed gold miners).

Long-term gold mining activities have resulted in an imbalance of natural resources, leading to crises, starting from ecological crises, social crises, to the complexity of environmental conflicts. The community, as gold miners, has shifted social values among the community, such as the "guyub" tradition that is inherent in village traditions, which has been replaced by individualistic attitudes, often leading to social conflict. They also do not respect the education of their children. Another impact is an ecological crisis caused by the direct discharge of mining waste into the Cikaniki River and small rivers around the mining area, including the surrounding farmland. Mining waste contains toxic heavy metals such as mercury (Hg), cyanide (CN), cadmium (Cd), and arsenic (As), which are deadly.

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 so that the community can be sovereign and empowered. PPBUA emphasizes that the wealth and local wisdom that have been 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 whose allocation has been determined for ecological balance and natural

¹⁸Data From Pesantren Agroekologi, Biharul Ulum, Cisarua, Bogor year 2020.

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

PPBUA was founded by Atim Haetami, a civil society and farmer's group activist since the 1990s, and also the founder of the Aliansi Masyarakat Nanggung Transformatif (Amanat). He is accompanied by environmental activist and agricultural expert, and also an environmental mentor at PPBUA, Edy Samsi. Both figures emphasize the understanding of sustainable agriculture that prioritizes ecological principles, so that ecosystems are preserved. This idea and environmental movement are in line with PPBUA's vision, creating an educational institution for students and the entire community as a center for tafaquh 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 mutual cooperation and learning together.¹⁹

PPBUA is not focused on the development of religious scholarship but rather as a social institution that responds to community problems, including environmental awareness.²⁰ This vision, implicitly, introduces and educates the community about agrarian and ecological reform, the environment. PPBUA, in this context, synergizes with the Cisarua community to empower the community. Conceptually, PPBUA builds a paradigm of environmental conservation that is internalized in learning activities about traditional and cultural values, as well as local wisdom within the framework of agricultural actualization. PPBUA implicitly seeks to build a strong human resource base among rural communities. According to Brown et al., education is the key to improving the welfare of rural communities through good education.²¹ Rosset et al., affirm that social change in rural areas can be done through education and social movements.²² PPBUA has indirectly proclaimed a "green movement", "Go Green" for environmental salvation.

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) restraint 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, namely: leuweung titipan (protected forest), leuweung tutupan (reserve forest), and leuweung garapan (managed forest). The role of the kiai is very important as a reference for PPBUA residents in environmental conservation. The kiai, as a decision maker, is a figure who has extensive knowledge and insight into the articulation of the pesantren with its development paradigm. The kiai is able to read the holy book, understand it well, and thus becomes a reference in the life of the community, the residents of the pesantren.

Quranic Reception of PPBUA Resident toward Qur'an Interpretation on Ecological Conservation

Description of the reception of the Qur'an among PPBUA residents in environmental conservation includes: (1) environmental themes in Qur'anic verses, (2)

¹⁹Kementerian Lingkungan Hidup, Majelis Lingkungan Hidup PP. Muhammadiyah, *Teologi Lingkungan: Etika Pengelolaan Lingkungan Perspektif Islam* (Jakarta: Deputi Komunikasi Lingkungan dan Pemberdayaan Masyarakat Lingkungan Hidup dan Majelis Lingkungan Hidup PP. Muhammadiyah, 2011).

²⁰Data of Pondok Pesantren Agroekologi, Biharul Ulum, Cisarua, Bogor year 2020.

²¹Michelle S. Brown Beate Baltes, The Relationship Between Social Change Involvement and Education. *Journal of Social Change. Vol. 9 Issue 1, 2017*, 131-140.

²²Peter M. Rosset & Maria Elena Martínez-Torres, Rural Social Movements and Agroecology: Context, Theory, and Process, *Ecology and Society* 17(3): 17.

the reception of the Qur'an by PPBUA residents, and (3) the transformative reception of the Qur'an in environmental conservation.

1. Themes of environment in Qur'an

There are five big themes of environment that are adopted from verses of Qur'an covering: (1) the creation of the universe (Qs. 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; dan Qs. an-Naba'/78:37.), (2) The goals of universe creation (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-Nahl/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; dan Qs. al-Mulk/67:2.), (3) the goals of human creation (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; dan Qs. Hûd/11:61.), (4) human as khalifah (Qs. al-Ḥajj/22:41; Qs. an-Nûr/24:55; Qs. al-An'âm/6:163-165; Qs. Âli 'Imrân/3:159; dan Qs. an-Nisâ'/4:59), and (5) environmental destruction and natural conservation strategies (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). Based on the interview results, these themes serve as fundamental references for environmental conservation within PPBUA. PPBUA residents can develop these themes further based on their individual capacities and capabilities. These themes are referenced in the book "Fikih Lingkungan" edited by Ahsin Muhammad²³

2. Quranic reception through regular reading

PPBUA residents engage with the Qur'an through regular readings. Scheduled readings occur on specific days, such as Monday to Wednesday evenings. Some individuals read the Qur'an daily before dawn and at dusk. Verses related to the environment are typically read individually. Collective readings of environmental verses are conducted on a scheduled basis under the guidance of a kiai, accompanied by tafsir discussions.

The regular Qur'anic readings organized by PPBUA residents are rooted in the explanation provided by the kiai that the Qur'an, as a "book to be read," necessitates continuous recitation to gain wisdom. Reading the Qur'an is also seen as a means of seeking guidance for their life journey and as preparation for the afterlife. The kiai refers to a hadith narrated by Ibn 'Abbas, stating that one of the deeds beloved by Allah is the repeated reading of the Qur'an.²⁴

The regular recitation of the Qur'an demonstrates the dual function of the Qur'an as both informative and performative. PPBUA residents believe that the Qur'an contains various guidance and provisions for their lives, thus it is read, understood, and practiced to earn rewards. This belief is similar to the findings of A. Rafiq among Banjar Muslims. A similar view is expressed by Gaill, who argues that the Qur'an serves as data that can be manifested in abstract expressions as well as in concrete practices Muslim Banjar.²⁵ A similar view is expressed by Gaill, who argues that the Qur'an serves as data that can be manifested in abstract expressions as well as in concrete practices.²⁶

²³The book is the result of meeting between pesantren managers who discussed environmental crisis and its solution based on Islamic teaching held in Lido, Bogor, year 2010.

²⁴The interview result with Kiai Atim, dated 12 July 2022 at his home.

²⁵Ahmad Rafiq "The Reception of The Qur'an in Indonesia", 150. Ahmad Rafiq "The Reception of The Qur'an in Indonesia: A Case Study of The Place of The Qur'an in a Non-Arabic Speaking Community", PhD thesis (United States: Temple University), 148-155.

²⁶Sam D. Gail, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

3. The reception of the Qur'an through memorization as an expectation of blessing

The reception of the Qur'an through memorization as an expectation of blessings: Qur'anic memorization was the first form of reception undertaken by the Prophet Muhammad and his companions. PPBUA residents who memorize environmental verses demonstrate a transmission of this practice across generations, even if it is only encouraged within the community. They have made these environmental verses into daily recitations, with the timing left to the individual residents. This memorization activity, according to the kiai, is a means of emulating the Prophet Muhammad who first grounded the Qur'an through memorization.²⁷ Qur'anic memorization is laden with virtues and blessings, including: (1) being a capital and spirit for life, (2) enabling self-control in activities, and (3) according to Muslim's hadith, memorizers of the Qur'an will receive intercession in the afterlife, a high degree in the sight of God, protection from hellfire and the torment of the grave, and (3) bringing happiness to their parents.²⁸ This reception of the Qur'an through memorization has also been observed by Ware.²⁹ Qur'anic memorization has become a tradition among Muslims worldwide.

4. Qur'anic Reception through Tafsir Study

Qur'anic reception among PPBUA residents is carried out through interpretation. This activity is conducted every Monday to Wednesday evening from 6:30 PM to 9:00 PM. The Qur'anic interpretation is guided by a kiai who refers to Tafsir al-Jalalayn by Jalaluddin as-Suyuti and Jalaluddin al-Mahalli, and Tafsir as-Sawi: Syarh Tafsir al-Jalalayn. This reception of the Qur'an through interpretation is called exegetical reception.[1] This type of reception is the most common among intellectuals, resulting in numerous tafsir works. However, in PPBUA, exegetical reception is conducted by studying specific books, such as Tafsir al-Jalalayn, where the kiai generally serves as a subordinate to the author of the tafsir. The kiai cannot deviate from the author's perspective and the chosen method of interpretation. However, in PPBUA, the kiai can elaborate on the interpretation through contextualization. For example, when interpreting Surah Ali 'Imran 3:90, the kiai explains that believing in Allah is manifested by protecting nature and the environment.[2] The kiai connects the interpretation with the socio-cultural reality of the Cisarua community, then engages in a dialogue with the text being read and understood, and finally returns it to the socio-cultural reality.

5. Qur'anic Reception through Artistic Works

The reception of the Qur'an by PPBUA residents is also expressed through artistic works as seen in various activities. Every Friday morning, PPBUA residents recite the Qur'an, including environmental verses, with a murattal recitation. This reception is also commonly carried out during the month of Ramadan in the form of "tadarussan".³⁰ Some PPBUA residents recite the Qur'an with *mujawwad* (using specific melodies). This recitation is usually conducted every Friday night under the guidance of a kiai and senior students. The best students perform at haflahs or Islamic holiday celebrations in PPBUA.³¹ In addition, the reception of the Qur'an by PPBUA residents is expressed in beautiful calligraphy that is displayed in the mosque, hall, and learning spaces. The materials used include wood, paper, and directly on the walls.³²

This reception of the Qur'an through artistic works is known as aesthetic reception,³³ which seeks to demonstrate the inherent aesthetics of the Qur'an by

²⁷Interview result with Kiai Atim, 12 July 2022 at his home.

²⁸Interview result with Kiai Atim, 12 July 2022 at his home.

²⁹Abdullah Saeed, *The Qur'an: An Introduction* (London & New York, Routledge, 2008), 86.

³⁰Interview result with Kiai Atim, 17 January 2023 at his home.

³¹Interview result with Kiai Atim, 17 January 2023 at his home.

³²Interview result with Kiai Atim, 17 January 2023 at his home.

³³Rafik, *The Reception of the Qur'an in Indonesia*, 155.

expressing it through recitation, writing, and artistic display.³⁴ his reception can be found in the research of Abdullah Saeed among Egyptian Muslims,³⁵ Robinson among Pakistani Muslims,³⁶ and Esack among South African Muslims.³⁷

Based on the description, the reception of the Qur'an is related to society's engagement with the Qur'an in various dimensions. The Qur'an was initially a non-material text,³⁸ then it was received in the form of oral recitation.³⁹ When the Qur'an refers to itself as al-Kitab, it indicates its status as a religious authority⁴⁰ This phenomenon of the Qur'an has led to diverse receptions of the Qur'an as a holy book among Muslims, including non-Muslims, as the intended audience for Qur'anic recitation. The various receptions of Qur'anic recitation are attempts to interpret the meaning of the Qur'an. Interpretation is related to symbols that contain ideological models. The interpretation of symbolic meaning can be done by looking at the surface structure and the deep structure. The surface structure relates to the traditions of PPBUA residents in receiving the Qur'an in various forms. Meanwhile, the deep structure relates to the ideology constructed by them regarding the symbolization of Qur'anic verses in daily activities.

The practical aspect of reception plays a significant role in framing a more meaningful guide to life, ensuring that blessings are always obtained. The symbolization of Qur'anic verses, which is received through various receptions and interpretations of its surface structure, indicates that PPBUA residents possess a calm inner state and positive behavior. This behavior arises from the presence of the Qur'an, which is not merely a source of thought, a reading material in certain rituals, or a particular recitation or writing, but can also be used as a medium of supernatural power. The Qur'an, in this context, has been deeply rooted in their daily lives. Meanwhile, the interpretation of its deep structure can be seen from the three previous receptions. For example, the exegetical reception of Surah az-Zariyat 51:56 and Surah al-Baqarah 2:30. This reception is carried out to explore the moral message about human duties in life. The first verse explains the duty of humans as individual beings who are required to perform individual piety through formal worship, such as prayer, fasting, zakat, and Hajj. The second verse explains the duty of humans as social beings who are required to perform social piety through interaction and interrelation in the fields of economics, culture, education, politics, and so on; and through environmental conservation.

The reception of a sacred text and its readers are intertwined. A sacred text might have statements about its divine status and sacred place, intended to be received as something holy and followed as guidance by its believers. A text known as a sacred text demand to be studied, understood,⁴¹ and acted upon.

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

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

³⁴Ahmad Baidowi, "Resepsi Estetis terhadap Al-Qur'an Hermeneutis" dalam *Jurnal Esensia*, Vol. 8, No. 1 (8), 2007, 19-20.

³⁵Abdullah Saeed, *The Qur'an: An Introduction*, 86.

³⁶Neal Robinson, *Discovering of the Qur'an* (London: SCM Press, 1996), 162-172.

³⁷Farid Esack, *The Qur'an: A User's Guide*, 19.

³⁸Nâsir Hâmid Abû Zayd, *Mafhûm al-Naṣ: Dirâṣah fî 'Ulûm Al-Qurân* (Mesir: Hayah al-Miṣhriyyah al-Āmmah, 1990).

³⁹The oral revelation of the Qur'an by the angel Jibril to the Prophet Muhammad in the Cave of Hira can be found in Ibn Hajar al-'Asqalânî, *Fath̃ al-Bârî bi Syarh̃ Ṣaḥîḥ al-Bukhârî, Juz̃ I* (Madinah: ae-Rayyân, 1986), 31-38.

⁴⁰A. Rafiq, *Living Qur'an, Its Text and Practice*, 471.

⁴¹Wilfred Canthwell Smith, *What is Scripture? A Comparative Approach* (Minneapolis: Fortress Press, 1993).

in the TNHS area, has a 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).⁴² 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 that the forest is protected from various crises caused by exploitation activities of the environment.⁴³ In line with its vision and mission, PPBUA is motivated to reweave the values of local wisdom that have been generatively inherited from the ancestors and are taught again 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 to be planted with bamboo, and lowland areas for rice fields, called "lebak sawahan". These ancestral teachings are a source of local wisdom knowledge that must be obeyed and are very necessary for climate change resilience and maintaining biodiversity.⁴⁴

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 Cisarua community in reception theory demonstrates the discovery of piety centered on the scriptures packaged in local wisdom.⁴⁵ The scripture in this case is categorized as a performative function.⁴⁶ 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).⁴⁷

PPBUA's efforts in environmental conservation can be seen in two aspects. First, environmental empowerment through flagship programs. These flagship programs are realized in two forms. First, efforts to address the ecological crisis through 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 very limited 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.⁴⁸
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

⁴²Interview result with Kiai Atim, 7 September 2022 at his home. See L. Hendarti (Ed.), "No Land No Foods", 178-179.

