

FINAL REPORT

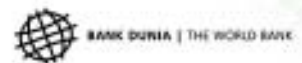
# Islamic Boarding Schools and Conservation

October 12, 2005



The World Bank  
Faith and Environment Initiative  
Agreement No 7133121

Submitted by  
Conservation International Indonesia





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**BANK DUNIA | THE WORLD BANK**

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## I. BACKGROUND

The world's religions have generally not been considered as integral stakeholders in the environmental debate or deeply involved in decision-making and governing processes on development and its impacts on the environment. However, there is strong potential to utilize the very powerful voice of these groups for environmental stewardship. Religious organizations and leaders can play a role in influencing peoples' perspectives on biodiversity conservation in three ways: (1) They can teach about the environment and natural systems upon which life depends; (2) They can provide active leadership in initiating practical conservation projects; and (3) They can seek to persuade their members that each individual has a moral obligation to contribute in some way to conservation, and can provide guidance on how to pursue conservation objectives.

To utilize religious leaders and organizations to promote conservation in this way, dialogues and collective action must be facilitated and encouraged among religious leaders and civil society concerning forest/biodiversity conservation, including the connection to human welfare and poverty alleviation.

Innovative steps toward this goal have already been taken by the World Bank through the World Faiths Development Dialogue and the World Wide Fund for Nature/Alliance of Religions and Conservation. Using this foundation, CI implemented a project to engage a critical sector of civil society, religious leaders, who have enormous influence on their constituencies and communities. Through the Islamic Boarding School and Conservation Project, Conservation International intended to facilitate, deepen and raise the awareness and profile of religious arguments for forest/biodiversity protection and stewardship in Indonesia, and the linkage between conservation, human welfare and poverty alleviation.

## II. PROJECT MOBILIZATION

CI Indonesia assigned Fachruddin Mangunjaya as Project Manager for the Conservation and Religion project. In addition, CI Indonesia also assigned several key team members to implement the project in the field, including: Ismayadi Samsudin (CI Agroforestry Specialist and Program Manager of Gunung Gede Pangrango National Park (GGPNP) Program), Edy Hendras (Education Specialist), and Anton Ario (technical staff for reforestation project in GGPNP).

The project was implemented from December 2004 to June 30<sup>th</sup>, 2005, under The World Bank Agreement No. 7133121 and vendor number 51241. The contract between the World Bank and Conservation International Indonesia was signed on March 21, 2005.

## III. PROJECT ACTIVITIES

### 1. Production and Dissemination of the Book: “*Konservasi Alam Dalam Islam*” (Nature Conservation in Islam)

#### 1.1. Book Production

The first component of this initiative was the publication of a book, entitled: “*Konservasi Alam Dalam Islam* “ (Nature Conservation in Islam-NCI). This reference book (published in Bahasa Indonesian) provides in-depth information on traditional Islamic wisdom and teachings concerning nature conservation. Fachruddin Majeri Mangunjaya, a biologist and environmental journalist working at Conservation International Indonesia is the author of this 200-page book. Mr. Mangunjaya has a strong

background in Islam, as a former *madrasah* (Islamic School) student and the son of a well-known Islamic scholar. Mr. Mangunjaya is also a biologist by training, with a BSc in zoology from the Faculty of Biology, National University, Jakarta. He is currently pursuing a postgraduate program in Conservation Biology at Indonesia University.

CI Indonesia engaged Yayasan Obor Indonesia (YOI), a credible and experienced publisher of environmental books in Indonesia to manage the entire publication process.

The book was successfully published on May 25, 2005, with 5,000 copies printed. From this amount, a total of 3,000 copies were sold commercially at a reduced price (the project had subsidized 28% of the production cost of this book). Meanwhile, the remaining 2,000 copies were distributed for free to schools, religious organizations, and other important stakeholders using the grant from the World Bank.

