The Role of Islamic Boarding School as Socialization Agent of Ecological Values (A Case Study in *Salaf*-Modern Islamic Boarding School)

Sudjak [1], Udji Asiyah[2], Ratna Azis Prasetyo[2]

[1] Doctor *"Dirosah Islamiyah"* Faculty of Literature and Humanities, Sunan Ampel Islamic State University, Surabaya, Indonesia
[2] Department of Sociology, Faculty of Social and Political Sciences, Airlangga University, Surabaya, Indonesia

Abstract

There are many studies on Islamic Boarding School, but the study which associating with Islamic boarding school as socialization agent of ecological values is still rare. This study aims to examine the understanding and concepts about the environment in Islamic Boarding School and the process of learning about religious values in the environment, but also want to know the implementation of the learning. Data collection was done first in-depth interviews to the Islamic Boarding School manager and the two primary data from the students (male and female). The study found that: First, most students perceived the concept of the environment and agreed to cleanliness association as part of faith. Secondly, a small percentage of male or female students are resistant to the environmental concept and their studies are inseparable from the existence of patriarchal culture carried on the contextual conditions that enclosed it, therefor the way of thinking, behaving is much influenced by the conditions in where they live. Third, the learning process associated with keeping the environment socialized through some yellow book recitation, outing class, artworks contest related to environmental hygiene and learning comfort, voluntary work. Fourth, most students agree to work once a week and agree on the existence of punishment if not participate in voluntary work. Fifth, actions by students associated with violations (cleanliness work), most of them proposed a fine or punishment.

Keywords: Ecology, Islamic Boarding School, Punishment, Socialization

INTRODUCTION

There are thousands of Islamic boarding schools in Indonesia nowadays, but each Islamic boarding school has its own peculiarities, such as differences in *Kyai* figure, social environment and Islamic boarding school orientation in facing the problems that develop in the society [1]. This type of Islamic boarding school does not mean seeing an Islamic boarding school with a strictly dichotomous framework, but it is seen as a socio-religious climate in which the roles of relationship patterns are intertwined with one another and we can see Islamic boarding school in the actual proportion corresponding to the role of Islamic religious development and education.

"Islamic Boarding School and Economic Empowerment" concluded that Islamic Boarding School has three main functions that are always carried [2]: 1) As the center of the cadre of the thinkers of the religion (Center of Excellence), 2) As an institution that prints human resources (Human Resources), 3) Have the power to empower the community (Agent of Development). Islamic Boarding School is also understood as a part involved in the process of social change (Social change) amid the changes that occur. On the other side of Islamic Boarding School which inhabited by enough numbers of student is a positive consumer and supported by surrounding community. This means that the students and the surrounding community is basically a consumer whose needs can be satisfied economically by the Islamic boarding school itself.

Economic empowerment in Sharia-based Islamic Boarding School showed [3]: 1) Islamic Boarding School from the past until now has contributed significantly in the world of education in Indonesia, the approach pattern is based on everything that is familiar with the community, between the theoretical and practical aspects, 2) Islamic Boarding School has a considerable influence among the society, especially in the countryside, among students growing high solidarity, tolerance in carrying out duties, and a

Correspondence address:
Sudjak
Email : hm.sudjak@gmail.com
Address : Faculty of Literature and Humanities, Sunan Ampel Islamic State University

great sense of sacrifice for the public interest, 3) Islamic Boarding School in the era of modernization demanded to be able to answer the challenges of the times and not only dwell on the world of education in the sense of just forming scientists, but also form skilled workers and also provide benefits to the environment.

Study of *Eco- Islamic Boarding School; Environmental-Based Education Model*, concluded that the eco-Islamic boarding school-based education forms of activities are: the improvement of environmentally friendly lifestyle, health unit development and environment in Islamic Boarding School, incorporating environmental curriculum in Islamic Boarding School, taking real action in waste management, clean water, sanitation and toilets, serve as a model and learning for the surrounding [4].