⁴³Interview result with Edy Samsi, spiritual figure, 8 Mei 2023, at Pesantren Agroekologi.

Interview result with Badrudin, public figure, 7 Desember 2020 at his home.

⁴⁴Darlina Kartika Rini, et al., Pendidikan Islam pada Pesantren Pertanian untuk Mem-bangun Ekosofi (Ekologi Filosofi) Bagi Penyelamatan Lingkungan, *Edukasi Islami: Jurnal Pendidikan Islam*, 11 (02), 2022, 559-580.

⁴⁵Frederic M. Deny, "Islam: Qur'an and Hadith", in Denny & Taylor (ed.), *The Holy Book in Comparative Perspective* (Columbia: University of South Carolina, 1985).

⁴⁶Sam D. Gail, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

⁴⁷Paul Ricoeur, *Time and Narrative* (Australia: Chichago University Press. 1985).

⁴⁸Interview result with Edy Samsi, 20 May 2023 at Village office Cisarua, Bogor.

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 is a priori against change can lead to a more massive decline in life.⁴⁹

Secondly, conducting environmental conservation movements to provide solutions to environmental damage. This is based on Qs. al-Muddaṣṣir/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 saw. did not remain silent when moral corruption was rampant in society.⁵⁰ The solution-oriented movement includes:

1. 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. There are three things emphasized by PPBUA 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.

2. 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 dimension of agriculture, 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 has two values, as a unifier of the community, and at the same time, raising awareness among the community about how to solve the socio-ecological problems faced by the Cisarua community.⁵¹

4. Providing Education on Organic Farming

Organic farming education is conducted through training for 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 they are experiencing. Organic farming produces higher quality and healthier agricultural products compared to the use of chemicals, as the soil is more fertile and can maintain the food chain. Organic farming is a traditional farming culture of the Halimun community that has been lost due to their choice of mining activities.

5. Utilizing Communal Agricultural Land Providing land for the community

Utilizing Communal Agricultural Land 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,

⁴⁹Interview result with Kiai Atim, 20 May 2023 at his home, Pesantren Agroekologi.

⁵⁰Interview result with Kiai Atim, 20 May 2023 at his home, Pesantren Agroekologi.

⁵¹Interview result at Pesantren Agroekologi, 12 July 2022.

Agroforestry (Kebun Talun), by planting various types of garden plants, intercropping systems, in the forest around the pesantren. They can plant various types of tubers, legumes, and vegetables to meet their living needs.

6. 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 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 counter to environmental exploitation that has resulted in an ecological crisis as well as a humanitarian crisis. The ecological crisis in the context of modern industry is the impact of arrogant anthropocentric ecology. Proponents of anthropocentric ecology view the environment as a "profit value" for humans, so they behave arrogantly and greedily towards nature.⁵² The Kiai of PPBUA realizes that the problem of the environmental crisis is closely related to the humanitarian crisis, social morality, and the crisis of human orientation towards God, as stated by Capra.⁵³ This confirms that the activities of PPBUA residents have fought for social morality, humanity, and faith in God as an embodiment of *ḥabl min al-'ālam*.

The respectful attitude of PPBUA residents in handling the environmental crisis is inseparable from the contribution of the pesantren in designing a 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. In accordance with the pesantren's vision and mission, PPBUA strives to weave back the values of local wisdom that have been generatively inherited from the ancestors. PPBUA, in this context, organizes Islamic education with an environmental fiqh perspective. 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.⁵⁴ PPBUA, through the practical guidance of the kiai, has demonstrated various ways to preserve the environment.

A short-term solution and a revised planning process. Secondly, 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.⁵⁵ 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.⁵⁶ 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

⁵²Fritjof Capra, *The Web of Life* (London: Harper Collin, 1996).

⁵³Sumacher, *A Guide for Perplexed* (New York: Harper Colophon Books, 1978), 139.

⁵⁴Marly Eclyn Tucker and John A. Grim, *Hinduism and Ecology* (Cambridge: Harvard University Press, 200), 2012.

⁵⁵See Seyyed Mohsen Miri, "Prinsip-Prinsip Islam dan Filsafat Mulla Shadra Sebagai Basis Etis dan Kosmologis Lingkungan Hidup" in Fachruddin M. Mangunjaya et al. (Ed.), *Menanam Sebelum Kiamat: Islam, Ekologi, dan Gerakan Lingkungan Hidup* (Jakarta: Yayasan Obor Indonesia, 2007), 24-25.

⁵⁶Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam: Jembatan Filosofis dan Religius Menuju Puncak Spiritual*, translation. Ali Noer Zaman (Yogyakarta: IRCiSoD, 2005), 20.

exploitation and crisis.⁵⁷ Notably, the community's response to the environmental crisis is rooted in moral principles, particularly in the context of a chaotic situation.⁵⁸ PPBUA exemplifies the synergy 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.⁵⁹

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.⁶⁰ 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, habitat, and a niche within the ecosystem. This perspective contrasts with the anthropocentric view, which often prioritizes human interests at the expense of 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: to serve God, and to interact with fellow humans and other beings. These responsibilities carry consequences that ultimately revert back to 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*, a manifestation of God, and in relation to humans, it is the strongest argument for the existence of God. Nature is essentially the mighty book, while the Qur'an expounds upon it. Nature is a wonderful work of art, rich in meaning. As a reflection of the beautiful attributes of God, nature becomes a mirror of God, thus sacred and worthy of protection, not destruction.⁶¹

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 that is 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, *ḥarakah*. Zagorof refers to ecosophy as a 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.⁶²

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

⁵⁷Seyyed Hossein Nasr, *Religion and the Order of Nature*, 18.

⁵⁸Seyyed Hossein Nasr, *Religion and the Order of Nature*, 29.

⁵⁹Eric Fromm in Richard Schacht, *Alienasi: Pengantar Paling Komprehensi* (Yogya-karta: Jalasutra, 2005), 186.

⁶⁰Feet Van Dyk, "Challenges in the Search for An Ecotheo-logy, *OTE*, 22/1, 2009, 186-204. See Panu Pihkala, "Rediscovery of Early Twentieth Century Ecotheology", *Open Theologi*, 2, 2016, 268-285.

⁶¹Said Nursi, *The Reş* (Istanbul: Sozler Pubication, 1998).

⁶²Orlin Zagorof, The Ecosophy: Humanistic Paradigm of the New Millennium, *Kayqy*, 13, 2009, 93-99.

environmental crises,⁶³ 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.⁶⁴ The success of PPBUA's environmental conservation activities can be attributed to the discipline in implementing local wisdom practices based on ecosophy.

Conclusion

Based on the investigation, the reception of PPBUA Cisarua, Bogor residents in environmental conservation efforts can be categorized into exegetical, aesthetic, cultural, and transformative receptions. PPBUA has realized transformative reception through an environmental movement encompassing: human development through critical public awareness, training santri as core cadres for environmental and mountain community guardians, constructing ulu-ulu (clean water sanitation) with the community, providing organic farming education and training to **santri** and the community, and utilizing agricultural land together with the community by forming relationships with other groups or institutions. This transformative reception, based on the academic discipline of Sufism, is called ecosophy. Guided by the kiai, PPBUA residents have built innovative creativity in environmental conservation efforts by synergizing intellectual, spiritual, and emotional dimensions

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⁶³Raymundo R. Pavo, Arne Naess' Ecosophy T: Its Norms, Hypotheses and Systematization, *Social Ethics Society Journal of Applied Philosophy*, 4, (2), 2018, 15-30.

⁶⁴Darlina Kartika Rini et al., Pendidikan Islam, 569.

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

Abstract:

Interactions with the Quran have produced diverse interpretations. While some people interpret the Quran from a theological perspective, measuring the correctness of their understanding based on established methodologies, others adopt a humanistic approach, bringing the Quran's teachings to life in daily life without being bound by specific methodologies. This study aims to analyze the Quranic reception of residents at Biharul Ulum Agro-Ecology Pesantren (PPBUA), Cisarua, Bogor, in environmental conservation. Employing a qualitative-ethnographic approach, data was collected through observation, interviews, and documentation. Based on reception theory, the study reveals that PPBUA residents' Quranic reception in environmental conservation encompasses exegetical, aesthetic, cultural, and transformative receptions. The transformative reception highlights the Quran not merely as an informative text, but as one that inspires readers to address socio-humanitarian problems, such as the environmental crisis. Through this transformative reception, PPBUA residents have embodied the concept of eco-theology and ecosophy by intertwining intellectual, spiritual, and emotional dimensions.

Keywords: *Eco-theology, environmental conservation, pesantren resident, quranic reception, transformative reception*

Introduction

The interaction between humans and the Quran has produced diverse interpretations. Interpretation in this context refers to the reality of the Quran as a divine text that interacts with social reality. This holy book is not merely a text to be read, but lives within the communities that believe in and practice.¹ Although the text of the Quran has remained unchanged throughout history, the ways in which it is read, interpreted, and its values applied vary greatly.² This is due to the different goals and interests of each reader. According to Iser, the meaning of a text is influenced by the historical context of the reader and only comes into being when the text is read.³ Esack categorizes Quran readers into three groups: ordinary Muslims, scholarly lovers of the Quran, and critical lovers of the Quran.⁴ Based on this classification, the Quran plays a very significant role in human life.

Several studies by researchers have shown the practice of Quranic reception among various communities. Abu Zayd reported his research on the reception of Egyptian Muslim society related to the Basmalah in Surah Al-Fatihah which influences their everyday language, as it is believed to have magical powers. **kini. Sejumlah kajian oleh para peneliti menunjukkan praktik resepsi Al-Qur'an di berbagai kalangan masyarakat.**

¹Phorough Parsa, An Introduction to Application of Reception Theory for Analyzing the History of Interpretations of the Qur'an: A Case Study on Iranian Interpretations of the Qur'an in 14th, *Quarterly Journal of The Iranian Society for Quranic Studies & Islamic Culture*, 1, Issue 2, 2017, 1-23. See A. Rafik, *The Reception of the Qur'an in Indonesia*, 154.

²Abu Zayd, *The Qur'an in Everyday Life*, in Jane Dammen McAuliffe, *Encyclopedia of the Qur'an* gen. (ed.), (Leiden-Boston, 2002).

³Wolfgang Iser, *The Art of Reading: A Theory of Aesthetic Response* (Baltimore: John Hopkins University Press, 1978), 20

⁴Farid, Esack, *The Qur'an: A Short Introduction* (London: One World's Publication, 2022).

Abû Zayd melaporkan penelitiannya tentang resepsi masyarakat Muslim Mesir berkaitan dengan *basmallah* dalam surat Al-Fâtiḥah yang mempengaruhi bahasa keseharian mereka, karena diyakini memiliki kekuatan magis.⁵ Farid Esack's research found a similar phenomenon in South Africa.⁶ Rafiq's research also reported the reception of Indonesian Muslim society in Banjar, which is transmitted through a Quran teacher, up to reciting it in the traditions of pregnancy, naming, and burial.⁷ Ware's research shows the practice of Quranic reception in West Africa, starting from the transmission of Quran teachers to learning and memorizing Quranic verses. West African society believes that the Quran is not merely a book to be read, but has spiritual power, so among them, some practice drinking water from the washing of wooden boards inscribed with the Quran.⁸

The reception of the Quran is also found among the residents of the Biharul Ulum Agroecology Islamic Boarding School (PPBUA) in the Cisarua area. This area is located in the Halimun-Salak National Park (TNHS), which is characterized as open and egalitarian. This open and egalitarian attitude is a form of adaptation of the Cisarua community to survive in absorbing Islamic understandings from newcomers. The expression of the religiosity of the community in this mountainous area can be seen from the way they combine Islamic teachings with local traditions and local wisdom.⁹ Among the local traditions preserved in relation to the leuweung (forest), include: leuweung titipan (preserved), leuweung tutupan (protected), and leuweung garapan (utilized).¹⁰ However, the condition of these local forest traditions is inversely proportional to the reality of the forest and environment in the area. The environmental conditions in the TNHS area are experiencing an environmental crisis due to the exploitation of gold miners, both by government companies and illegal miners. PPBUA, together with the Cisarua community, responds to this critical environmental condition by carrying out environmental conservation movements that use the Quran as their spirit. The reality of Quranic reception at PPBUA is pressing to be studied because it has a uniqueness in the context of environmental conservation.

As far as can be studied, there have been several studies that have analyzed PPBUA's role in environmental conservation. Hendarti and Galudra¹¹ have intensively researched PPBUA in relation to environmental conservation in the Halimun Mountain area, including Cisarua, but the orientation of their study is centered on pure environmental studies. Rini, et al., actually briefly studied PPBUA on environmental conservation from an eco-philosophy perspective. However, the orientation of their study focuses on education with a survey approach.¹² Different from previous research, this study focuses on the study of the Quran using ethnography as its approach.

⁵Abû Zayd, Nâsir Hâmid, *The Qur'an in Everyday Life*, in Jane Dammen McAuliffe, *Encyclopedia of the Qur'an* gen. (ed.), (Leiden-Boston, 2002).

⁶Farid Esack, *The Qur'an: A User's Guide*, 19.

⁷Ahmad Rafiq, *The Reception of the Qur'an in Indonesia*, Philadelphia: Temple University, *Disertasi*, Unpublished, 2004.

⁸Rudolf T. Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge and History in West Africa* (The University of North Carolina Press, 2014).

⁹Karman, Rosihon AnwarJurnal Pendidikan Islam 2023

¹⁰See L. Hendarti (Ed.), "No Land No Foods", 178-179,

¹¹See L. Hendarti (Ed.), "No Land No Foods", *SPARK New Letters Issue* No. 17, June 2004, English version: 3-4. Quezon City: Voluntary Service Overseas Philippines (VSO) and Environmental Science for Social Change (ESSC). See G. Galudra, *Conservation Police Versus Reality: Case Study of Floram Fauna and Utilization by Local Community in Gunung Halimun-Salak National Park*, (Bogor: ICRAAP Southeast Asia Working Paper Nomor 2003_4).

¹²D. K. Rini, et al., Pendidikan Islam pada Pesantren Pertanian untuk Membangun Ekosofi (Ekologi Filosofi) bagi Penyelamatan Lingkungan *Edukasi Islami: Jurnal Pendidikan Islam*, 11 (02), 2022, 565-568. 2022.