## **1.2. Book Dissemination**

In order to disseminate the book effectively, CI has managed to distribute the book in four schemes as follows:

### **1.2.1. Book Launch**

The book launching was conducted at the Jakarta Hilton Convention Center (JHCC) on June 3, 2005, in conjunction with the launch of Indonesian Environmental Day on June 5, 2005. The Information and Public Relations Division of Ministry of Environment (KLH) also supported this book launching during their Environmental Exhibition.<sup>1</sup>

Dr. Jatna Supriatna, CI Regional Vice President, opened the book launching and facilitated a discussion regarding the contents of the book. Islamic scholars (Dr. Ahsin Sako Muhammad -Vice Rector of Institute of Qur'anic Knowledge —IIQ, Jakarta and KH. An'Im Falahuddin Mahrus (Gus Im) - Leader of Pondok Pesantren Lirboyo, Kediri) and Dra.Masnelliyarti Hilman, Msc, Deputy Ministry of Environment presented their review of the book and took comments and opinions from the floor. The book launching was attended by more 250 participants from universities (such as the National University, Indonesia University, Trisakti University, Bogor Institute of Agriculture, etc), the Ministry of Forestry, the Ministry of Environment, and some *kabupaten* (districts) in Indonesia, including Kabupaten Barru, Kabupaten Soppeng (Central Sulawesi), Nusa Tenggara Timur, Wonogiri, and Kutai Timur. Four hundred copies of book were distributed at this event.

### **1.2.2. Dissemination through Meetings and Workshops**

One hundred and fifty books were distributed free of cost through two workshops: (i) National Workshop on Islamic Ummat Role in Conservation and Environment, held at the Indonesian Institute of Science (LIPI) at June 8, 2005; and (ii) Local Workshop on Designing Conservation Awareness Through Da'wah, at Bau-Bau Buton, June 12, 2005.

<sup>1</sup> The Environmental Exhibition is a Ministry of Environment annual program that involves districts and provincial government across Indonesia. The exhibition also allows some private sectors and non-governmental institutions to show their programs and environmental-friendly products. The exhibition was held for four days (June 2-5 2005) and visited by thousands of visitors.

### **1.2.3. Dissemination by Conservation International Indonesia Field Offices**

Three hundred books was distributed by CI field offices, including 20 copies at the Aceh Humanitarian Post (AHP), Banda Aceh; 80 copies through the CI office in Medan (Pak-Pak Barat, Taman Nasional Batang Gadis, and important stakeholders in North Sumatra); 50 copies through the Bodogol office (to Taman Nasional Gunung Gede Pangrango); 50 copies through the CI Office in Palu; 20 copies by the CI office in Raja Ampat; 20 copies by the CI Office in Jayapura, Papua; and 20 copies by the CI Office in Pangkalan Bun, Central Kalimantan.

### **1.2.4. Dissemination to relevant individuals and institutions**

Five hundred copies were sent to important institutions, such as Islamic Boarding Schools (pesantrens), environmental studies programs at state universities, NGOs, members of parliament, the Department of Forestry, the World Bank, and others.

## **2. Administration of a Small Grants Program for *Pesantren* (Islamic Boarding Schools) to Conduct Field Activities Related to Forest and Biodiversity Conservation**

The project duration lasted for three months from April to June 2005. Six Islamic boarding schools were selected for participation - Pondok Pesantren (PP) Riadhudthalibin, PP. Al-Basyariah of Sukabumi, PP. Darul Ulum and PP. Al-Furqaniah in Bogor, and PP. Attanwiryah and PP. Gelar, both located in Cianjur, West Java. Please refer to Table 1 for a full list of participating schools and relevant details.

### **2.1. Objectives**

The objective of this activity was to promote awareness of forest biodiversity and nature conservation in the Islamic school environment, by involving the boarding schools in reforestation efforts to plant tree in important areas near their schools. The activity was targeted at students, teachers and surrounding community members to encourage them to play a greater role biodiversity and nature conservation.

### **2.2. Additional Benefits of the Program**

The reforestation activity included the use of fruit trees; thus, in addition to improving conservation, the activity also provided a potential source of income for the schools. It is anticipated that students and teachers will be able to harvest and sell the fruit produced from these trees, with the funds contributing to the general expenses of the school and the future education of their students.