From some previous studies still have not explained the forms and models of environmental-based management of Islamic Boarding School as socialization agent of ecological values, Islamic boarding school became one of the pioneers for environment-based Islamic boarding school. Equally with the dissertations on religion and ecology put more emphasis on Eco-theology networking with other institutions in dealing with environmental issues.

This study examines the extent to which Islamic boarding schools socialize the values of religion based on ecology and examine the understanding and the concept of environment in Islamic Boarding School and understand how religious values learning is implemented to the environment.

Islamic Boarding School has successfully implemented a synergistic project between work and education and succeeded in fostering a village environment based on cultural and social structures [5];[6].

In fact, the rapid integrated aspect of modernity within the Islamic Boarding School tradition is shown by the development of formal educational institutions; within the Islamic Boarding School institution it is evidenced that almost 70% of Islamic Boarding School institutions have provided formal schools and institutions [7].

According to the Education Management and Information System (EMIS) of the Department of Religious Affairs of the Republic of Indonesia, there are 11,312 Islamic Boarding Schools in Indonesia with 2,737,805 students. From these, 78 percent or 8,829 Islamic Boarding Schools are in the countryside (at least 2,429 Islamic Boarding Schools are located in agricultural areas and 1,546 are in mountain areas), and 50 percent of Islamic Boarding Schools are located in residential areas. With a large Islamic boarding school resources and its existence very close to the community allows Islamic Boarding School to be a socialization agent of ecological values and also a reference center in the socialization effort about the importance of maintenance and handling environmental issues.

The learning process at boarding school, said that the elements of the education system can be grouped into eleven elements, namely: (1) objectives, (2) philosophy and values, (3) Islamic Boarding School organizational structure, (4) Islamic Boarding School environmental live (5) *Kyai* and *Ustadz*, (6) students and caretakers, (7) the interaction of performers, (8) curriculum and learning resources, (9) teaching and evaluation process, (10) management and funding, (11) media and education tools. The eleven elements are intertwining unities that interconnect and affect in the process of education as a system [8];[9].

In the perspective of educational sociology is described specifically about the interaction among individuals, inter-group interaction, social institutions, social processes, social relations, where within and with which individuals acquire and organize their experiences [10].

In general, the teaching method applied by Islamic Boarding School covers two aspects, there are: 1) Traditional method *(salaf)*, that is learning method which is held according to the habit that has long been implemented in Islamic Boarding School or can also be named as original learning method boarding school. 2) Modern learning method *(tajdid)* which is learning method of renewal results among Islamic Boarding School by incorporating methods developed in modern society, although not followed by applying modern system, such as school system or *madrasah*.

Islamic Boarding School Culture in the development of environmental awareness, environmental maintenance is not just aesthetics (beauty) but rather the implementation of the enforcement purpose of Islamic teachings values, Yusuf Qardhawi explained that environmental maintenance is included in the implementation purpose of religious *shari'a (maqasid al shari'ah), Al Syatibi* is related to the enforcement purpose of Islamic *Shari'ah*, namely *Hifzu al-nafs, Hifzu al-aql, Hifzu al-mal, Hifzu al-nasl, Hifzu al-din (Al-Qardawi, 2002: 39)*. Understanding that can be achieved is the maintenance of the environment as the review is the guarding and realization of the *Shari'ah* five purposes *(hifzu al nafs: maintaining the soul, hifzu al-aql: maintaining the mind, hifzu al-mal: keeping property, hifzu al-nasl: hifzu al-din:*

maintaining the religion). Thus, if there are people who do damage or damage the environment, it is considered to have violated the Islamic *Shari'a*.

The eco-Islamic Boarding School program as a model of environmental education implemented in Islamic boarding School has been initiated with the Ministry of Religious Affairs of the Republic of Indonesia in 2008. Eco-Islamic Boarding School as one of the typical Indonesia environmental education with Islamic Boarding School based. The term eco-Islamic Boarding School was first introduced at the *"Moslem seven year action plan for climate change"* meeting in Istanbul in early June 2009.