In relation to the reception of the Quran, there are three known models of reception as theorized by A. Rafiq, referring to the various views of sociologists and anthropologists, namely: exegetical reception, aesthetic reception, and cultural reception.¹³ This reception model is referred to the model of Quran reading activity, namely: Quran reading with theological connotations and Quran reading with humanistic connotations. Quran reading with theological connotations focuses on a methodology that begins with the exploration of the meanings of the Quran, interpretation. Interpretation in this context becomes the basis for certain practices. The practice of Quranic practices must be determined, whether it is right or wrong based on what is considered to be the correct interpretation. The form and variety of practical practices are determined based on how far the interpretation with all its epistemological instruments allows it. Meanwhile, Quran reading with humanistic connotations emphasizes bringing the Quran to life through obedience to its teachings without paying attention to the discipline of interpretive science.¹⁴ Based on the Quranic reception model, this article aims to analyze the Quranic reception that develops in PPBUA in environmental conservation.

This research uses a qualitative approach that is naturalistic and interpretative. Qualitative research aims to describe the attitudes, behaviors, and motivations of community members towards the Quran in environmental conservation at PPBUA, as well as to interpret problems or phenomena systematically from the perspective of individuals at that location, which may result in new concepts or theories.¹⁵ Realistic ethnography is chosen to narrate the research from a third-person perspective, participant observation reports, and their views. The ethnographer does not write personal opinions in the research report and remains behind the scenes as a reporter covering the facts among the community. The researcher reports objective data in a measurable form of information. Research subjects consist of informants who are well-acquainted with the community culture in PPBU, including the head of the Islamic boarding school, village head, historical figures, and students. The researcher must be present and become a subject of the research.¹⁶

The data collection techniques in this study include: observation, in-depth interviews, and documentation. Observations were conducted on the community that received the Quran in efforts to preserve the environment at PPBUA. Observations were conducted uniquely, as they synergized researcher participation in community life while maintaining a professional distance. In-depth interviews were conducted through audio-visual recording and transcribed for ease of data analysis.¹⁷ In-depth interviews were conducted with boarding school residents involved in environmental conservation, religious and community leaders who were well-acquainted with the culture of the community in environmental conservation, and the Head of the Environmental Conservation Movement in Cisarua Village. Meanwhile, documentation was carried out by tracing documents of the activities of boarding school residents in a natural, everyday context. The documented data includes boarding school activity agendas, boarding school activity materials, boarding school activity locations, and visually documented documents.

¹³Rafiq, A. (2021). Living Qur'an: Its Texts and Practices in the Functions of the Scripture, *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, 22 (2), 202.

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¹⁵Haradhan Kumar Mohajan, *Qualitative Research Methodology in Social Sciences and Related Subjects*, 2.

¹⁶James P. Spradley, *The Ethnographic Interview* (Long Grove-Illions: Waveland Press, 2016), 68.

¹⁷Paul Atkinson and Martyn Hammersley, *Ethnography: Principles in Practice*, 3 ed. (New York: Routledge, 2007), 158.

This research employs ethnographic thematic analysis to comprehensively describe the cultural characteristics that influence the social behavior of individuals among PPBUA residents. Additional data analysis utilizes an interactive model of analysis, comprising three stages: data reduction, data display, and conclusion drawing. At the final stage, conceptualization or generalization is conducted. Furthermore, data acquisition and valid conclusions are obtained through triangulation data analysis. Data analysis with triangulation can obtain a complete, in-depth, comprehensive, and detailed description of the research problem, and draw inductive conclusions.

Add the findings and/or arguments here

Pesantren and Ecological Crisis

The Biharul Ulum Agroecology Islamic Boarding School (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 Halimun-Salak National Park (TNHS), the headwaters of the Cisadane River watershed. The TNHS area, in terms of topography, is dominated by forests, fields, plantations, settlements, and vacant land. Geographically, this area is a representative of the lowland rainforest ecosystem type, submontane forest, and montane forest on the island of Java.¹⁸

The people of Cisarua Village reside on land that was once a plantation owned by PT. Havindo since the 1950s. The TNHS 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 such as gold, bentonite, and others. Within the TNHS, there are 11 indigenous communities that have lived there for hundreds of years and 35 groups of traditional communities known as the Masyarakat Kasepuhan Banten Kidul. The majority of the people in Cisarua Village work as daily laborers and tenant farmers. Subsequently, they switched professions to become gold miners due to the highly profitable income. This profession has lasted for over 30 years, resulting in a lost generation of peasants. Gold mining activities scattered throughout Nanggung District are conducted both legally and illegally. Legal gold mining activities are managed by PT. Antam, Tbk. as the concession holder. Meanwhile, illegal gold mining is carried out by unlicensed local residents known as gurandil or PETI (unlicensed gold miners).

Long-term gold mining activities have resulted in an imbalance of natural resources, leading to crises, starting from ecological crises, social crises, to the complexity of environmental conflicts. The community, as gold miners, has shifted social values among the community, such as the "guyub" tradition that is inherent in village traditions, which has been replaced by individualistic attitudes, often leading to social conflict. They also do not respect the education of their children. Another impact is an ecological crisis caused by the direct discharge of mining waste into the Cikaniki River and small rivers around the mining area, including the surrounding farmland. Mining waste contains toxic heavy metals such as mercury (Hg), cyanide (CN), cadmium (Cd), and arsenic (As), which are deadly.

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 so that the community can be sovereign and empowered. PPBUA emphasizes that the wealth and local wisdom that have been 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

¹⁸Data From Pesantren Agroekologi, Biharul Ulum, Cisarua, Bogor year 2020.

of areas whose allocation has been determined for ecological balance and natural resources. PPBUA positions itself as an agroecology-based Islamic boarding school that synergizes agricultural activities and the maintenance of ecosystem sustainability.

PPBUA was founded by Atim Haetami, a civil society and farmer's group activist since the 1990s, and also the founder of the Aliansi Masyarakat Nanggung Transformatif (Amanat). He is accompanied by environmental activist and agricultural expert, and also an environmental mentor at PPBUA, Edy Samsi. Both figures emphasize the understanding of sustainable agriculture that prioritizes ecological principles, so that ecosystems are preserved. This idea and environmental movement are in line 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 mutual cooperation and learning together.¹⁹

PPBUA is not focused on the development of religious scholarship but rather as a social institution that responds to community problems, including environmental awareness.²⁰ This vision, implicitly, introduces and educates the community about agrarian and ecological reform, the environment. PPBUA, in this context, synergizes with the Cisarua community to empower the community. Conceptually, PPBUA builds a paradigm of environmental conservation that is internalized in learning activities about traditional and cultural values, as well as local wisdom within the framework of agricultural actualization. PPBUA implicitly seeks to build a strong human resource base among rural communities. According to Brown et al., education is the key to improving the welfare of rural communities through good education.²¹ Rosset et al., affirm that social change in rural areas can be done through education and social movements.²² PPBUA has indirectly proclaimed a "green movement", "Go Green" for environmental salvation.

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) restraint 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*, namely: *leuweung titipan* (protected forest), *leuweung tutupan* (reserve forest), and *leuweung garapan* (managed forest). The role of the *kiai* is very important as a reference for PPBUA residents in environmental conservation. The *kiai*, as a decision maker, is a figure who has extensive knowledge and insight into the articulation of the *pesantren* with its development paradigm. The *kiai* is able to read the holy book, understand it well, and thus becomes a reference in the life of the community, the residents of the *pesantren*.

Quranic Reception of PPBUA Resident toward Qur'an Interpretation on Ecological Conservation

¹⁹Kementerian Lingkungan Hidup, Majelis Lingkungan Hidup PP. Muhammadiyah, *Teologi Lingkungan: Etika Pengeolaan Lingkungan Perspektif Islam* (Jakarta: Deputi Komunikasi Lingkungan dan Pemberdayaan Masyarakat Lingkungan Hidup dan Majelis Lingkungan Hidup PP. Muhammadiyah, 2011).

²⁰Data of Pondok Pesantren Agroekologi, Biharul Ulum, Cisarua, Bogor year 2020.

²¹Michelle S. Brown Beate Baltes, The Relationship Between Social Change Involvement and Education. *Journal of Social Change*. Vol. 9 Issue 1, 2017, 131-140.

²²Peter M. Rosset & Maria Elena Martínez-Torres, Rural Social Movements and Agroecology: Context, Theory, and Process, *Ecology and Society* 17(3): 17.

Description of the reception of the Qur'an among PPBUA residents in environmental conservation includes: (1) environmental themes in Qur'anic verses, (2) the reception of the Qur'an by PPBUA residents, and (3) the transformative reception of the Qur'an in environmental conservation.

1. Themes of environment in Qur'an

There are five big themes of environment that are adopted from verses of Qur'an covering: (1) the creation of the universe (Qs. 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; dan Qs. an-Naba'/78:37.), (2) The goals of universe creation (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-Nahl/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; dan Qs. al-Mulk/67:2.), (3) the goals of human creation (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; dan Qs. Hûd/11:61.), (4) human as khalifah (Qs. al-Ḥajj/22:41; Qs. an-Nûr/24:55; Qs. al-An'âm/6:163-165; Qs. Âli 'Imrân/3:159; dan Qs. an-Nisâ'/4:59), and (5) environmental destruction and natural conservation strategies (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). Based on the interview results, these themes serve as fundamental references for environmental conservation within PPBUA. PPBUA residents can develop these themes further based on their individual capacities and capabilities. These themes are referenced in the book "Fikih Lingkungan" edited by Ahsin Muhammad²³

2. Quranic reception through regular reading

PPBUA residents engage with the Qur'an through regular readings. Scheduled readings occur on specific days, such as Monday to Wednesday evenings. Some individuals read the Qur'an daily before dawn and at dusk. Verses related to the environment are typically read individually. Collective readings of environmental verses are conducted on a scheduled basis under the guidance of a kiai, accompanied by tafsir discussions.

The regular Qur'anic readings organized by PPBUA residents are rooted in the explanation provided by the kiai that the Qur'an, as a "book to be read," necessitates continuous recitation to gain wisdom. Reading the Qur'an is also seen as a means of seeking guidance for their life journey and as preparation for the afterlife. The kiai refers to a hadith narrated by Ibn 'Abbas, stating that one of the deeds beloved by Allah is the repeated reading of the Qur'an.²⁴

The regular recitation of the Qur'an demonstrates the dual function of the Qur'an as both informative and performative. PPBUA residents believe that the Qur'an contains various guidance and provisions for their lives, thus it is read, understood, and practiced to earn rewards. This belief is similar to the findings of A. Rafiq among Banjar Muslims. A similar view is expressed by Gaill, who argues that the Qur'an serves as data that can be manifested in abstract expressions as well as in concrete practices Muslim Banjar.²⁵ A

²³The book is the result of meeting between pesantren managers who discussed environmental crisis and its solution based on Islamic teaching held in Lido, Bogor, year 2010.

²⁴The interview result with Kiai Atim, dated 12 July 2022 at his home.

²⁵Ahmad Rafiq "The Reception of The Qur'an in Indonesia", 150. Ahmad Rafiq "The Reception of The Qur'an in Indonesia: A Case Study of The Place of The Qur'an in a Non-Arabic Speaking Community", PhD thesis (United States: Temple University), 148-155.

similar view is expressed by Gaill, who argues that the Qur'an serves as data that can be manifested in abstract expressions as well as in concrete practices.²⁶

3. The reception of the Qur'an through memorization as an expectation of blessing

The reception of the Qur'an through memorization as an expectation of blessings: Qur'anic memorization was the first form of reception undertaken by the Prophet Muhammad and his companions. PPBUA residents who memorize environmental verses demonstrate a transmission of this practice across generations, even if it is only encouraged within the community. They have made these environmental verses into daily recitations, with the timing left to the individual residents. This memorization activity, according to the kiai, is a means of emulating the Prophet Muhammad who first grounded the Qur'an through memorization.²⁷ Qur'anic memorization is laden with virtues and blessings, including: (1) being a capital and spirit for life, (2) enabling self-control in activities, and (3) according to Muslim's hadith, memorizers of the Qur'an will receive intercession in the afterlife, a high degree in the sight of God, protection from hellfire and the torment of the grave, and (3) bringing happiness to their parents.²⁸ This reception of the Qur'an through memorization has also been observed by Ware.²⁹ Qur'anic memorization has become a tradition among Muslims worldwide.

4. Qur'anic Reception through Tafsir Study

Qur'anic reception among PPBUA residents is carried out through interpretation. This activity is conducted every Monday to Wednesday evening from 6:30 PM to 9:00 PM. The Qur'anic interpretation is guided by a kiai who refers to Tafsir al-Jalalayn by Jalaluddin as-Suyuti and Jalaluddin al-Mahalli, and Tafsir as-Sawi: Syarh Tafsir al-Jalalayn. This reception of the Qur'an through interpretation is called exegetical reception.[1] This type of reception is the most common among intellectuals, resulting in numerous tafsir works. However, in PPBUA, exegetical reception is conducted by studying specific books, such as Tafsir al-Jalalayn, where the kiai generally serves as a subordinate to the author of the tafsir. The kiai cannot deviate from the author's perspective and the chosen method of interpretation. However, in PPBUA, the kiai can elaborate on the interpretation through contextualization. For example, when interpreting Surah Ali 'Imran 3:90, the kiai explains that believing in Allah is manifested by protecting nature and the environment.[2] The kiai connects the interpretation with the socio-cultural reality of the Cisarua community, then engages in a dialogue with the text being read and understood, and finally returns it to the socio-cultural reality.

5. Qur'anic Reception through Artistic Works

The reception of the Qur'an by PPBUA residents is also expressed through artistic works as seen in various activities. Every Friday morning, PPBUA residents recite the Qur'an, including environmental verses, with a murattal recitation. This reception is also commonly carried out during the month of Ramadan in the form of "tadarussan".³⁰ Some PPBUA residents recite the Qur'an with *mujanwad* (using specific melodies). This recitation is usually conducted every Friday night under the guidance of a kiai and senior students. The best students perform at haflahs or Islamic holiday celebrations in PPBUA.³¹ In addition, the reception of the Qur'an by PPBUA residents is expressed in beautiful calligraphy that is displayed in the mosque, hall, and learning spaces. The materials used include wood, paper, and directly on the walls.³²

²⁶Sam D. Gail, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

²⁷Interview result with Kiai Atim, 12 July 2022 at his home.

²⁸Interview result with Kiai Atim, 12 July 2022 at his home.

²⁹Abdullah Saeed, *The Qur'an: An Introduction* (London & New York, Routledge, 2008), 86.

³⁰Interview result with Kiai Atim, 17 January 2023 at his home.

³¹Interview result with Kiai Atim, 17 January 2023 at his home.

³²Interview result with Kiai Atim, 17 January 2023 at his home.