### **2.3. Program Activities**

#### **2.3.1. Provision of trees supplies based on plant groups**

Participating groups were provided with a variety of tree species. The combination was selected to meet reforestation needs (in line with biodiversity conservation objectives) while also including useful species that could provide an additional source of income. Several rare plants were chosen to improve conservation of these particular species, while fruit trees were included to provide long-term economic value to the schools. The third variety of plants included timber plant species, chosen to provide shelter for other plants. See Table 2 for a full list of species used in the reforestation activity.

**Table 1**  
**Islamic Boarding Schools Participating in the Reforestation Program**

Regency	Islamic Boarding School	Address	The Leader (kiyai)	Number of Students and Other Participants
BOGOR	PP. Daarul Ulum	Jl. Muara Ciburuy - Cejeruk - Bogor Phone. (0251) 221304 Fax. (0251) 221305	Drs. H. Ahmad Yani	754
	PP. Al-Furqaniyah	Cigombong Bogor Phone. (0251) 220526 HP: 08161475502	H Ading	150
SUKABUMI	PP. Riyadhutholibin	Pawenang, Sukabumi Phone: 081310974376	KH. Faruq Nazmudin	100
	PP. Al-Bashry	Jl. Palasagirang, Kelapa Nuggal, Kab. Sukabumi Phone: (0266) 620 128.	Kiyai Abdullah Hasbi	72 students in the boarding school and over 500 informal students from surrounding community
CIANJUR	PP. Tanwiriyah	Kompek PP Tanwiriyah, Sindang Laka Karang Tengah Cianjur Phone: 0263 267191	KH Deden A Jauhar T	650
	PP. Gelar	Jl. Raya Cibeber, Sadamaya, no.562 Cianjur 43262 Phone. (0263) 334247 Hp: 081808451500	KH. Moch. Faizal	50 students from the school and over 300 informal students from the surrounding community

**Table 2**  
**Plant Species Used in the Reforestation Program**

Plant Groups	Species
Rare plants	<ol style="list-style-type: none"> <li>1. Gandaria (<i>Bouea gandaria</i>)</li> <li>2. Rukem (<i>Flacourtia rukam</i>)</li> <li>3. Kecapi (<i>Sandoricum kotjape</i>)</li> <li>4. Kupa (<i>Eugenia polycephala</i>)</li> </ol>
Fruit production plants	<ol style="list-style-type: none"> <li>1. Nangka kandel (<i>Artocarpus heterophyllus</i>)</li> <li>2. Sukun (<i>Artocarpus communis</i>)</li> <li>3. Klwih (<i>Artocarpus communis</i>)</li> <li>4. Petai (<i>Parkia speciosa</i>)</li> <li>5. Durian (<i>Durio zybethinus</i>)</li> <li>6. Rambutan (<i>Nephellium lapium</i>)</li> <li>7. Jambu air citra (<i>Eugenia javanica</i>)</li> <li>8. Pala (<i>Myristica fragrans</i>)</li> <li>9. Sirsak (<i>Annona muricata</i>)</li> </ol>
Timber plants	<ol style="list-style-type: none"> <li>1. Salam (<i>Eugenia polyantha</i>)</li> <li>2. Suren (<i>Toona sureni</i>)</li> </ol>

### **2.3.2. Determination of trees preference**

Each of the participating boarding schools (*pesantrens*) was asked to dedicate approximately 1 hectare of their land for the reforestation activity. CI also worked with each school to determine which trees (from the above list) they wanted to plant. The participatory planning was conducted in order to ensure that each school could obtain the correct trees for their climate, geography and latitude, thus ensuring long-term continued care and survival of the trees. Table 3 summarizes the specific tree requests made by each school. An important lesson learned from this activity was to avoid top-down distribution of trees, but instead to give participants a voice in choosing the trees they wish to plant, thus making it more likely that they will truly care for the trees and nurture them appropriately.