The role of religion is very important in contributing and participating directly in finding solutions out of the environmental crisis, given the symptoms that some humans do to nature still looks less concerned about environmental sustainability. An expert religion professor from Bucknel University, says that "religion has five basic recipes for saving the environment: First, references or beliefs can be derived from the texts (scriptures) and beliefs that they (mankind) believe [11]. Second, respect, admiration for all sentient beings taught by religion as God's creatures. Third, restrain, the ability to manage and control something, therefore its use is not redundant. Fourth is redistribution, the ability to spread the wealth of joy and togetherness through generous steps, such as *zakat and infaq*. Fifth is responsibility, a responsible attitude in taking care of environmental condition and nature.

The environmental problems that often occur in the Islamic Boarding School environment is a matter of cleanliness, as some people assume that Islamic Boarding School is an area that is less in guard against cleanliness. Negative images of some people should not need to appear, because in fact within the Islamic Boarding School environment is equipped with Islamic religious values that have been attached as a doctrine that is held and believed by students, in addition, within the Islamic Boarding School has been enacted hygiene-related programs and regulations. The doctrines, programs, and regulations aimed nobly, that is directed to all students to maintain and protect the environment in terms of cleanliness and usefulness.

Therefore, this study aims to examine the understanding and concept of environment in Islamic Boarding School and the process of learning about religious values in the environment, as well as to study the learning implementation.

METHOD

This study uses qualitative data to describe unique "cases" relating to the learning process at Islamic boarding schools by in-depth interviewing of some informants (selected respondents), teachers, *Kyai*. Quantitative data is also collected through surveys primarily related to the students' understanding on environmental issues and their implementation.

Data collected in this study were analyzed by: first, for quantitative data displayed in the form of frequency tables, and secondly, for qualitative data presented in the form of descriptions of narrative texts that describe the reality under study.

The study was conducted at Pondok Pesantren Dakwah Al Kahfi, Tarik - Sidoarjo, opened a formal school that is Integrated Islamic Junior High School, which provided students with religious knowledge and Arabic, knowledge of *da'wah*, and general knowledge.

RESULTS AND DISCUSSIONS
Modern *Salaf* Islamic Boarding School

Al Kahfi *Dakwah* Islamic boarding school is located in Tarik village, Sidoarjo, East Java which established on 26 April 2002, in mid-2004 opened formal school which is an Integrated Islamic Junior High School. Al Kahfi Islamic boarding school including *salaf* (which cannot be separated from studying the yellow book) but using the modern pattern in the learning method.

Al Kahfi Islamic Junior High School is a modern Islamic Boarding-based school that aims to form students' personality with Islamic character and *da'awi* (able to convey the teachings of Islam to others, both in value and exemplary). The programs and learning activities in Al Kahfi are completed with Education Authorities curriculum, the basic of *syari'ah* and the target of *da'wah* education. Teaching and learning activities in the classroom are done in the morning until the afternoon. Beyond that, the activities of reciting and memorizing the Qur'an, Arabic practice, group learning, public speaking, held in the open, mosque, and in *ustadz* family's house or caregivers living in the Islamic boarding school complex.

Educators at Al Kahfi Islamic boarding school are scholars and memorizers of Al-Qur'an *(huffadz)*, from various domestic and foreign universities, and alumni of various Islamic boarding schools that have capability, competence, and high dedication for the students' success educations.

Al Kahfi Islamic boarding school, providing assurance of the graduates' quality who have strong *Aqidah* and having a good behavior,

adequate knowledge of religion, memorized some of the Qur'an *(Juz 29 and 30, and epistle Al Kahf)*, committed and able to play a role in Islamic *da'wah (thoroughly marhalah Tamhidi).*

The founders and activists of Al Kahfi Integrated Islamic Junior High School since its inception in 2004 remained focused on educating the growing new generation. Despite a lot of stimulation for Al Kahfi institutions also open the school level below (Play Group, Kindergarten, and Elementary School) and the next level (Senior High School). This is stated by one of the founders of Al Kahfi, *Ustadz Fathony (alumni of faculty of Social and Political Science Unair),* want to focus here*, Insha Allah* if the children can be secured in their junior high school optimally, they will skyrocket after junior high school, and wherever they are learning".