This reception of the Qur'an through artistic works is known as aesthetic reception,³³ which seeks to demonstrate the inherent aesthetics of the Qur'an by expressing it through recitation, writing, and artistic display.³⁴ This reception can be found in the research of Abdullah Saeed among Egyptian Muslims,³⁵ Robinson among Pakistani Muslims,³⁶ and Esack among South African Muslims.³⁷

Based on the description, the reception of the Qur'an is related to society's engagement with the Qur'an in various dimensions. The Qur'an was initially a non-material text,³⁸ then it was received in the form of oral recitation.³⁹ When the Qur'an refers to itself as al-Kitab, it indicates its status as a religious authority.⁴⁰ This phenomenon of the Qur'an has led to diverse receptions of the Qur'an as a holy book among Muslims, including non-Muslims, as the intended audience for Qur'anic recitation. The various receptions of Qur'anic recitation are attempts to interpret the meaning of the Qur'an. Interpretation is related to symbols that contain ideological models. The interpretation of symbolic meaning can be done by looking at the surface structure and the deep structure. The surface structure relates to the traditions of PPBUA residents in receiving the Qur'an in various forms. Meanwhile, the deep structure relates to the ideology constructed by them regarding the symbolization of Qur'anic verses in daily activities.

The practical aspect of reception plays a significant role in framing a more meaningful guide to life, ensuring that blessings are always obtained. The symbolization of Qur'anic verses, which is received through various receptions and interpretations of its surface structure, indicates that PPBUA residents possess a calm inner state and positive behavior. This behavior arises from the presence of the Qur'an, which is not merely a source of thought, a reading material in certain rituals, or a particular recitation or writing, but can also be used as a medium of supernatural power. The Qur'an, in this context, has been deeply rooted in their daily lives. Meanwhile, the interpretation of its deep structure can be seen from the three previous receptions. For example, the exegetical reception of Surah az-Zariyat 51:56 and Surah al-Baqarah 2:30. This reception is carried out to explore the moral message about human duties in life. The first verse explains the duty of humans as individual beings who are required to perform individual piety through formal worship, such as prayer, fasting, zakat, and Hajj. The second verse explains the duty of humans as social beings who are required to perform social piety through interaction and interrelation in the fields of economics, culture, education, politics, and so on; and through environmental conservation.

The reception of a sacred text and its readers are intertwined. A sacred text might have statements about its divine status and sacred place, intended to be received as something holy and followed as guidance by its believers. A text known as a sacred text demand to be studied, understood,⁴¹ and acted upon.

³³Rafik, *The Reception of the Qur'an in Indonesia*, 155.

³⁴Ahmad Baidowi, "Resepsi Estetis terhadap Al-Qur'an Hermeneutis" dalam *Jurnal Esensia*, Vol. 8, No. 1 (8), 2007, 19-20.

³⁵Abdullah Saeed, *The Qur'an: An Introduction*, 86.

³⁶Neal Robinson, *Discovering of the Qur'an* (London: SCM Press, 1996), 162-172.

³⁷Farid Esack, *The Qur'an: A User's Guide*, 19.

³⁸Nâsir Hâmid Abû Zayd, *Mafhûm al-Naṣ: Dirâṣah fî 'Ulûm Al-Qurân* (Mesir: Hayah al-Miṣhriyyah al-Āmmah, 1990).

³⁹The oral revelation of the Qur'an by the angel Jibril to the Prophet Muhammad in the Cave of Hira can be found in Ibn Hajar al-Asqalânî, *Fath̃ al-Bârî bi Syarh̃ Ṣaḥîḥ al-Bukhârî, Juz̃ I* (Madinah: ae-Rayyân, 1986), 31-38.

⁴⁰A. Rafiq, *Living Qur'an, Its Text and Practice*, 471.

⁴¹Wilfred Canthwell Smith, *What is Scripture? A Comparative Approach* (Minneapolis: Fortress Press, 1993).

Transformative Reception: Grounding the Qur'an for Qur'anic 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 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).⁴² 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 that the forest is protected from various crises caused by exploitation activities of the environment.⁴³ In line with its vision and mission, PPBUA is motivated to reweave the values of local wisdom that have been generatively inherited from the ancestors and are taught again 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 to be planted with bamboo, and lowland areas for rice fields, called "lebak sawahan". These ancestral teachings are a source of local wisdom knowledge that must be obeyed and are very necessary for climate change resilience and maintaining biodiversity.⁴⁴

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 Cisarua community in reception theory demonstrates the discovery of piety centered on the scriptures packaged in local wisdom.⁴⁵ The scripture in this case is categorized as a performative function.⁴⁶ 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).⁴⁷

PPBUA's efforts in environmental conservation can be seen in two aspects. First, environmental empowerment through flagship programs. These flagship programs are realized in two forms. First, efforts to address the ecological crisis through 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 very limited 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.⁴⁸

⁴²Interview result with Kiai Atim, 7 September 2022 at his home. See L. Hendarti (Ed.), "No Land No Foods", 178-179.

⁴³Interview result with Edy Samsi, spiritual figure, 8 Mei 2023, at Pesantren Agroekologi.

Interview result with Badrudin, public figure, 7 Desember 2020 at his home.

⁴⁴Darlina Kartika Rini, et al., Pendidikan Islam pada Pesantren Pertanian untuk Mem-bangun Ekosofi (Ekologi Filosofi) Bagi Penyelamatan Lingkungan, *Edukasi Islami: Jurnal Pendidikan Islam*, 11 (02), 2022, 559-580.

⁴⁵Frederic M. Deny, "Islam: Qur'an and Hadith", in Denny & Taylor (ed.), *The Holy Book in Comparative Perspective* (Columbia: University of South Carolina, 1985).

⁴⁶Sam D. Gail, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

⁴⁷Paul Ricoeur, *Time and Narrative* (Australia: Chichago University Press. 1985).

⁴⁸Interview result with Edy Samsi, 20 May 2023 at Village office Cisarua, Bogor.

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 is a priori against change can lead to a more massive decline in life.⁴⁹

Secondly, conducting environmental conservation movements to provide solutions to environmental damage. This is based on Qs. al-Muddaṣṣir/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 saw. did not remain silent when moral corruption was rampant in society.⁵⁰ The solution-oriented movement includes:

1. **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. There are three things emphasized by PPBUA 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.

2. **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 dimension of agriculture, 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 has two values, as a unifier of the community, and at the same time, raising awareness among the community about how to solve the socio-ecological problems faced by the Cisarua community.⁵¹

4. **Providing Education on Organic Farming**

Organic farming education is conducted through training for 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 they are experiencing. Organic farming produces higher quality and healthier agricultural products compared to the use of chemicals, as the soil is more fertile and can maintain the food chain. Organic farming is a traditional farming culture of the Halimun community that has been lost due to their choice of mining activities.

5. **Utilizing Communal Agricultural Land Providing land for the community**

⁴⁹Interview result with Kiai Atim, 20 May 2023 at his home, Pesantren Agroekologi.

⁵⁰Interview result with Kiai Atim, 20 May 2023 at his home, Pesantren Agroekologi.

⁵¹Interview result at Pesantren Agroekologi, 12 July 2022.

Utilizing Communal Agricultural Land 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, Agroforestry (Kebun Talun), by planting various types of garden plants, intercropping systems, in the forest around the pesantren. They can plant various types of tubers, legumes, and vegetables to meet their living needs.

6. 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 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 counter to environmental exploitation that has resulted in an ecological crisis as well as a humanitarian crisis. The ecological crisis in the context of modern industry is the impact of arrogant anthropocentric ecology. Proponents of anthropocentric ecology view the environment as a "profit value" for humans, so they behave arrogantly and greedily towards nature.⁵² The Kiai of PPBUA realizes that the problem of the environmental crisis is closely related to the humanitarian crisis, social morality, and the crisis of human orientation towards God, as stated by Capra.⁵³ This confirms that the activities of PPBUA residents have fought for social morality, humanity, and faith in God as an embodiment of *ḥabl min al-'ālam*.

The respectful attitude of PPBUA residents in handling the environmental crisis is inseparable from the contribution of the pesantren in designing a 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. In accordance with the pesantren's vision and mission, PPBUA strives to weave back the values of local wisdom that have been generatively inherited from the ancestors. PPBUA, in this context, organizes Islamic education with an environmental fiqh perspective. 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.⁵⁴ PPBUA, through the practical guidance of the kiai, has demonstrated various ways to preserve the environment.

A short-term solution and a revised planning process. Secondly, 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.⁵⁵ 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.⁵⁶ The advent of modern science and technology has led to a

⁵²Fritjof Capra, *The Web of Life* (London: Harper Collin, 1996).

⁵³Sumacher, *A Guide for Perplexed* (New York: Harper Colophon Books, 1978), 139.

⁵⁴Marly Eclyn Tucker and John A. Grim, *Hinduism and Ecology* (Cambridge: Harvard University Press, 2000), 2012.

⁵⁵See Seyyed Mohsen Miri, "Prinsip-Prinsip Islam dan Filsafat Mulla Shadra Sebagai Basis Etis dan Kosmologis Lingkungan Hidup" in Fachruddin M. Mangunjaya et al. (Ed.), *Menanam Sebelum Kiamat: Islam, Ekologi, dan Gerakan Lingkungan Hidup* (Jakarta: Yayasan Obor Indonesia, 2007), 24-25.

⁵⁶Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam: Jembatan Filosofis dan Religius Menuju Puncak*

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.⁵⁷ Notably, the community's response to the environmental crisis is rooted in moral principles, particularly in the context of a chaotic situation.⁵⁸ PPBUA exemplifies the synergy between faith-based values and traditional ecological knowledge, as embodied in the *kasepuban, leuweung*. This approach resonates with Fromm's assertion that those who fail to nurture ecological balance exhibit a form of alienated egoism.⁵⁹

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.⁶⁰ 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, habitat, and a niche within the ecosystem. This perspective contrasts with the anthropocentric view, which often prioritizes human interests at the expense of 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: to serve God, and to interact with fellow humans and other beings. These responsibilities carry consequences that ultimately revert back to 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*, a manifestation of God, and in relation to humans, it is the strongest argument for the existence of God. Nature is essentially the mighty book, while the Qur'an expounds upon it. Nature is a wonderful work of art, rich in meaning. As a reflection of the beautiful attributes of God, nature becomes a mirror of God, thus sacred and worthy of protection, not destruction.⁶¹

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 that is 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, *ḥarakah*. Zagorof refers to ecosophy as a 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.⁶²

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

Spiritual, translation. Ali Noer Zaman (Yogyakarta: IRCiSoD, 2005), 20.

⁵⁷Seyyed Hossein Nasr, *Religion and the Order of Nature*, 18.

⁵⁸Seyyed Hossein Nasr, *Religion and the Order of Nature*, 29.

⁵⁹Eric Fromm in Richard Schacht, *Alienasi: Pengantar Paling Komprehensi* (Yogyakarta: Jalasutra, 2005), 186.

⁶⁰Feet Van Dyk, "Challenges in the Search for An Ecotheo-logy, *OTE*, 22/1, 2009, 186-204. See Panu Pihkala, "Rediscovery of Early Twentieth Century Ecotheology", *Open Theologi*, 2, 2016, 268-285.

⁶¹Said Nursi, *The Reş* (Istanbul: Sozler Publication, 1998).

⁶²Orlin Zagorof, The Ecosophy: Humanistic Paradigm of the New Millennium, *Kayqy*, 13, 2009, 93-99.

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,⁶³ 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.⁶⁴ The success of PPBUA's environmental conservation activities can be attributed to the discipline in implementing local wisdom practices based on ecosophy.

Conclusion

Based on the investigation, the reception of PPBUA Cisarua, Bogor residents in environmental conservation efforts can be categorized into exegetical, aesthetic, cultural, and transformative receptions. PPBUA has realized transformative reception through an environmental movement encompassing: human development through critical public awareness, training santri as core cadres for environmental and mountain community guardians, constructing ulu-ulu (clean water sanitation) with the community, providing organic farming education and training to santri and the community, and utilizing agricultural land together with the community by forming relationships with other groups or institutions. This transformative reception, based on the academic discipline of Sufism, is called ecosophy. Guided by the kiai, PPBUA residents have built innovative creativity in environmental conservation efforts by synergizing intellectual, spiritual, and emotional dimensions

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⁶³Raymundo R. Pavo, Arne Naess' Ecosophy T: Its Norms, Hypotheses and Systematization, *Social Ethics Society Journal of Applied Philosophy*, 4, (2), 2018, 15-30.

⁶⁴Darlina Kartika Rini et al., Pendidikan Islam, 569.

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THE QUR'AN AND THE EARTH:

Qur'anic Reception Among Pesantren Residents toward Environmental Conservation

Abstract:

Interactions with the Quran have led to a variety of interpretations. Some individuals approach the Quran from a theological standpoint, assessing the accuracy of their understanding based on established methods, while others take a more humanistic approach, incorporating Quranic teachings into daily life without being constrained by rigid methodologies. This study seeks to explore how the residents of Pondok Pesantren Biharul Ulum Agro-Ecology (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*

Introduction

The interaction of the community with the Qur'an has led to various receptions of the Qur'an. Reception in this context relates to the reality of the Qur'an as a text that embodies the actions of God 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 ways of reading, interpreting, and practicing its moral messages 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.

The reception of the Qur'an is carried out through two approaches: transmission reception and transformation reception. Transmission reception refers 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 the conditions of the time. Researchers have shown the variety of Qur'anic receptions in different countries. For example, Abû Zayd researched the reception of Egyptian Muslim society regarding the basmallah in Surah Al-Fâtihah, which influenced their everyday

¹Phorough Parsa, An Introduction to Application of Reception Theory for Analyzing The History of Interpretations of the Qur'an: A Case Study on Iranian Interpretations of the Qur'an in 14th, *Quarterly Journal of The Iranian Society for Quranic Studies & Islamic Culture*, 1, Issue 2, 2017, 1-23. Lihat A. Rafik, *The Rexeption of the Qur'an in Indonesia*, 154.

²Abû Zayd, The Qur'an in Everyday Life, in Jane Dammen McAuliffe, *Encyclopedia of the Qur'an* gen. (ed.), (Leiden-Boston, 2002).

language, as it was believed to have magical power.³ Farid Esack found the same phenomenon in South Africa.⁴ 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.⁵ A 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 has spiritual power, with some practicing drinking water from wooden boards inscribed with Qur'anic verses.⁶

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 *keiai* (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 *lenyung* (forest) that must be preserved. However, the environmental reality in Cisarua has been damaged due to exploitation from gold mining activities.⁷ The dialogue between the Qur'an and local culture becomes interesting when considering the reception mapping of the Qur'an by A. Rafiq, which includes exegesis reception, aesthetic reception, and cultural reception.⁸

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 adopts a qualitative, naturalistic, and interpretative approach to explore the attitudes, behaviors, and motivations of the PPBUA community regarding the Qur'an and environmental conservation. The aim is to systematically interpret issues from the perspectives of individuals within the community, potentially leading to new concepts or theories.⁹ Realistic ethnography is used to present the research objectively through third-

³Abû Zayd, Nâsir Hâmid, *The Qur'an in Everyday Life*, in Jane Dammen McAuliffe, *Encyclopedia of the Qur'an* gen. (ed.), (Leiden-Boston, 2002).