### **2.3.3. Reforestation and Conservation Education Training**

CI conducted a training for thirty-nine senior Islamic boarding school students – including 3-4 students from each of the selected *pesantrens* — at the Bodogol Centre of Nature Conservation Education (PPKAB), Gunung Gede Pangrango National Park, from June 5-7, 2005. The first aspect of the training focused on technical topics related to planting and care of the trees, and was led by Pak Ismayadi Samsudin, CI Indonesia reforestation expert. As part of the training, the participants also visited the CI-CIFOR reforestation site at Gunung Gede Pangrango National Park. They also received training on how to monitor and nurture the growing trees at their boarding schools. Students also learned about general issues related to nature conservation and the important of biodiversity, and participated in lessons and eco-games led by Edy Hendras, CI Indonesia Education Specialist and his team at PPKAB. The book *KONSERVASI ALAM DALAM ISLAM* was also discussed in this forum. Each student received one complimentary copy of the book for his/her boarding school.

### **2.3.4. Reforestation Activity**

Each Islamic school provided approximately one hectare of land and used this area for the replanting effort. All the senior students who had participated in the training took the lead on planting and caring for the trees. These students were responsible for field preparation, plant hole preparation, fertilizing, planting, watering, etc. The rare fruit plant group and fruit trees were planted at a 5m x 5m distance. Woody plant groups were planted outside the area as a shelter. Before planting, holes were made with the size and depth to fit each plant's size and were prepared with organic fertilizer. The *pesantren* students planted 2,825 trees in total. See Table 3 for additional details.

## **3. Workshop Involving a Number of Religious Leaders and Other Key Stakeholders**

CI held a workshop at the Indonesian Institute of Science (LIPI) on June 8, 2005, with the theme of “Formulating The Role of Islamic Ummah in Environmental and Nature Conservation”.

### **3.1. Background**

Last May 2004, CI's Indonesia Forest Media and Campaign (INFORM), in collaboration with Center for the Study of Empowerment and Education of Society (P4M) Jakarta, held a meeting on “Menggagas *Fikih Lingkungan*, Formulating Environmental Islamic Jurisprudence (*Fiqh Al-Biah*) in Lido of Lakes, Sukabumi, West Java. The meeting was attended by 31 *pesantren* scholars from Java, Kalimantan, Lombok Island, Sumatra and Sulawesi.

**Table 3**  
**Trees Planted by the Islamic Boarding Schools**

Regency	Islamic Boarding School		Plant Species	Number of plants
BOGOR	PP Daarul Ulum		<ul style="list-style-type: none"> <li>•Sukun</li> <li>•Kecapi</li> <li>•Gandaria</li> <li>•Durian</li> <li>•Jambu citra</li> <li>•Rambutan</li> <li>•Suren</li> <li>•Sirsak</li> </ul>	<ul style="list-style-type: none"> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•25</li> <li>•50</li> <li>•100</li> <li>•25</li> </ul>
		<b>Number of plants</b>		<b>•400</b>
BOGOR	PP. Al- Furqaniyah		<ul style="list-style-type: none"> <li>•Petai</li> <li>•Kupa</li> <li>•Sukun</li> <li>•Gandaria</li> <li>•Durian</li> <li>•Jambu citra</li> <li>•Rambutan</li> <li>•Suren</li> </ul>	<ul style="list-style-type: none"> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•25</li> <li>•50</li> <li>•100</li> </ul>
		<b>Number of plants</b>		<b>•425</b>
SUKABUMI	PP. Riyadhutholibin		<ul style="list-style-type: none"> <li>•Gandaria</li> <li>•Kupa</li> <li>•Rukem</li> <li>•Sukun</li> <li>•Petai</li> <li>•Durian</li> <li>•Rambutan</li> <li>•Pala</li> <li>•Suren</li> </ul>	<ul style="list-style-type: none"> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•100</li> <li>•100</li> </ul>
		<b>Number of plants</b>		<b>•550</b>
SUKABUMI	PP. Al-Bashry		<ul style="list-style-type: none"> <li>•Gandaria</li> <li>•Kecapi</li> <li>•Kupa</li> <li>•Pala</li> <li>•Nangka</li> <li>•Durian</li> <li>•Rambutan</li> <li>•Suren</li> </ul>	<ul style="list-style-type: none"> <li>•50</li> <li>•50</li> <li>•50</li> <li>•100</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•100</li> </ul>
		<b>Number of plants</b>		<b>•500</b>
CIANJUR	PP. Tanwiriayah		<ul style="list-style-type: none"> <li>•Rukem</li> <li>•Petai</li> <li>•Salam</li> <li>•Durian</li> <li>•Nangka</li> <li>•Jambu citra</li> <li>•Rambutan</li> <li>•Suren</li> </ul>	<ul style="list-style-type: none"> <li>•100</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•100</li> </ul>
		<b>Number of plants</b>		<b>•500</b>
CIANJUR	PP. Gelar		<ul style="list-style-type: none"> <li>•Gandaria</li> <li>•Pala</li> <li>•Kecapi</li> <li>•Petai</li> <li>•Durian</li> <li>•Nangka</li> <li>•Rambutan</li> <li>•Salam</li> </ul>	<ul style="list-style-type: none"> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•50</li> <li>•100</li> </ul>
		<b>Number of plants</b>		<b>•450</b>
		<b>Total General</b>		<b>•2.825</b>