Some teenagers are able to cope with problems in themselves well, but others are experiencing a decrease in psychological, physiologic and social conditions due to unstable emotional upheaval. The emotional upheaval cannot be separated from the various influences, whether the neighborhood, family, school and peers as well as the activities which done in everyday life.

The students in Al Kahfi Islamic boarding school get optimal education with a very conducive integrated environment. A complete educational complex with several *ustadz* or caregiver families in it, there is a mosque, a school and a dormitory, an Islamic boarding school complex located in a quiet rural area with a view of grassland spread across the west of Sidoarjo, such a comfortable place to enrich knowledge.

The daily activities of the students are, after *tahajjud* prayer and *shubuh* congregation, they learn to read and memorize the Qur'an and religious knowledge *(diniyah)*. Then they enter the classrooms for formal learning until 15:00 apply Education Authorities curriculum. After *maghrib*, the students learn again. The learning atmosphere is more relaxed because the application of the "learning is fun" rule. The *diniyah* night lessons are sometimes replaced with refreshing activities when they look exhausted or saturated. Al Kahfi complex is perfectly designed; its center is a mosque which is a place of worship and learning *diniyah*. And the students' dormitory faced with the *ustadz'* houses. Cafeteria, library, teacher office, The Foundation office, all in one complex fenced around. The number of students is 123 people from class one to class three, and it is felt more comfortable for their caregivers, *ustadz* can be more intense guiding them, devote more

attention, in order to achieve standard character formation of students.

As for the teaching staff numbers of junior high school, there are 16 people. The total number of 42 teachers including internal teachers in Islamic boarding school, laundry (2 persons), cook (2 persons), security guard 1 person, janitor (2 persons).

The interviews results with one of the teachers and also as chairman of the student affairs (Mrs. Shofi), Islamic boarding school and Islamic junior integrated "Al-Kahfi" is owned by the father of Ahmad Fathoni S. Sos located in District Tarik, Sidoarjo regency. The location of the Islamic boarding school is not far from the Sidoarjo station; therefore this Islamic boarding school is quite accessible even though its location is in the middle of the settlement and close to the grassland. This Islamic boarding school is moderate enough to teach about the life that follows the development of the times without leaving the religious values. The existence of this Islamic boarding school is inseparable from some curriculum taught by Education Authorities and internalizes the curriculum taught by ISIN (Integrated Islamic School Network), therefore the existing curriculum does not follow the development of Islamic schools that have their own curriculum such as Muhammadiyah and NU. Islamic boarding school is devoted to junior high school children with class separation between the class of men and women.

In Al Kahfi Islamic boarding school is a full day school, up to *ashar* (at 15:00) and teachers in turn, therefore the teachers places were separated between men and women in order to be comfortable. Teachers offices are separated between men and women, to reduce the language of unnecessary interaction, due to interaction on *ashar*, only when the meeting is not separated.

The learning model at Al Kahfi Islamic boarding school, start at 03:15 AM, students are being awakened, then pray *yaumul lail* (night prayer), after that until the *shubuh* prayer. Then after the prayer *shubuh*, reciting the prayers of AL-Ma'tsurat after that *dzikir* resumed recitation of the Qur'an up to 6.30 AM, afterwards clean themselves and eat breakfast, and precisely at 7.10 AM bell in school lessons both *diniyah* lessons (religion) and junior high school (formal) lessons.

Islamic boarding school combines 3 curriculum into one as the internal school (Education Authorities curriculum), *diniyah* (religion such as *tafseer, riyadus sholihin*) and recitations of Al Qur'an. This is typical of Al Kahfi Islamic Boading School and possibly in UIS (Unified

Islamic School) the others are not the same. There are only 2 *Juz* and there are also 3 *Juz*. In Al Kahfi Islamic boarding school, there are second grade junior students who already finish memorized Al Qur'an 30 *Juz* and one of them named Rani (age 14 years old).

The combination of all curriculums from the beginning have been communicated to the parents that want their children to go to public school or others, because in Al Kahfi Islamic boarding school is 100% Education Authorities and Religion curriculum that implemented and added the recitation of the Qur'an. If approaching National Education there is self-inculcation for the National Exam materials in order to obtain high academic value.