⁴Farid Esack, *The Qur'an: A User's Guide*, 19.

⁵Ahmad Rafiq, *The Reception of the Qur'an in Indonesia*, Philadelphia: Temple University, *Disertasi*, Unpublished, 2004.

⁶Rudolf T. Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge and History in West Africa* (The University of North Carolina Press, 2014).

⁷D. K. Rini, et al., Pendidikan Islam pada Pesantren Pertanian untuk Membangun Ekosofi (Ekologi Filosofi) bagi Penyelamatan Lingkungan *Edukasi Islami: Jurnal Pendidikan Islam*, 11 (02), 2022, 565-568. 2022.

⁸The exegesis reception refers to the deep interpretation or explanation of the Qur'anic 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. Rafiq, A. (2021). *Living Qur'an: Its Texts and Practices in the Functions of the Scripture*, *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, 22 (2), 202.

⁹Haradhan Kumar Mohajan, *Qualitative Research Methodology in Social Sciences and Related Subjects*, 2.

person narration, participant observation, and community viewpoints, with the ethnographer acting as an unbiased reporter.¹⁰

Data collection methods include 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, 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.¹¹

Ethnographic thematic analysis was used to describe the cultural influences on the social behaviors of PPBUA residents. Data was 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 valid conclusions, offering a comprehensive, 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. The [TNHS](#) area, in terms of topography, is dominated by forests, fields, plantations, settlements, and vacant land. Geographically, this area is a representative of the lowland rainforest ecosystem type, submontane forest, and montane forest on the island of Java.¹²

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 such as gold, bentonite, and others. Within the TNHS, there are 11 indigenous communities that have lived there for hundreds of years and 35 groups of traditional communities known as the Masyarakat Kasepuhan Banten Kidul. The majority of the people in Cisarua Village work as daily laborers and tenant farmers. Subsequently, they switched professions to become gold miners due to the highly profitable income. This profession has lasted for over 30 years, resulting in a lost generation of peasants. Gold mining activities scattered throughout Nanggung District are conducted both legally and illegally. Legal gold mining activities are managed by PT. Antam, Tbk. as the concession holder. Meanwhile, illegal gold mining is carried out by unlicensed local residents known as gurandil or PETI (unlicensed gold miners).

Long-term gold mining activities have resulted in an imbalance of natural resources, leading to crises, starting from ecological crises, social crises, to the complexity of environmental conflicts. The community, as gold miners, has shifted social values among the community, such as the "guyub" tradition that is inherent in village traditions, which has been replaced by individualistic attitudes, often leading to social conflict. [It's like the conflict between the miners and the community, as well as between the miners and the pesantren authorities.](#) They also do not respect the education of their children.

[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 around the mining area, including the surrounding farmland. Mining waste contains toxic heavy metals such as mercury (Hg), cyanide (CN), cadmium (Cd), and arsenic (As), which are deadly.

¹⁰James P. Spradley, *The Ethnographic Interview* (Long Grove-Illions: Waveland Press, 2016), 68.

¹¹Paul Atkinson and Martyn Hammersley, *Ethnography: Principles in Practice*, 3 ed. (New York: Routledge, 2007), 158.

¹²Data from Pesantren Agroekologi, Biharul Ulum, Cisarua, Bogor year 2022.

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 so that the community can be sovereign and empowered. PPBUA emphasizes that the wealth and local wisdom that have been 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 whose allocation has been determined for ecological balance and natural resources. PPBUA positions itself as an agroecology-based Islamic boarding school that synergizes agricultural activities and the maintenance of ecosystem sustainability.

PPBUA was founded by Atim Haetami, a civil society and farmer's group activist since the 1990s, and also the founder of the Aliansi Masyarakat Nanggung Transformatif (Amanat). He is accompanied by environmental activist and agricultural expert, and also an environmental mentor at PPBUA, Edy Samsi. Both figures emphasize the understanding of sustainable agriculture that prioritizes ecological principles, so that ecosystems are preserved. This idea and environmental movement are in line 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 mutual cooperation and learning together.¹³

PPBUA is not focused on the development of religious scholarship but rather as a social institution that responds to community problems, including environmental awareness.¹⁴ This vision, implicitly, introduces and educates the community about agrarian and ecological reform, the environment. PPBUA, in this context, synergizes with the Cisarua community to empower the community. [PPBUA in this context collaborates with the Cisarua community to empower and strengthen the community through a greening movement based on local cultural values.](#) Conceptually, PPBUA builds a paradigm of environmental conservation that is internalized in learning activities about traditional and cultural values, as well as local wisdom within the framework of agricultural actualization. PPBUA implicitly seeks to build a strong human resource base among rural communities. According to Brown et al., education is the key to improving the welfare of rural communities through good education.¹⁵ Rosset et al., affirm that social change in rural areas can be done through education and social movements.¹⁶ PPBUA has indirectly proclaimed a "green movement", "Go Green" for environmental salvation.

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) restraint 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*, namely: *leuweung titipan* (protected forest), *leuweung tutupan* (reserve forest), and *leuweung garapan* (managed forest). The role of the *kiai* is very important as a reference for PPBUA residents in environmental conservation. The *kiai*, as a decision maker, is a figure who has extensive knowledge and insight into the articulation of the

¹³Kementerian Lingkungan Hidup, Majelis Lingkungan Hidup PP. Muhammadiyah, *Teologi Lingkungan: Etika Pengeolaan Lingkungan Perspektif Islam* (Jakarta: Deputy Komunikasi Lingkungan dan Pemberdayaan Masyarakat Lingkungan Hidup dan Majelis Lingkungan Hidup PP. Muhammadiyah, 2011).

¹⁴Data of Pondok Pesantren Agroekologi, Biharul Ulum, Cisarua, Bogor year 2020.

¹⁵Michelle S. Brown Beate Baltes, The Relationship Between Social Change Involvement and Education. *Journal of Social Change*. Vol. 9 Issue 1, 2017, 131-140.

¹⁶[Peter M. Rosset](#) & [Maria Elena Martínez-Torres](#), Rural Social Movements and Agroecology: Context, Theory, and Process, *Ecology and Society* 17(3): 17.

pesantren with its development paradigm. The kiai is able to read the holy book, understand it well, and thus becomes a reference in the life of the community, the residents of the pesantren.¹⁷

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). Typically, this recitation occurs during Qur'anic exegesis (*tafsir*) studies. 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.¹⁸ In this context, the kiai elaborates on a hadith narrated by Ibn 'Abbâs r.a., 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 A. Rafiq's findings among the Banjar Muslims regarding the recitation of the Qur'an, which is seen as full of blessings. Citing Gaill's perspective, the Qur'an for the residents of PPBUA is understood as data that can be expressed in abstract forms, while simultaneously being applied in real-life practices.¹⁹

This understanding of the Qur'an's functions is similar to the findings of A. Rafiq among the Banjar Muslims, where the reading of the Qur'an is viewed as a practice that is rich in blessings.²⁰ 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 Gaill, the Qur'an at PPBUA is considered 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.²¹

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 way that goes beyond mere academic study. They view the Qur'an as a living text that continuously informs their

¹⁷See and compare with research results of Kyriaki Kitikidou, Elias Milios, Athanasios Stampoulidis, Elias Pipinis, & Kalliopi Radoglou, Using Biodiversity Indices Effectively: Considerations for Forest Management. *Ecologies*, 5(1), 2024. 42-51.

¹⁸The interview result with Kiai Atim, dated 12 July 2022 at his home.

¹⁹Sam D. Gail, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

²⁰Ahmad Rafiq "The Reception of The Qur'an in Indonesia", 150. Ahmad Rafiq "The Reception of The Qur'an in Indonesia: A Case Study of The Place of The Qur'an in a Non-Arabic Speaking Community", PhD thesis (United States: Temple University), 148-155.

²¹Sam D. Gail, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

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 as an expectation of blessing. The reception of the Qur'an through memorization is the first form of reception practiced by the Prophet Muhammad (peace be upon him) and was passed down transmissively to his companions and continues 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 made the verses about the environment part of their daily practice, incorporating them into 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 (peace be upon him), 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* (religious leader) and the pesantren's regulations.²² 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 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.²³ The reception of the Qur'an at PPBUA reflects the broader tradition of Muslim communities worldwide, as evidenced by research findings from Ware²⁴ in West Africa and Abdillah Saeed²⁵ 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. This form of reception is expressed in various ways and mediums. 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).²⁶ 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 the calligraphy vary, including wood, paper, and even directly on the walls.²⁷

The reception of the Qur'an through art is known as an aesthetic reception,²⁸ 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 in an artistic manner.²⁹ This form of reception is part of a broader Muslim tradition around the world, as described in research reports by Abdillah Saeed³⁰ among Muslims in Egypt, Robinson³¹ among Muslims in Pakistan, and Esack³² among Muslims in South Africa.

²²Interview result with Kiai Atim, 12 July 2022 at his home.

²³Interview result with Kiai Atim, 12 July 2022 at his home.

²⁴Rudolf T. Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge and History in West Africa* (The University of North Carolina Press, 2014).

²⁵Abdullah Saeed, *The Qur'an: An Introduction* (London & New York, Routledge, 2008), 86.

²⁶Interview result with Kiai Atim, 17 January 2023 at his home.

²⁷Interview result with Kiai Atim, 17 January 2023 at his home.

²⁸Rafiq, *The Reception of the Qur'an in Indonesia*, 155.

²⁹Ahmad Baidowi, "Resepsi Estetis terhadap Al-Qur'an Hermeneutis" dalam *Jurnal Esensia*, Vol. 8, No. 1 (8), 2007, 19-20.

³⁰Abdullah Saeed, *The Qur'an: An Introduction*, 86.

³¹Neal Robinson, *Discovering of the Qur'an* (London: SCM Press, 1996), 162-172.

³²Farid Esack, *The Qur'an: A User's Guide*, 19.

Fourth, the reception of the Qur'an through tafsir studies. The residents of PPBUA engage with the Qur'an through tafsir (Qur'anic exegesis) studies under the guidance of the kiai. Kiai Atim is known as an expert in this field.³³ 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-Suyūfī and Jalāl ad-Dīn al-Mahallī, 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*,³⁴ which, in the Islamic tradition, is widely practiced by the community (especially intellectuals), leading to the creation of many tafsir works. The exegesis 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 are able to 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 nature and the environment.³⁵ This tafsir demonstrates its ability to connect Qur'anic texts with the socio-cultural realities of the Cisarua community, which is experiencing an environmental crisis. The interpretation aligns with Fazlur Rahman's concept of the *double movement*.³⁶

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,³⁷ (2) The goals of universe creation³⁸ (3) the goals of human creation,³⁹ (4) human as khalifah,⁴⁰ and (5) environmental destruction and natural conservation strategies.⁴¹ These themes serve as foundational references for environmental conservation at PPBUA. The residents, according to their capacity 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.

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

³³Interview result with Kiai Atim, 12 July 2022 at his home.

³⁴A. Rafiq, *The Reception of the Qur'an in Indonesia*, 154.

³⁵Interview result with Kiai Atim, tanggal 12 Juli 2022 di kediamannya.

³⁶Fazlur Rahman, *Islam* (New York: Achor Book, 1995).

³⁷See *Qs. asy-Syu'arā/26:23-24*; *Qs. al-Anbiyā'/21:56*; *Qs. aṣ-Ṣaffāt/37:4-5*; *Qs. az-Zumar/39:38*; *Qs. al-Baqarah/2:117*; *Qs. al-Baqarah/2:117*; *Qs. ar-Rūm/30:25*; *Qs. Fāṭir/35:40-41*; *Qs. an-Nāzi'āt/79:27-28*; *Qs. az-Zukhrūf/43:7*; dan *Qs. an-Naba'/78:37*.

³⁸See *Qs. al-Anbiyā'/21:16*; *Qs. al-'Ankabūt/29:44*; *Qs. al-Aḥqāf/46:3*; *Qs. Āli 'Imrān/3:90*; *Qs. ar-Rūm/30:22*; *Qs. Yūnus/10:6*; *Qs. an-Naḥl/16:65*; *Qs. ar-Ra'd/13:3*; *Qs. al-Baqarah/2:29*; *Qs. al-Jāsiyah/45:13*; *Qs. Luqmān/31:20*; *Qs. Hūd/11:7*; dan *Qs. al-Mulk/67:2*.

³⁹See *Qs. al-Mu'min/23:115*; *Qs. al-Aḥzāb/33:72*; *Qs. az-Zāriyāt/51:56*; *Qs. al-Baqarah/2:30*; *Qs. Āli 'Imrān/3:110*; *Qs. ar-Raḥmān/55:31*; *Qs. al-Qiyāmah/75:36*; *Qs. Ṣād/38:26*; dan *Qs. Hūd/11:61*.

⁴⁰See (*Qs. al-Hajj/22:41*; *Qs. an-Nūr/24:55*; *Qs. al-An'ām/6:163-165*; *Qs. Āli 'Imrān/3:159*; dan *Qs. an-Nisā'/4:59*),

⁴¹See *Qs. al-Baqarah/2:60*; *Qs. Hūd/11:85*; *Qs. al-Isrā'/17:25-26*; *Qs. al-An'ām/6:143*; *Qs. ar-Raḥmān/55:7-9*; *Qs. an-Nisā'/4:118-119*; *Muḥammad/47:22*; *Qs. al-An'ām/6:123*; and *Qs. al-Isrā'/17:15-16*.

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. Qs. az-Zâriyât/51:56) and stewardship (Qs. al-Baqarah/2:30). Worship refers to individual acts of righteousness toward God, while stewardship highlights the responsibility to care for others and the environment through social and ecological actions.⁴²

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."⁴³

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 solve environmental problems, encouraging creative, 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/17:37-38.⁴⁴ 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 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).⁴⁵ 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 that the forest is protected from various crises caused by exploitation activities of the environment.⁴⁶ In line with its vision and mission, PPBUA is motivated to reweave the values of local wisdom that have been generatively inherited from the ancestors and are taught again in the pesantren. PPBUA invites community members to plant forest areas, called "*gunung kayuan*". They are invited to care for settlements, called "*datar imaban*". There is also a cliff area to be planted with bamboo, and lowland areas for rice fields, called "*lebak sawahan*". These ancestral teachings are a source of local wisdom knowledge that must be obeyed and are very necessary for climate change resilience and maintaining biodiversity.⁴⁷

The Quran implicitly emphasizes the importance of preserving the environment, including fields, farms, and mountains, so they can be sustainably utilized by humans (Q.S. al-Mulk/67:15; an-Nahl/16:10-11; Al-A'raf/7:58). The community in Cisarua has indirectly demonstrated their 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

⁴²Interview result with Kiai Edy Samsi, tanggal 12 Juli 2022 di kediamannya.