In addition to providing a forum for general environmental discussion, the meeting also facilitated the pesantren scholars to research and review verses of the Al-Qur'an, Hadits, and the arguments of traditional Islamic classic scholars in their Islamic classic book (*kitab salaf*) for issues related to nature and conservation.

The results of this study were included in a report published by INFORM, "The Fiqh-al-Biah—Islamic Jurisprudence of Environment," which provides information and basic knowledge about the Islamic role in environment and conservation. The report was intended to serve as a reference for mosques and imams as well as the Islamic schools in the country. The meeting also resulted in the drafting of a joint statement by the scholars recommending that Moslems seek to become more involved in environmental issues.

As follow-up to this meeting, the participants felt it was necessary to host a discussion forum for all level of stakeholders, such as governmental institutions including KLH, the Department of Forestry, and the Department of Education; the Council of Islamic Scholars (Majelis Ulama Indonesia), Islamic Universities, and the Indonesian Institute of Science (LIPI), to discuss how to better involve the Islamic community in conservation efforts.

### **3.2. Objective of the workshop**

As a follow-up to the meeting "Menggagas Fikih Lingkungan (*Fiqh Al-Biah*)" last year, this workshop was held to bring together governmental and religious stakeholders to formulate policies for linking the Islamic community to environmental conservation efforts and to discuss how to incorporate conservation ideas into Muslim teachings.

### **3.3. Results of the workshop**

From 100 invitees, 80 participants attended the workshop, including leaders of 14 pesantren involved the fiqh al-biah (eco-Islamic Leaders) from Jakarta and West Java. Representatives from six pesantren grantees of the reforestation project from Bogor, Sukabumi and Cianjur also attended. The keynote address was delivered by Mr. Andrew Steer, Director of The World Bank Indonesia. Other opening speakers included Dr. Rohadi Abdul Hadi (first secretary head of LIPI) and Dr. Jatna Supriatna. The Minister of Forestry also attended the forum, and all the participants were impressed with his approach and Islamic understanding of conservation and environment. Other participants included leading Islamic and scientific scholars from Indonesian universities.

The workshop participants developed a series of recommendations, which are summarized in Box 1. CI is also developing a full report on the workshop proceedings.

## **4. Series of Meetings with Religious Leaders**

CI held a workshop in Baubau, Buton on 12 June 2004 on: Conservation Awareness Strategies through Islam (*Da'wah*). The meeting was centered on a high priority protected area, namely Wakatobi National Park.

### **4.1. Background**

The forests of Lambusango Nature Reserve and the coral reefs of Wakatobi National Park have been severely damaged and continue to be threatened due to illegal logging, destructive fishing practices, and other forms of environmental degradation. Local communities have exploiting these areas for their economic interests, as they lack a full understanding of the important of sustainable use of natural resources and general awareness about ecological systems and processes.