Islamic boarding school is affiliated with ISIN (Integrated School of Islamic Networks), established in 1993 in Jabodetabek area, the next integrated Islamic School (IIS) has grown rapidly throughout Indonesia, IIS continues to emerge and develop. Until 2013, the number of schools within the Integrated Islamic School Network (ISIN) Indonesia reached 1,926 school units. There are consisting of 879 units of kindergarten, 723 units of elementary school, 256 units of junior high school, and 68 units of high school. The inspiration to build a quality Islamic school is driven by the desire to set up a school that is free from secularism, a school that integrates public and religious education into an integrated curriculum, learning and environment.

ISIN Indonesia is the venue for the Islamic schools gathering that have the same philosophy, conception, and application in the organization of schools. The majority use IIS brands ranging from early childhood education, primary school, to high school. ISIN Indonesia cooperates with international education institutions. There are the International Center for Educational Excellence Malaysia, the Association for Academic Quality Pakistan, Al Irsyad Islamic School and Aljuneid Singapore, Smart Bestari Thailand, and Khoirat Foundation Turkey.

Learning Process at Al Kahfi Islamic Boarding School

The whole process of learning in full day school is not separated, all together in learning between schools with Islamic boarding schools. For example in the character education according to one of the physics teachers, in the application of physics, the religious values is also merged into it, as well as for example the chemistry of Atom, in atom there is atomic nucleus and then surrounded by electrons, then the outer electrons are the greatest atom that able to remove themselves, then associated to other electrons then arises the term ionic bonds language, who can form this ionic bond? Only the outer electrons, but the electro close to the nucleus can never get out because it will require the same enormous energy as humans. Therefore we are, too, meaning that people close to the core or close to God will not be easy to follow others, as an example illustrated by Al Kahfi Islamic boarding school teachers in incorporating religious values into each subject, to form students' characters. Therefore with those examples, it gains recognition from Education Authorities because have associated values in curriculum.

Religious values are a measurement or principle that is believed and made a behavior guidelines standard that are considered good, proper and right. These values are derived from religious norms which are the rules of religious teachings that bind to its followers which contain the commandments and prohibitions for their believers to obtain the happiness of the world and the hereafter, the violation of the norm will be regarded as a sin.

The education environment in Islamic Boarding School is a secondary learning media that is important in the personality development. The atmosphere of formal education that is less conducive, the personality and the way teachers teach less wise, boring teaching style, and facilities and inadequate learning infrastructure, those are affected the student personalities' development.

Creating a healthy and fun school environment is required. Education in schools is a media for secondary learning and a place of formal learning process. In school children not only learn to read, write, and arithmetic but also about independence, achievement, universalism and specialty.

Physically the environment in Al Kahfi Islamic boarding school has facilities: a wide and clean study complex; mosque; Multimedia learning room; a sophisticated language laboratory; extensive and complete library; a complete science laboratory; computer labs; vast and safe play area.

A healthy and fun environment is required by the students in Islamic boarding school. Does such an atmosphere also supported by environmental education activities?

According to one of the teachers at the Al Kahfi Islamic Boarding School stated that for activities that are environmentally oriented are often outing classes, that is learning outside the classroom, such as the activities of walking around

the river, learning that associated with the material which must be explored. When visiting Trowulan museum, the students get some tasks that must be filled which associated to the visited place, therefore not just a walk and also when the classroom biology lessons in Pacet, students observed various plants. And all the outing class activities ended with reports making in the form of papers by the students.

There is also student's awareness to social environment, for example on big day / how many months to do compensation to the poor, the funds collected from *infaq* money around the classroom. From the students then later the school added social funds from the mosque. The Land in the environment is still quite large, Islamic boarding school have a garden, such as broccoli, chili, then eggplant, the students have their own charge in watering the plants, then the students can have their own harvest time as well. But eventually, it does not continue with the reasons which required more intense treatment, because the more focus on learning, the more confiscated in handling.