⁴³Interview result with Kiai Edy Samsi, tanggal 12 Juli 2022 di kediamannya.

⁴⁴Interview result with Kiai Edy Samsi, tanggal 12 Juli 2022 di kediamannya.

⁴⁵Interview result with Kiai Atim, 7 September 2022 at his home. See L. Hendarti (Ed.), "No Land No Foods", 178-179.

⁴⁶Interview result with Edy Samsi, spiritual figure, 8 Mei 2023, at Pesantren Agroekologi.

Interview result with Badrudin, public figure, 7 Desember 2020 at his home.

⁴⁷Darlina Kartika Rini, et al., Pendidikan Islam pada Pesantren Pertanian untuk Mem-bangun Ekosofi (Ekologi Filosofi) Bagi Penyelamatan Lingkungan, *Edukasi Islami: Jurnal Pendidikan Islam*, 11 (02), 2022, 559-580.

wisdom is expressed in traditional ceremonies. The role of PPBUA residents and Cisarua community in reception theory demonstrates the discovery of piety centered on the scriptures packaged in local wisdom.⁴⁸ The scripture in this case is categorized as a performative function.⁴⁹ 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).⁵⁰

PPBUA's efforts in environmental conservation can be seen in two aspects. First, environmental empowerment through flagship programs. These flagship programs are realized in two forms. First, efforts to address the ecological crisis through 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 very limited 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.⁵¹
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 is a priori against change can lead to a more massive decline in life.⁵²

Secondly, conducting environmental conservation movements to provide solutions to environmental damage. This is based on Qs. al-Mudda'ssir/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 saw. did not remain silent when moral corruption was rampant in society.⁵³ The solution-oriented movement includes:

1. 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. There are three things emphasized by PPBUA 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)

⁴⁸Frederic M. Deny, "Islam: Qur'an and Hadith", in Denny & Taylor (ed.), *The Holy Book in Comparative Perspective* (Columbia: University of South Carolina, 1985).

⁴⁹Sam D. Gail, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

⁵⁰Paul Ricoeur, *Time and Narrative* (Australia: Chichago University Press. 1985).

⁵¹Interview result with Edy Samsi, 20 May 2023 at Village office Cisarua, Bogor.

⁵²Interview result with Kiai Atim, 20 May 2023 at his home, Pesantren Agroekologi.

⁵³Interview result with Kiai Atim, 20 May 2023 at his home, Pesantren Agroekologi.

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, PPBUA also runs a greening program within the pesantren. The program starts with selecting tree seedlings, making fertilizers, and collaborating with the Cisarua community in environmental preservation.⁵⁴

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

2. 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 dimension of agriculture, 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*) has two values, as a unifier of the community, and at the same time, raising awareness among the community about how to solve the socio-ecological problems faced by the Cisarua community.⁵⁵ 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.

4. 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 they are experiencing. Organic farming produces higher quality and healthier agricultural products compared to the use of chemicals, as the soil is more fertile and can maintain the 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 the santri in making fertilizer from banana stems, selecting seedlings, and planting types of trees needed for daily use, such as legumes, tubers, and intercropped plants.⁵⁶

5. Utilizing Communal Agricultural Land Providing land for the community

Utilizing Communal Agricultural Land 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, Agroforestry (*Kebun Talun*), by planting various types of garden plants, intercropping systems, in the forest around 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

⁵⁴Interview result with Edy Samsi, 20 May 2023 at Village office Cisarua, Bogor. This effort can be seen and compared with the efforts made by indigenous religious ecologies in Ghana in their environment-tal conservation efforts. 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 (3), 2024. Lihat juga Suadi Zainal, Iromi Ilham, Fakhrurrazi Fakhrurrazi, Awaludin Arifin, Faizul Aulia. "Conflict Resolution in Aceh: A Sociological Study of Ecological Sustainability and Palm Oil". *Samarab: Jurnal Hukum Keluarga dan Hukum Islam*. 8 (3), 2024, 1928-1947.

⁵⁵Interview result, with Edy Samsi, 12 July 2022 at Pesantren Agroekologi.

⁵⁶The interview result with Ridhwan, dated 07 March 2022 at Pesantren Agroekologi.

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.⁵⁷

6. 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 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 counter to environmental exploitation that has resulted in an ecological crisis as well as a humanitarian crisis. The ecological crisis in the context of modern industry is the impact of arrogant anthropocentric ecology. Proponents of anthropocentric ecology view the environment as a "profit value" for humans, so they behave arrogantly and greedily towards nature.⁵⁸ The Kiai of PPBUA realizes that the problem of the environmental crisis is closely related to the humanitarian crisis, social morality, and the crisis of human orientation towards God, as stated by Capra.⁵⁹ This confirms that the activities of PPBUA residents have fought for social morality, humanity, and faith in God as an embodiment of *ḥabl min al-'ālam*.

The respectful attitude of PPBUA residents in handling the environmental crisis is inseparable from the contribution of the pesantren in designing a 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. In accordance with the pesantren's vision and mission, PPBUA strives to weave back the values of local wisdom that have been generatively inherited from the ancestors. PPBUA, in this context, organizes Islamic education with an environmental fiqh perspective. 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.⁶⁰ PPBUA, through the practical guidance of the kiai, has demonstrated various ways to preserve the environment.

A short-term solution and a revised planning process. Secondly, 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.⁶¹ 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.⁶² 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.⁶³ Notably, the community's response to the environmental crisis is

⁵⁷Interview result, with Edy Samsi, 12 July 2022 at Pesantren Agroekologi.

⁵⁸Fritjof Capra, *The Web of Life* (London: Harfer Collin, 1996).

⁵⁹Sumacher, *A Guide for Perplexed* (New York: Harper Colophon Books, 1978), 139.

⁶⁰Marly Eclyn Tucker and John A. Grim, *Hinduism and Ecology* (Cambridge: Harvard University Press, 2000), 2012.

⁶¹See Seyyed Mohsen Miri, "Prinsip-Prinsip Islam dan Filsafat Mulla Shadra Sebagai Basis Etis dan Kosmologis Lingkungan Hidup" in Fachruddin M. Mangunjaya et al. (Ed.), *Menanam Sebelum Kiamat: Islam, Ekologi, dan Gerakan Lingkungan Hidup* (Jakarta: Yayasan Obor Indonesia, 2007), 24-25.

⁶²Seyyed Hossein Nasr, *Antara Tuban, Manusia dan Alam: Jembatan Filosofis dan Religius Menuju Puncak Spiritual*, translation. Ali Noer Zaman (Yogyakarta: IRCiSoD, 2005), 20.

⁶³Seyyed Hossein Nasr, *Religion and the Order of Nature*, 18.

rooted in moral principles, particularly in the context of a chaotic situation.⁶⁴ PPBUA exemplifies the synergy between faith-based values and traditional ecological knowledge, as embodied in the *kasepuban, 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, habitat, and a niche within the ecosystem. This perspective contrasts with the anthropocentric view, which often prioritizes human interests at the expense of 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: to serve God, and to interact with fellow humans and other beings. These responsibilities carry consequences that ultimately revert back to 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*, a manifestation of God, and in relation to humans, it is the strongest argument for the existence of God. Nature is essentially the mighty book, while the Qur'an expounds upon it. Nature is a wonderful work of art, rich in meaning. As a reflection of the beautiful 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 that is 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, *ḥarakah*. Zagorof refers to ecosophy as a 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 recognizing the significance of social and human dimensions. Environmental crises

⁶⁴Seyyed Hossein Nasr, *Religion and the Order of Nature*, 29.

⁶⁵Eric Fromm in Richard Schacht, *Alienasi: Pengantar Paling Komprehensi* (Yogya-karta: Jalasutra, 2005), 186.

⁶⁶Feet Van Dyk, "Challenges in the Search for An Ecotheo-logy, *OTE*, 22/1, 2009, 186-204. See Panu Pihkala, "Rediscovery of Early Twentieth Century Ecotheology", *Open Theologi*, 2, 2016, 268-285.

⁶⁷Said Nursi, *The Rej* (Istanbul: Sozler Publication, 1998).

⁶⁸Orlin Zagorof, The Ecosophy: Humanistic Paradigm of the New Millennium, *Kayqy*, 13, 2009, 93-99.

⁶⁹Raymundo R. Pavo, Arne Naess' Ecosophy T: Its Norms, Hypotheses and Systematization, *Social Ethics Society Journal of Applied Philosophy*, 4, (2), 2018, 15-30.

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 through 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 dialogue between the Qur'an and local culture, PPBUA has succeeded in building 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 highlight the synergy between religious values and local traditions in fostering ecological awareness and creating sustainable solutions to protect the earth and ensure the continuity of life.

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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 produced diverse interpretations. While some people interpret the Quran from a theological perspective, measuring the correctness of their understanding based on established methodologies, others adopt a humanistic approach, bringing the Quran's teachings to life in daily life without being bound by specific methodologies. This study aims to analyze the Quranic reception of residents at Biharul Ulum Agro-Ecology Pesantren (PPBUA), Cisarua, Bogor, in environmental conservation. Employing a qualitative-ethnographic approach, data was collected through observation, interviews, and documentation. Based on reception theory, the study reveals that PPBUA residents' Quranic reception in environmental conservation encompasses exegetical, aesthetic, cultural, and transformative receptions. The transformative reception highlights the Quran not merely as an informative text, but as one that inspires readers to address socio-humanitarian problems, such as the environmental crisis. Through this transformative reception, PPBUA residents have embodied the concept of eco-theology and ecosophy by intertwining intellectual, spiritual, and emotional dimensions.

Keywords: *Eco-theology, environmental conservation, pesantren resident, quranic reception, transformative reception*

Introduction

The interaction between humans and the Quran has produced diverse interpretations. Interpretation in this context refers to the reality of the Quran as a divine text that interacts with social reality. This holy book is not merely a text to be read, but lives within the communities that believe in and practice.¹ Although the text of the Quran has remained unchanged throughout history, the ways in which it is read, interpreted, and its values applied vary greatly.² This is due to the different goals and interests of each reader. According to Iser, the meaning of a text is influenced by the historical context of the reader and only comes into being when the text is read.³ Esack categorizes Quran readers into three groups: ordinary Muslims, scholarly lovers of the Quran, and critical lovers of the Quran.⁴ Based on this classification, the Quran plays a very significant role in human life.

Several studies by researchers have shown the practice of Quranic reception among various communities. Abu Zayd reported his research on the reception of

¹Phorough Parsa, An Introduction to Application of Reception Theory for Analyzing the History of Interpretations of the Qur'an: A Case Study on Iranian Interpretations of the Qur'an in 14th, *Quarterly Journal of The Iranian Society for Quranic Studies & Islamic Culture*, 1, Issue 2, 2017, 1-23. See A. Rafik, *The Reception of the Qur'an in Indonesia*, 154.

²Abû Zayd, *The Qur'an in Everyday Life*, in Jane Dammen McAuliffe, *Encyclopedia of the Qur'an* gen. (ed.), (Leiden-Boston, 2002).

³Wolfgang Iser, *The Art of Reading: A Theory of Aesthetic Response* (Baltimore: John Hopkins University Press, 1978), 20

⁴Farid, Esack, *The Qur'an: A Short Introduction* (London: One Worlds Publication, 2022).

Egyptian Muslim society related to the Basmalah in Surah Al-Fatihah which influences their everyday language, as it is believed to have magical powers. kini. Sejumlah kajian oleh para peneliti menunjukkan praktik resepsi Al-Qur'an di berbagai kalangan masyarakat. Abû Zayd melaporkan penelitiannya tentang resepsi masyarakat Muslim Mesir berkaitan dengan *basmallah* dalam surat Al-Fâtiḥah yang mempengaruhi bahasa keseharian mereka, karena diyakini memiliki kekuatan magis.⁵ Farid Esack's research found a similar phenomenon in South Africa.⁶ Rafiq's research also reported the reception of Indonesian Muslim society in Banjar, which is transmitted through a Quran teacher, up to reciting it in the traditions of pregnancy, naming, and burial.⁷ Ware's research shows the practice of Quranic reception in West Africa, starting from the transmission of Quran teachers to learning and memorizing Quranic verses. West African society believes that the Quran is not merely a book to be read, but has spiritual power, so among them, some practice drinking water from the washing of wooden boards inscribed with the Quran.⁸

The reception of the Quran is also found among the residents of the Biharul Ulum Agroecology Islamic Boarding School (PPBUA) in the Cisarua area. This area is located in the Halimun-Salak National Park (TNHS), which is characterized as open and egalitarian. This open and egalitarian attitude is a form of adaptation of the Cisarua community to survive in absorbing Islamic understandings from newcomers. The expression of the religiosity of the community in this mountainous area can be seen from the way they combine Islamic teachings with local traditions and local wisdom.⁹ Among the local traditions preserved in relation to the leuweung (forest), include: leuweung titipan (preserved), leuweung tutupan (protected), and leuweung garapan (utilized).¹⁰ However, the condition of these local forest traditions is inversely proportional to the reality of the forest and environment in the area. The environmental conditions in the TNHS area are experiencing an environmental crisis due to the exploitation of gold miners, both by government companies and illegal miners. PPBUA, together with the Cisarua community, responds to this critical environmental condition by carrying out environmental conservation movements that use the Quran as their spirit. The reality of Quranic reception at PPBUA is pressing to be studied because it has a uniqueness in the context of environmental conservation.

As far as can be studied, there have been several studies that have analyzed PPBUA's role in environmental conservation. Hendarti and Galudra¹¹ have intensively researched PPBUA in relation to environmental conservation in the Halimun Mountain area, including Cisarua, but the orientation of their study is centered on pure environmental studies. Rini, et al., actually briefly studied PPBUA on environmental conservation from an eco-philosophy perspective. However, the orientation of their

⁵Abû Zayd, Nâsir Hâmid, *The Qur'an in Everyday Life*, in Jane Dammen McAuliffe, *Encyclopedia of the Qur'an* gen. (ed.), (Leiden-Boston, 2002).

⁶Farid Esack, *The Qur'an: A User's Guide*, 19.