## Recommendations

### “Formulating The Role of Islamic Ummah in Environmental and Nature Conservation.”

1. We recognize that Islamic ummah are required to comprehend the importance of conserving and protecting nature, and to apply these principles in everyday life.
2. Ummah Islam, especially the circle of pesantren, should actively conduct conservation activities, including marine and terrestrial conservation.
3. In order to promote conservation, Necessary implementation actions should include socialization of the pesantren leaders, heads of the community, and of Islamic preachers (da'i) in each of the following environments:
  - (i) Pesantren, community and mosque.
  - (ii) Consolidation by activating all networks such as santri (pesantren student), community members and society.
  - (iii) Mobilization by inviting all citizens to participate actively.
4. The Islamic Jurisprudence of Environment (*Fiqh al-Bi'ah*) should be initiated as a study item in the various circle listed above with the agenda and timeline adapted to fit the needs of local community conditions.
5. Multi-stakeholder cooperation among government, environmental and private sector institutions should be encouraged.
6. Islamic Boarding Schools (Pesantren) should establish areas (practice fields or farms) to demonstrate conservation activities.
7. Government policy on environmental issues (particularly in local communities) should be monitored.
8. A Forum on Environmental Awareness (Forum Peduli Lingkungan) should be formed, with participation by Islamic Boarding School Leaders, scientists, and other stakeholders, to identify and promote activities related to conservation and environment.

Various organizations and government agencies have attempted to implement conservation activities, but these programs have not been very successful to date. The approach used in these programs has focused solely on economic motivators, but has not included social and religious aspects of conservation. Thus, CI decided to work with local stakeholders to develop a more holistic approach to promoting conservation activities in local communities surrounding this protected area, by including Islamic religions teachings on humans' sacred obligations to protect their environment.

#### 4.2. Objectives of the meetings

CI needed to develop a strategy on how to protect the environment through a campaign based around the method of Da'wah. This methodology represents an innovative approach, by using verses and knowledge from the al-Quran and al-Hadits that can be used to promote nature conservation in everyday life. Conservation International worked along with the District Government of Buton and Wakatobi and the Coral Reef Rehabilitation Program II (COREMAP II) to carry out a workshop on *Compiling a strategy of resuscitation of society with Islamic teaching through da'wah methodology*.

### 4.3. Results of the meetings

Forty participants were attended the workshop, including stakeholders and mosque imams from the districts of Wanci, Kaledupa, Pasarwajo, Kec Kadatua, Kec Tomiyai, Kec Siompu, and Kec Batu Atas; Buton; representatives from BKSDA, Balai Taman Nasional Wakatobi, DKP, Dept of Religion, Bappeda, Tourism etc. A full list of participants is attached in the appendix.

Using the materials already developed for this program, the local workshop provided a practical short training for participants. Participants were enthusiastic about the workshop and were able to reference and discuss Islamic conservation messages at the end of the discussion. Participants noted that it will still be important for religious messages to be part of a broader conservation effort, which should include income alternatives and economic activities developed as part of the COREMAP program and the Lambosango Project.

## 5. Field visit and Islamic Da'wah

CI staff along with KH Husein Muhammad (one of the eco-Islamic—fiqh al-biah authors) conducted field visits in two typical villages in Buton and Wakatobi. The objective of this field visit was to pilot test the use of Islamic teachings to promote conservation. The lessons learned from this field visit will be used to help identify future activities.

- (1) Visited Desa Wabula, Ps. Wajo, 80km from Bau-bau, Buton Island.  
This village has a population of approximately 2000 people, who have a strong tradition of protecting their marine resources. They have special enforcement people called “Parabela”, to guard the village’s marine resources against bombing destructive fishing or harvesting practices. The village also has a traditional harvest management system called “OMBO”, for harvesting of fish and sea anemones.
  