In the creation of a clean and comfortable environment within the class, a classroom assessment is held every month, students decorate the class with their own theme, for example this month they want to take a mathematical theme, therefore numbers become their tools to create and decorate their class, they want to create a snow theme then the shades of the pictures are also snow, etc., the winner is rewarded with a voucher that can be cashed in approximately Rp 150.000- to Rp 200.000, - and used in the class. Because they decorate them together, they are sometimes bought food for one class.

In addition, once every week there is a voluntary work to clean up the environment and for students who violate them get a constructive punishment in the form of adding memorized Al Qur'an. However, if a violation is considered severe such as out boarding to play internet or games and without permission then the students will be send home to their parents.

In the Islamic Boarding School is actually facilitate with internet but only for doing the task of browsing, if the task is done and get a good score then the students are given the opportunity to open Facebook, play the game is also allowed but only a few minutes, then back to material related to learning, the students cannot go online outside of study time because there is a part of the administration which can detects if there are students online outside the learning hours will be traced the source, whether they bring hand phone, then being processed, this way Islamic boarding school disciplined the students in the learning process.

Socialization of Religious Values in Al Kahfi Islamic Boarding School

Socialization is the process of studying, experiencing, and introducing a value, norm, role, behavior pattern that individuals need to be able to participate effectively in the life of society and is a process whereby a person experiences and understands the norms in their personality in the future.

Socialization pattern

In disseminating religious values to the students, this have a tendency towards participatory socialization which is a pattern in which the students are rewarded when they behave as well as play the game, Facebook after completing their duties well, despite the time limit and supervision, also provide the best class reward when they able to create the creativity of cleanliness and comfort in terms of learning. In addition, punishment and rewards remain in force when there are offenses such as when the students do not attend the voluntary work, therefore they get punishment which must increase the recitation of the Qur'an beyond the existing curriculum but if a serious violation such as taking the property of their friends (stealing) then they will be send home to their parents.

However, teachers still pay attention to the interaction and communication as told by one of the teacher who handles the students' problem that ever escaped but caught by security guard and caught on the cctv, because in Islamic Boarding School is also supervised by cctv, even cctv is installed in each room to detect if there is a deviant behavior such as violence, but still provided personal space change clothes that are not recorded cctv, therefore when the cctv detected the students who want to escape, the security will immediately report, after that students are repatriated, because the distance is still nearby (in Sidoarjo district) and delivered directly by one of the student, in this way back to the dorm occurs intense communication while invited to eat at the restaurant, invited to chat to explore the root of the problem that causes the students reason to escape, the factor itself is homesick or factors from outside, then the information is delivered to their parents, a few days later after the student was returned to his parents, then returned again by his parents to the Islamic Boarding School.

There is also a pilot's daughter who always crying, she protested against the Islamic Boarding

School's condition which similar with a prison and felt like her mother dumped her by enrolling her in Islamic Boarding School, then it turned out to be that she is addicted to television which there is her favorite movie that cannot be abandoned, because there is no TV on Islamic Boarding School. Finally, as a therapy, one of the teachers in the student field for 3 months took the student on the day that the film was aired, thus she could see it. Fortunately her house is still in Sidoarjo district. After that she was able to return as usual in the Islamic Boarding School and still follow the activities in the Islamic Boarding School until the time the research is done.

The process of socializing religious values on the environmental issues

In Al Kahfi Islamic Boarding School, the process is in the action position or direct action that is played by the students themselves with awareness. They are aware of the demand to work with their friends, the further interaction process and more complex relationships. Individuals begin to connect with peers in the Islam Boarding School. The rules that apply in Islamic Boarding School can be understood. Students are aware that there are norms, certain values that apply in the Islam Boarding School.

In the next stage of the norms acceptance, the students are able to place themselves in the position of society broadly, tolerate not only with the people who interact with them but also with the wider community, such as when facing environmental pollution case of catfish ponds around the Islamic Boarding School implementing social services to poor people in their surroundings. Students are regarded as adult human beings who are aware of the importance of regulation, the ability to work together even with other unknown people as is often the case of the presence of strangers in the Islamic Boarding School or the ones who have imperfect physical body, students take a swift action in order to quickly find a solution. Humans with self-development at this stage have become citizens in the fullest sense.