⁷Ahmad Rafiq, *The Reception of the Qur'an in Indonesia*, Philadelphia: Temple University, *Disertasi*, Unpublished, 2004.

⁸Rudolf T. Ware, *The Walking Qur'an: Islamic Education, Embodied Knowledge and History in West Africa* (The University of North Carolina Press, 2014).

⁹Karman, Rosihon AnwarJurnal Pendidikan Islam 2023

¹⁰See L. Hendarti (Ed.), "No Land No Foods", 178-179,

¹¹See L. Hendarti (Ed.), "No Land No Foods", *SPARK New Letters Issue* No. 17, June 2004, English version: 3-4. Quezon City: Voluntary Service Overseas Philippines (VSO) and Environmental Science for Social Change (ESSC). See G. Galudra, *Conservation Police Versus Reality: Case Study of Floram Fauna and Utilization by Local Community in Gunung Halimun-Salak National Park*, (Bogor: ICRAP Southeast Asia Working Paper Nomor 2003_4).

study focuses on education with a survey approach.¹² Different from previous research, this study focuses on the study of the Quran using ethnography as its approach.

In relation to the reception of the Quran, there are three known models of reception as theorized by A. Rafiq, referring to the various views of sociologists and anthropologists, namely: exegetical reception, aesthetic reception, and cultural reception.¹³ This reception model is referred to the model of Quran reading activity, namely: Quran reading with theological connotations and Quran reading with humanistic connotations. Quran reading with theological connotations focuses on a methodology that begins with the exploration of the meanings of the Quran, interpretation. Interpretation in this context becomes the basis for certain practices. The practice of Quranic practices must be determined, whether it is right or wrong based on what is considered to be the correct interpretation. The form and variety of practical practices are determined based on how far the interpretation with all its epistemological instruments allows it. Meanwhile, Quran reading with humanistic connotations emphasizes bringing the Quran to life through obedience to its teachings without paying attention to the discipline of interpretive science.¹⁴ Based on the Quranic reception model, this article aims to analyze the Quranic reception that develops in PPBUA in environmental conservation.

This research uses a qualitative approach that is naturalistic and interpretative. Qualitative research aims to describe the attitudes, behaviors, and motivations of community members towards the Quran in environmental conservation at PPBUA, as well as to interpret problems or phenomena systematically from the perspective of individuals at that location, which may result in new concepts or theories.¹⁵ Realistic ethnography is chosen to narrate the research from a third-person perspective, participant observation reports, and their views. The ethnographer does not write personal opinions in the research report and remains behind the scenes as a reporter covering the facts among the community. The researcher reports objective data in a measurable form of information. Research subjects consist of informants who are well-acquainted with the community culture in PPBU, including the head of the Islamic boarding school, village head, historical figures, and students. The researcher must be present and become a subject of the research.¹⁶

The data collection techniques in this study include: observation, in-depth interviews, and documentation. Observations were conducted on the community that received the Quran in efforts to preserve the environment at PPBUA. Observations were conducted uniquely, as they synergized researcher participation in community life while maintaining a professional distance. In-depth interviews were conducted through audio-visual recording and transcribed for ease of data analysis.¹⁷ In-depth interviews were conducted with boarding school residents involved in environmental conservation, religious and community leaders who were well-acquainted with the culture of the community in environmental conservation, and the Head of the Environmental Conservation Movement in Cisarua Village. Meanwhile, documentation was carried out

¹²D. K. Rini, et al., Pendidikan Islam pada Pesantren Pertanian untuk Membangun Ekosofi (Ekologi Filosofi) bagi Penyelamatan Lingkungan *Edukasi Islami: Jurnal Pendidikan Islam*, 11 (02), 2022, 565-568. 2022.

¹³Rafiq, A. (2021). Living Qur'an: Its Texts and Practices in the Functions of the Scripture, *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, 22 (2), 202.

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¹⁵Haradhan Kumar Mohajan, Qualitative Research Methodology in Social Sciences and Related Subjects, 2.

¹⁶James P. Spradley, *The Ethnographic Interview* (Long Grove-Illions: Waveland Press, 2016), 68.

¹⁷Paul Atkinson and Martyn Hammersley, *Ethnography: Principles in Practice*, 3 ed. (New York: Routledge, 2007), 158.

by tracing documents of the activities of boarding school residents in a natural, everyday context. The documented data includes boarding school activity agendas, boarding school activity materials, boarding school activity locations, and visually documented documents.

This research employs ethnographic thematic analysis to comprehensively describe the cultural characteristics that influence the social behavior of individuals among PPBUA residents. Additional data analysis utilizes an interactive model of analysis, comprising three stages: data reduction, data display, and conclusion drawing. At the final stage, conceptualization or generalization is conducted. Furthermore, data acquisition and valid conclusions are obtained through triangulation data analysis. Data analysis with triangulation can obtain a complete, in-depth, comprehensive, and detailed description of the research problem, and draw inductive conclusions.

Pesantren and Ecological Crisis

The Biharul Ulum Agroecology Islamic Boarding School (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 Halimun-Salak National Park (TNHS), the headwaters of the Cisadane River watershed. The TNHS area, in terms of topography, is dominated by forests, fields, plantations, settlements, and vacant land. Geographically, this area is a representative of the lowland rainforest ecosystem type, submontane forest, and montane forest on the island of Java.¹⁸

The people of Cisarua Village reside on land that was once a plantation owned by PT. Havindo since the 1950s. The TNHS 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 such as gold, bentonite, and others. Within the TNHS, there are 11 indigenous communities that have lived there for hundreds of years and 35 groups of traditional communities known as the Masyarakat Kasepuhan Banten Kidul. The majority of the people in Cisarua Village work as daily laborers and tenant farmers. Subsequently, they switched professions to become gold miners due to the highly profitable income. This profession has lasted for over 30 years, resulting in a lost generation of peasants. Gold mining activities scattered throughout Nanggung District are conducted both legally and illegally. Legal gold mining activities are managed by PT. Antam, Tbk. as the concession holder. Meanwhile, illegal gold mining is carried out by unlicensed local residents known as gurandil or PETI (unlicensed gold miners).

Long-term gold mining activities have resulted in an imbalance of natural resources, leading to crises, starting from ecological crises, social crises, to the complexity of environmental conflicts. The community, as gold miners, has shifted social values among the community, such as the "guyub" tradition that is inherent in village traditions, which has been replaced by individualistic attitudes, often leading to social conflict. They also do not respect the education of their children. Another impact is an ecological crisis caused by the direct discharge of mining waste into the Cikaniki River and small rivers around the mining area, including the surrounding farmland. Mining waste contains toxic heavy metals such as mercury (Hg), cyanide (CN), cadmium (Cd), and arsenic (As), which are deadly.

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 so that the community can

¹⁸Data From Pesantren Agroekologi, Biharul Ulum, Cisarua, Bogor year 2020.

be sovereign and empowered. PPBUA emphasizes that the wealth and local wisdom that have been 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 whose allocation has been determined for ecological balance and natural resources. PPBUA positions itself as an agroecology-based Islamic boarding school that synergizes agricultural activities and the maintenance of ecosystem sustainability.

PPBUA was founded by Atim Haetami, a civil society and farmer's group activist since the 1990s, and also the founder of the Aliansi Masyarakat Nanggung Transformatif (Amanat). He is accompanied by environmental activist and agricultural expert, and also an environmental mentor at PPBUA, Edy Samsi. Both figures emphasize the understanding of sustainable agriculture that prioritizes ecological principles, so that ecosystems are preserved. This idea and environmental movement are in line 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 mutual cooperation and learning together.¹⁹

PPBUA is not focused on the development of religious scholarship but rather as a social institution that responds to community problems, including environmental awareness.²⁰ This vision, implicitly, introduces and educates the community about agrarian and ecological reform, the environment. PPBUA, in this context, synergizes with the Cisarua community to empower the community. Conceptually, PPBUA builds a paradigm of environmental conservation that is internalized in learning activities about traditional and cultural values, as well as local wisdom within the framework of agricultural actualization. PPBUA implicitly seeks to build a strong human resource base among rural communities. According to Brown et al., education is the key to improving the welfare of rural communities through good education.²¹ Rosset et al., affirm that social change in rural areas can be done through education and social movements.²² PPBUA has indirectly proclaimed a "green movement", "Go Green" for environmental salvation.

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) restraint 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, namely: leuweung titipan (protected forest), leuweung tutupan (reserve forest), and leuweung garapan (managed forest). The role of the kiai is very important as a reference for PPBUA residents in environmental conservation. The kiai, as a decision maker, is a figure who has extensive knowledge and insight into the articulation of the pesantren with its development paradigm. The kiai is able to read the holy book, understand it well, and thus becomes a reference in the life of the community, the residents of the pesantren.

¹⁹Kementerian Lingkungan Hidup, Majelis Lingkungan Hidup PP. Muhammadiyah, *Teologi Lingkungan: Etika Pengeolaan Lingkungan Perspektif Islam* (Jakarta: Deputi Komunikasi Lingkungan dan Pemberdayaan Masyarakat Lingkungan Hidup dan Majelis Lingkungan Hidup PP. Muhammadiyah, 2011).

²⁰Data of Pondok Pesantren Agroekologi, Biharul Ulum, Cisarua, Bogor year 2020.

²¹Michelle S. Brown Beate Baltes, The Relationship Between Social Change Involvement and Education. *Journal of Social Change. Vol. 9 Issue 1, 2017*, 131-140.

²²Peter M. Rosset & Maria Elena Martínez-Torres, Rural Social Movements and Agroecology: Context, Theory, and Process, *Ecology and Society* 17(3): 17.

Quranic Reception of PPBUA Resident toward Qur'an Interpretation on Ecological Conservation

Description of the reception of the Qur'an among PPBUA residents in environmental conservation includes: (1) environmental themes in Qur'anic verses, (2) the reception of the Qur'an by PPBUA residents, and (3) the transformative reception of the Qur'an in environmental conservation.

1. Themes of environment in Qur'an

There are five big themes of environment that are adopted from verses of Qur'an covering: (1) the creation of the universe (Qs. *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; dan Qs. *an-Naba'*/78:37.), (2) The goals of universe creation (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-Nahl*/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; dan Qs. *al-Mulk*/67:2.), (3) the goals of human creation (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; dan Qs. *Hûd*/11:61.), (4) human as khalifah (Qs. *al-Ḥajj*/22:41; Qs. *an-Nûr*/24:55; Qs. *al-An'âm*/6:163-165; Qs. *Âli 'Imrân*/3:159; dan Qs. *an-Nisâ'*/4:59), and (5) environmental destruction and natural conservation strategies (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). Based on the interview results, these themes serve as fundamental references for environmental conservation within PPBUA. PPBUA residents can develop these themes further based on their individual capacities and capabilities. These themes are referenced in the book "Fikih Lingkungan" edited by Ahsin Muhammad²³

2. Quranic reception through regular reading

PPBUA residents engage with the Qur'an through regular readings. Scheduled readings occur on specific days, such as Monday to Wednesday evenings. Some individuals read the Qur'an daily before dawn and at dusk. Verses related to the environment are typically read individually. Collective readings of environmental verses are conducted on a scheduled basis under the guidance of a kiai, accompanied by tafsir discussions.

The regular Qur'anic readings organized by PPBUA residents are rooted in the explanation provided by the kiai that the Qur'an, as a "book to be read," necessitates continuous recitation to gain wisdom. Reading the Qur'an is also seen as a means of seeking guidance for their life journey and as preparation for the afterlife. The kiai refers to a hadith narrated by Ibn 'Abbas, stating that one of the deeds beloved by Allah is the repeated reading of the Qur'an.²⁴

The regular recitation of the Qur'an demonstrates the dual function of the Qur'an as both informative and performative. PPBUA residents believe that the Qur'an contains various guidance and provisions for their lives, thus it is read, understood, and practiced to earn rewards. This belief is similar to the findings of A. Rafiq among Banjar Muslims. A similar view is expressed by Gaill, who argues that the Qur'an serves as data that can be manifested in abstract expressions as well as in concrete practices Muslim Banjar.²⁵ A

²³The book is the result of meeting between pesantren managers who discussed environmental crisis and its solution based on Islamic teaching held in Lido, Bogor, year 2010.

²⁴The interview result with Kiai Atim, dated 12 July 2022 at his home.

²⁵Ahmad Rafiq "The Reception of The Qur'an in Indonesia", 150. Ahmad Rafiq "The Reception of The Qur'an in Indonesia: A Case Study of The Place of The Qur'an in a Non-Arabic Speaking Community", PhD thesis (United States: Temple University), 148-155.

similar view is expressed by Gaill, who argues that the Qur'an serves as data that can be manifested in abstract expressions as well as in concrete practices.²⁶

3. The reception of the Qur'an through memorization as an expectation of blessing

The reception of the Qur'an through memorization as an expectation of blessings: Qur'anic memorization was the first form of reception undertaken by the Prophet Muhammad and his companions. PPBUA residents who memorize environmental verses demonstrate a transmission of this practice across generations, even if it is only encouraged within the community. They have made these environmental verses into daily recitations, with the timing left to the individual residents. This memorization activity, according to the kiai, is a means of emulating the Prophet Muhammad who first grounded the Qur'an through memorization.²⁷ Qur'anic memorization is laden with virtues and blessings, including: (1) being a capital and spirit for life, (2) enabling self-control in activities, and (3) according to Muslim's hadith, memorizers of the Qur'an will receive intercession in the afterlife, a high degree in the sight of God, protection from hellfire and the torment of the grave, and (3) bringing happiness to their parents.²⁸ This reception of the Qur'an through memorization has also been observed by Ware.²⁹ Qur'anic memorization has become a tradition among Muslims worldwide.

4. Qur'anic Reception through Tafsir Study

Qur'anic reception among PPBUA residents is carried out through interpretation. This activity is conducted every Monday to Wednesday evening from 6:30 PM to 9:00 PM. The Qur'anic interpretation is guided by a kiai who refers to Tafsir al-Jalalayn by Jalaluddin as-Suyuti and Jalaluddin al-Mahalli, and Tafsir as-Sawi: Syarh Tafsir al-Jalalayn. This reception of the Qur'an through interpretation is called exegetical reception.[1] This type of reception is the most common among intellectuals, resulting in numerous tafsir works. However, in PPBUA, exegetical reception is conducted by studying specific books, such as Tafsir al-Jalalayn, where the kiai generally serves as a subordinate to the author of the tafsir. The kiai cannot deviate from the author's perspective and the chosen method of interpretation. However, in PPBUA, the kiai can elaborate on the interpretation through contextualization. For example, when interpreting Surah Ali 'Imran 3:90, the kiai explains that believing in Allah is manifested by protecting nature and the environment.[2] The kiai connects the interpretation with the socio-cultural reality of the Cisarua community, then engages in a dialogue with the text being read and understood, and finally returns it to the socio-cultural reality.