The curriculum that supports religious values and regulations in the environment learning process in Al Kahfi Islamic Boarding School both associated with learning in the classroom by incorporating religious values and character education into learning materials, there is also material *diniyah* (religion) that support with the several books study, there are about: 1) The Book of Bulughul Maram (rules of worship and adapting good and bad behavior); 2) The Book of Taklim Muta'alim (behaviors, manners); 3) The Book of Fiqh Sayid Thabit (The Order of Worship, sacredness, cleanliness etc.); 4) The Book of Siroh Nabawiyya (the history of the Prophets, the Prophet's struggle in establishing Islam); 5) Conflict management.

The learning process is a process that is actively followed by both parties, there are the teachers in this case *Kyai*, teachers, the school's staffs and the second party of learners which are the students, from the interviews' results using a questionnaire, some findings indicate that in learning religious values on environmental issues have internal and external factors influencing the internal factors (the learners) about the understanding of the students about the environment. The external factors (the teachers who have power over the individuals (students) which are *Kyai* or caregivers of Islamic Boarding School, teachers) in the process of learning about religious values to the environment.

The Students understanding about the environment (internal factors)

Students opinions about the environment (keeping the cleanliness, disposing of garbage in place, not spitting indiscriminately, helping people in distress) show that the students strongly 57% agree, 33% agree, 6% conventional and 4% disagree. For students who disagree, one of them (Aw) argued that the name of the environment is planting the vegetation around us.

In addition, in the implementation of learning there is also punishment that is a social control of the coercion media (penalty) if the learning process conducted on certain events did not produce the discipline effect as expected. Therefore the implementation can be also known on how the students should behave in certain conditions and situations.

The students strongly agree (30%) against the existence of punishment, if do not participate in maintaining environmental hygiene with voluntary work and strongly agree 47%, responding to normal 16% and who disagree 7%. For students who do not agree one of them (Sh.) Reasoned that there is a janitor, thus students are no longer need to join voluntary work and punishment sanctions are not required.

The external factors are (*Kyai* or caregivers of Islamic Boarding School, teachers) in the process of socialization about religious values to the environment. The students 67% strongly agree to the school or Islamic Boarding School which always emphasize that taking care of environment is a religious command, agree 20% who responded

unconcernedly 12%. Ordinary responders (Nr) argued that actually maintaining the environment has become a habit since childhood, thus even though school or Islamic Boarding School does not emphasize us to keep the environment. From here it appears that the family's habit factor is very supportive of the school or Islamic Boarding School socialization.

Regarding to the activities undertaken by Islamic Boarding School in artworks contest related to the environment cleanliness and comfortable learning and the best artwork placed in a strategic place, the students strongly approve it 79.3% and 15.8% responded nonchalantly, while the 4.9% did not approve the activities. Those who did not approve these activities (Kis) said that the competition is not too important because we at the Islamic boarding school should be more focused on religious matters, not the various competitions.

The Implementation on how students should behave in certain conditions and situations.

Students actions when entering a dirty toilet show that 13.4% of students are decided to not coming in, and 79.3% say cleaning by watering, and 7.3% looking for a clean toilet if they do not find it will try to hold it temporarily.

There is an interesting admission from one of the student who tried to clean it (Mt) if we willingly clean it up, God will give a lot of rewards. While among students who excuse or try to hold them, confess that they disgusted.

Similarly, the actions or things done by the students when looking at the scattered rubbish show that 3.7% abstain, 3.7% let alone because the garbage was not theirs, 1.2% yelling, while 91.5% stated picked up and throw it into the trash. The reason shown by students who yell (Wd) said that it is not our responsibility, thus we just yelled.

That social change is a process where there is a change in the structure of society that goes with changes in culture and function of a social system [12]. Social change refers to the modifications that occur in the pattern of human life. In which the modifications occur due to internal and external causes [13].