5. Qur'anic Reception through Artistic Works

The reception of the Qur'an by PPBUA residents is also expressed through artistic works as seen in various activities. Every Friday morning, PPBUA residents recite the Qur'an, including environmental verses, with a murattal recitation. This reception is also commonly carried out during the month of Ramadan in the form of "tadarussan".³⁰ Some PPBUA residents recite the Qur'an with *mujanwad* (using specific melodies). This recitation is usually conducted every Friday night under the guidance of a kiai and senior students. The best students perform at haflahs or Islamic holiday celebrations in PPBUA.³¹ In addition, the reception of the Qur'an by PPBUA residents is expressed in beautiful calligraphy that is displayed in the mosque, hall, and learning spaces. The materials used include wood, paper, and directly on the walls.³²

²⁶Sam D. Gaill, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

²⁷Interview result with Kiai Atim, 12 July 2022 at his home.

²⁸Interview result with Kiai Atim, 12 July 2022 at his home.

²⁹Abdullah Saeed, *The Qur'an: An Introduction* (London & New York, Routledge, 2008), 86.

³⁰Interview result with Kiai Atim, 17 January 2023 at his home.

³¹Interview result with Kiai Atim, 17 January 2023 at his home.

³²Interview result with Kiai Atim, 17 January 2023 at his home.

This reception of the Qur'an through artistic works is known as aesthetic reception,³³ which seeks to demonstrate the inherent aesthetics of the Qur'an by expressing it through recitation, writing, and artistic display.³⁴ This reception can be found in the research of Abdullah Saeed among Egyptian Muslims,³⁵ Robinson among Pakistani Muslims,³⁶ and Esack among South African Muslims.³⁷

Based on the description, the reception of the Qur'an is related to society's engagement with the Qur'an in various dimensions. The Qur'an was initially a non-material text,³⁸ then it was received in the form of oral recitation.³⁹ When the Qur'an refers to itself as al-Kitab, it indicates its status as a religious authority.⁴⁰ This phenomenon of the Qur'an has led to diverse receptions of the Qur'an as a holy book among Muslims, including non-Muslims, as the intended audience for Qur'anic recitation. The various receptions of Qur'anic recitation are attempts to interpret the meaning of the Qur'an. Interpretation is related to symbols that contain ideological models. The interpretation of symbolic meaning can be done by looking at the surface structure and the deep structure. The surface structure relates to the traditions of PPBUA residents in receiving the Qur'an in various forms. Meanwhile, the deep structure relates to the ideology constructed by them regarding the symbolization of Qur'anic verses in daily activities.

The practical aspect of reception plays a significant role in framing a more meaningful guide to life, ensuring that blessings are always obtained. The symbolization of Qur'anic verses, which is received through various receptions and interpretations of its surface structure, indicates that PPBUA residents possess a calm inner state and positive behavior. This behavior arises from the presence of the Qur'an, which is not merely a source of thought, a reading material in certain rituals, or a particular recitation or writing, but can also be used as a medium of supernatural power. The Qur'an, in this context, has been deeply rooted in their daily lives. Meanwhile, the interpretation of its deep structure can be seen from the three previous receptions. For example, the exegetical reception of Surah az-Zariyat 51:56 and Surah al-Baqarah 2:30. This reception is carried out to explore the moral message about human duties in life. The first verse explains the duty of humans as individual beings who are required to perform individual piety through formal worship, such as prayer, fasting, zakat, and Hajj. The second verse explains the duty of humans as social beings who are required to perform social piety through interaction and interrelation in the fields of economics, culture, education, politics, and so on; and through environmental conservation.

The reception of a sacred text and its readers are intertwined. A sacred text might have statements about its divine status and sacred place, intended to be received as something holy and followed as guidance by its believers. A text known as a sacred text demand to be studied, understood,⁴¹ and acted upon.

³³Rafik, *The Reception of the Qur'an in Indonesia*, 155.

³⁴Ahmad Baidowi, "Resepsi Estetis terhadap Al-Qur'an Hermeneutis" dalam *Jurnal Esensia*, Vol. 8, No. 1 (8), 2007, 19-20.

³⁵Abdullah Saeed, *The Qur'an: An Introduction*, 86.

³⁶Neal Robinson, *Discovering of the Qur'an* (London: SCM Press, 1996), 162-172.

³⁷Farid Esack, *The Qur'an: A User's Guide*, 19.

³⁸Nâsir Hâmid Abû Zayd, *Mafhûm al-Naṣ: Dirâṣah fî 'Ulûm Al-Qurân* (Mesir: Hayah al-Miṣhriyyah al-ʿAmmah, 1990).

³⁹The oral revelation of the Qur'an by the angel Jibril to the Prophet Muhammad in the Cave of Hira can be found in Ibn Hajar al-ʿAsqalânî, *Fatḥh al-Bârî bi Syarḥ Ṣaḥîḥ al-Bukhârî, Juẓ I* (Madinah: ae-Rayyân, 1986), 31-38.

⁴⁰A. Rafiq, *Living Qur'an, Its Text and Practice*, 471.

⁴¹Wilfred Canthwell Smith, *What is Scripture? A Comparative Approach* (Minneapolis: Fortress Press, 1993).

Transformative Reception: Grounding the Qur'an for Qur'anic 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 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).⁴² 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 that the forest is protected from various crises caused by exploitation activities of the environment.⁴³ In line with its vision and mission, PPBUA is motivated to reweave the values of local wisdom that have been generatively inherited from the ancestors and are taught again 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 to be planted with bamboo, and lowland areas for rice fields, called "lebak sawahan". These ancestral teachings are a source of local wisdom knowledge that must be obeyed and are very necessary for climate change resilience and maintaining biodiversity.⁴⁴

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 Cisarua community in reception theory demonstrates the discovery of piety centered on the scriptures packaged in local wisdom.⁴⁵ The scripture in this case is categorized as a performative function.⁴⁶ 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).⁴⁷

PPBUA's efforts in environmental conservation can be seen in two aspects. First, environmental empowerment through flagship programs. These flagship programs are realized in two forms. First, efforts to address the ecological crisis through 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 very limited 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.⁴⁸

⁴²Interview result with Kiai Atim, 7 September 2022 at his home. See L. Hendarti (Ed.), "No Land No Foods", 178-179.

⁴³Interview result with Edy Samsi, spiritual figure, 8 Mei 2023, at Pesantren Agroekologi.

Interview result with Badrudin, public figure, 7 Desember 2020 at his home.

⁴⁴Darlina Kartika Rini, et al., Pendidikan Islam pada Pesantren Pertanian untuk Mem-bangun Ekosofi (Ekologi Filosofi) Bagi Penyelamatan Lingkungan, *Edukasi Islami: Jurnal Pendidikan Islam*, 11 (02), 2022, 559-580.

⁴⁵Frederic M. Deny, "Islam: Qur'an and Hadith", in Denny & Taylor (ed.), *The Holy Book in Comparative Perspective* (Columbia: University of South Carolina, 1985).

⁴⁶Sam D. Gail, "Nonliteret Traditions and Holy Book: Yowatd a New Model" in Denny & Taylor (ed.), *The Holy Book*, 224-239.

⁴⁷Paul Ricoeur, *Time and Narrative* (Australia: Chichago University Press. 1985).

⁴⁸Interview result with Edy Samsi, 20 May 2023 at Village office Cisarua, Bogor.

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 is a priori against change can lead to a more massive decline in life.⁴⁹

Secondly, conducting environmental conservation movements to provide solutions to environmental damage. This is based on Qs. al-Muddaṣṣir/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 saw. did not remain silent when moral corruption was rampant in society.⁵⁰ The solution-oriented movement includes:

1. 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. There are three things emphasized by PPBUA 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.

2. 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 dimension of agriculture, 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 has two values, as a unifier of the community, and at the same time, raising awareness among the community about how to solve the socio-ecological problems faced by the Cisarua community.⁵¹

4. Providing Education on Organic Farming

Organic farming education is conducted through training for 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 they are experiencing. Organic farming produces higher quality and healthier agricultural products compared to the use of chemicals, as the soil is more fertile and can maintain the food chain. Organic farming is a traditional farming culture of the Halimun community that has been lost due to their choice of mining activities.

5. Utilizing Communal Agricultural Land Providing land for the community

⁴⁹Interview result with Kiai Atim, 20 May 2023 at his home, Pesantren Agroekologi.

⁵⁰Interview result with Kiai Atim, 20 May 2023 at his home, Pesantren Agroekologi.

⁵¹Interview result at Pesantren Agroekologi, 12 July 2022.

Utilizing Communal Agricultural Land 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, Agroforestry (Kebun Talun), by planting various types of garden plants, intercropping systems, in the forest around the pesantren. They can plant various types of tubers, legumes, and vegetables to meet their living needs.

6. 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 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 counter to environmental exploitation that has resulted in an ecological crisis as well as a humanitarian crisis. The ecological crisis in the context of modern industry is the impact of arrogant anthropocentric ecology. Proponents of anthropocentric ecology view the environment as a "profit value" for humans, so they behave arrogantly and greedily towards nature.⁵² The Kiai of PPBUA realizes that the problem of the environmental crisis is closely related to the humanitarian crisis, social morality, and the crisis of human orientation towards God, as stated by Capra.⁵³ This confirms that the activities of PPBUA residents have fought for social morality, humanity, and faith in God as an embodiment of *ḥabl min al-'ālam*.

The respectful attitude of PPBUA residents in handling the environmental crisis is inseparable from the contribution of the pesantren in designing a 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. In accordance with the pesantren's vision and mission, PPBUA strives to weave back the values of local wisdom that have been generatively inherited from the ancestors. PPBUA, in this context, organizes Islamic education with an environmental fiqh perspective. 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.⁵⁴ PPBUA, through the practical guidance of the kiai, has demonstrated various ways to preserve the environment.

A short-term solution and a revised planning process. Secondly, 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.⁵⁵ 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.⁵⁶ The advent of modern science and technology has led to a

⁵²Fritjof Capra, *The Web of Life* (London: Harper Collin, 1996).

⁵³Sumacher, *A Guide for Perplexed* (New York: Harper Colophon Books, 1978), 139.

⁵⁴Marly Eclyn Tucker and John A. Grim, *Hinduism and Ecology* (Cambridge: Harvard University Press, 2000), 2012.

⁵⁵See Seyyed Mohsen Miri, "Prinsip-Prinsip Islam dan Filsafat Mulla Shadra Sebagai Basis Etis dan Kosmologis Lingkungan Hidup" in Fachruddin M. Mangunjaya et al. (Ed.), *Menanam Sebelum Kiamat: Islam, Ekologi, dan Gerakan Lingkungan Hidup* (Jakarta: Yayasan Obor Indonesia, 2007), 24-25.

⁵⁶Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam: Jembatan Filosofis dan Religius Menuju Puncak*

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.⁵⁷ Notably, the community's response to the environmental crisis is rooted in moral principles, particularly in the context of a chaotic situation.⁵⁸ PPBUA exemplifies the synergy between faith-based values and traditional ecological knowledge, as embodied in the *kasepuban, leuweung*. This approach resonates with Fromm's assertion that those who fail to nurture ecological balance exhibit a form of alienated egoism.⁵⁹

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.⁶⁰ 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, habitat, and a niche within the ecosystem. This perspective contrasts with the anthropocentric view, which often prioritizes human interests at the expense of 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: to serve God, and to interact with fellow humans and other beings. These responsibilities carry consequences that ultimately revert back to 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*, a manifestation of God, and in relation to humans, it is the strongest argument for the existence of God. Nature is essentially the mighty book, while the Qur'an expounds upon it. Nature is a wonderful work of art, rich in meaning. As a reflection of the beautiful attributes of God, nature becomes a mirror of God, thus sacred and worthy of protection, not destruction.⁶¹

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 that is 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, *ḥarakah*. Zagorof refers to ecosophy as a 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.⁶²

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

Spiritual, translation. Ali Noer Zaman (Yogyakarta: IRCiSoD, 2005), 20.

⁵⁷Seyyed Hossein Nasr, *Religion and the Order of Nature*, 18.

⁵⁸Seyyed Hossein Nasr, *Religion and the Order of Nature*, 29.

⁵⁹Eric Fromm in Richard Schacht, *Alienasi: Pengantar Paling Komprehensi* (Yogyakarta: Jalasutra, 2005), 186.

⁶⁰Feet Van Dyk, "Challenges in the Search for An Ecotheology, *OTE*, 22/1, 2009, 186-204. See Panu Pihkala, "Rediscovery of Early Twentieth Century Ecotheology", *Open Theologi*, 2, 2016, 268-285.

⁶¹Said Nursi, *The Rej* (Istanbul: Sozler Publication, 1998).

⁶²Orlin Zagorof, The Ecosophy: Humanistic Paradigm of the New Millennium, *Kayqy*, 13, 2009, 93-99.

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,⁶³ 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.⁶⁴ The success of PPBUA's environmental conservation activities can be attributed to the discipline in implementing local wisdom practices based on ecosophy.

Conclusion

Based on the investigation, the reception of PPBUA Cisarua, Bogor residents in environmental conservation efforts can be categorized into exegetical, aesthetic, cultural, and transformative receptions. PPBUA has realized transformative reception through an environmental movement encompassing: human development through critical public awareness, training santri as core cadres for environmental and mountain community guardians, constructing ulu-ulu (clean water sanitation) with the community, providing organic farming education and training to santri and the community, and utilizing agricultural land together with the community by forming relationships with other groups or institutions. This transformative reception, based on the academic discipline of Sufism, is called ecosophy. Guided by the kiai, PPBUA residents have built innovative creativity in environmental conservation efforts by synergizing intellectual, spiritual, and emotional dimensions

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⁶³Raymundo R. Pavo, Arne Naess' Ecosophy T: Its Norms, Hypotheses and Systematization, *Social Ethics Society Journal of Applied Philosophy*, 4, (2), 2018, 15-30.

⁶⁴Darlina Kartika Rini et al., Pendidikan Islam, 569.

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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-Fâtiḥah, 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, *tasmīyah*, 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/qh.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'ānic 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-Suyūfī 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).

³⁴*Kiai* Atim, interview, July 12, 2022.

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

³⁶*Kiai* 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-Nahl/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-Hajj/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-Hajj/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. *až-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

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

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

Environmental 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-Muddaṣṣir/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.

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 Environmentalists: Religious and Social Foundations* (Columbia University Press, 2019). Suadi Zainal, Iromi Ilham, Fakhurrazzi Fakhurrazzi, 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 *ḥabl min al-'ālam*.

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 desecralization 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 ecology.

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

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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