The changes that occur in the Islamic Boarding School today are none other than science development adjustment and to meet the demands and needs. The existence of Islamic Boarding School as an Islamic educational institution is managed completely by *Kyai* and students basically different in various places both activity and its form. It is proven that some Islamic Boarding Schools have changed and developed themselves both in the teaching system and in the curriculum.

Life in Islamic boarding school, the maintenance pattern is directed to form independent students. It is endeavored with various activities that are bound by the rules that lead to the creation of students who are disciplined and independent. This regulation is the rule of play and binding for all stakeholders, especially for students who live in Islamic Boarding School environment. The existing rules of the Islamic Boarding School generally include all students' activities for 24 hours from waking up to sleep again, as well as other rules in teaching and learning activities. A disciplined life full of rules and various provisions of life gained while in an Islamic Boarding School environment enables the students previous life dependent on the family can live independently as resource when later living in the community.

Students personal development and behavior especially in Islamic Boarding School is also influenced by environmental factor. Smith's assessment concludes that the environment (Islamic Boarding School) gives color to the students' individual soul development [14]. The growth and development of the students' independence is determined by innate and environmental factors, as well as the development of the human soul itself. Equally, the existence of a *Kyai* and a teacher within the Islamic Boarding School cannot be separated from the process of forming the students' personality.

The life of a student, the role of a leader can shape the opinions of others [15]. Gonzalez opinion can be applied in the interaction level between *Kyai* and students. *Kyai* as an Islamic Boarding School leader can continue to form students' opinions. The Islamic Boarding School leader who always emphasized the importance of independence in living the nature of life will be able to imprint on the students themselves about the concept of itself that is often built by others.

In the Islamic Boarding School context which influences the students self-concept is the *Kyai*, therefore the most productive intensity is awakened from the intense communication between students and *Kyai*. The boarding system of Islamic Boarding School life and the characteristics of life in it encourage learners to be able to fulfill and live the daily life tasks independently, not always relying on others.

The specificity of Islamic Boarding School compared with other educational institutions is that students stay with their *Kyai* or teachers in a certain complex that is self-supporting, therefore it can grow the Islamic Boarding School

characteristics, such as: a) a close relationship between students and *Kyai*, b) students are obedient to their *Kyai*, c) students live independently and modestly, d) the spirit of helping each other in a friendly atmosphere, e) students are trained to have disciplined their life and fasting *(tirakat)*.

In the development of Indonesian history, Islamic Boarding School has played a great role in strengthening the faith, raising the piety of noble character building and developing self-supporting Indonesian society and participating in educating the nation through informal, non-formal and formal education. Informally, Islamic Boarding School institution in Indonesia has functioned as a family that formed students character and personality. Islamic Boarding School has also conducted skills education through courses to equip and assist students independency.

CONCLUSION

Based on the data and discussion in the study of religious values on the Islamic Boarding School environment, this can be concluded that: First, most students (90.2%) understand that maintaining cleanliness is included as the way to take care the environment, throw garbage in place, not spitting arbitrarily, help people who are in distress, and most of them also agree if environmental studies are conducted every day and the association between cleanliness is part of faith, only a minor part that does not approve which are a small number of male students.

Second, the school or Islamic Boarding School convey the matter related to maintaining the environment's cleanliness by incorporating religious values and character into the subject matter, and the students agree if the teacher gives the task to make the work in the form of pictures related to environmental issues. Third, the process of socialization of the school or Islamic Boarding School related to maintaining the cleanliness of the environment, conducted through recitation using some books, outing class, poster contest related to environmental hygiene and learning comfort, and installing strategic place, voluntary work, students agree (78.1%) to weekly work, and agree (75.6%) to the existence of punishment if not participate in voluntary work. Fourth, as many as 98.7% of students agree on the relationship between cleanliness that is part of the faith. They agreed (78.1%) on the work once a week, and agreed (75.6%) to the existence of punishment if they did not participate in voluntary work.

In some cases there is a small rejection of the students, both on the environment concept and their studies, it is inseparable from patriarchy culture's existence which carried on the contextual conditions that still enclosed, thus the way of thinking, behavior is much more get influenced by the condition where they live.

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