- (1) Visited a bajau village at Desa Mola, 5 kilometers from Wangi-wangi, District Wakatobi at Wanci Island (7 hours by boat from Buton Island). This village suffers from serious environmental problems as some local inhabitants harvest coral reef to use for building houses and other structures. Many villages also practice illegal bombing to harvest fish. Even though there is a Wakatobi National Park office established in the site, in collaboration with World Wide Fund for Nature (WWF) and The Nature Conservancy (TNC), enforcement is still a major issue and the village has significant conservation problems. A strategy of applying a new soft approach such as religious teaching to promote conservation could be synergized with the ‘regular’ conservation approach.

During the field visit, KH Husen Muhammad had the opportunity to preach da'wah in Masjid Raya Wangi-wangi (300 people attended) and in Masjid Qoriatul Bahr at Desa Mola (75 people attended). This was the first direct socialization of the fiqh al-biah in the field. The response to the da'wah was very positive. Attendees seemed receptive to the conservation messages, particularly concerning the dangers of using bombs and potassium for fishing.

## V. LESSONS LEARNED FROM THE PROGRAM

Following are some important lessons learned generated from the program implementation:

- There has been an enthusiastic response from the people concerning new publications related to conservation and Islam, namely “*Konservasi Alam Dalam Islam*” (YOI, 2005) and an INFORM report: *FIQH AL-BIAH*.

- This new approach has changed peoples' perspective and their way of life in living harmoniously with nature and the environment. Hence, reference to such types of books and reports in parallel to program implementation can help the community focus theoretically and practically.
- There is a significant opportunity to promote biodiversity and reforestation efforts as a tool to also provide additional income for schools and communities.
- Using positive religious (and particularly Islamic) teachings is a soft approach to promoting conservation which can lead to easier acceptance of environmental messages by communities around protected areas, such as the example of Wakatobi, which is 100% Muslim. Mosques and Islamic boarding school can provide a practical environment for promoting conservation and environmental awareness.
- There is little resistance on the part of Islamic communities in Indonesia to linking conservation and religious teachings, as this is seen as a positive correlation between religion, humanity, and nature.

## **VI. CONCLUSION AND RECOMMENDATIONS**

CI was able to successfully manage this project despite a limited timeframe, and published and dissemination over 1400 copies of the book. Students from selected pesantren planted 2825 trees from 15 species and conducted field activities related to forest and biodiversity conservation. The student training in conservation and reforestation proved to be a valuable approach for the pesantren community in order to deepen their commitment to conservation and provide practical knowledge to students on tree husbandry and conservation. The national and local workshops and field visits demonstrated that there is strong interest and commitment on the part of Islamic leader in including messages on nature conservation and environmental issues in their religious teachings, and that they teachings can be used effectively in local communities.

### **Recommendations:**

- Continued and expanded reforestation activities in the boarding schools should be encouraged, because it provides practical learning and an income sources for the schools, in additional to promoting conservation messages within the schools and surrounding communities.
- A reference book on the connections between religion and conservation should be produced in local languages.
- Activities promoting the use of religious teachings to promote conservation should be adapted to other religions in Indonesia, including Christianity, Buddhism, Hinduism, Konghocu, and others.
- Since there was strong support from the Islamic community, local communities, and government officials to implement a program on conservation and religion, it is recommended that the initial pilot activities be replicated on a larger scale throughout Indonesia.

## VII. APPENDICES

- Appendix 1 Press Coverage
- Appendix 2 Book Launching “KONSERVASI ALAM DALAM ISLAM”, Jakarta Hilton Convention Centre, June 3, 2005
- Appendix 3 Reforestation in Islamic Boarding School in Bogor, Sukabumi, and Cianjur
- Appendix 4 Workshop “Formulating The Role of Islamic Ummah in Environmental and Nature Conservation.” in LIPI Jakarta, June 8, 2005
- Appendix 5 Workshop “Conservation Awareness Strategies through Islam (*Da’wah*) in Buton and Wakatobi, Hotel Mira, Buton June 12, 2005
- Appendix 6 Field Visit and Islamic Da’wah



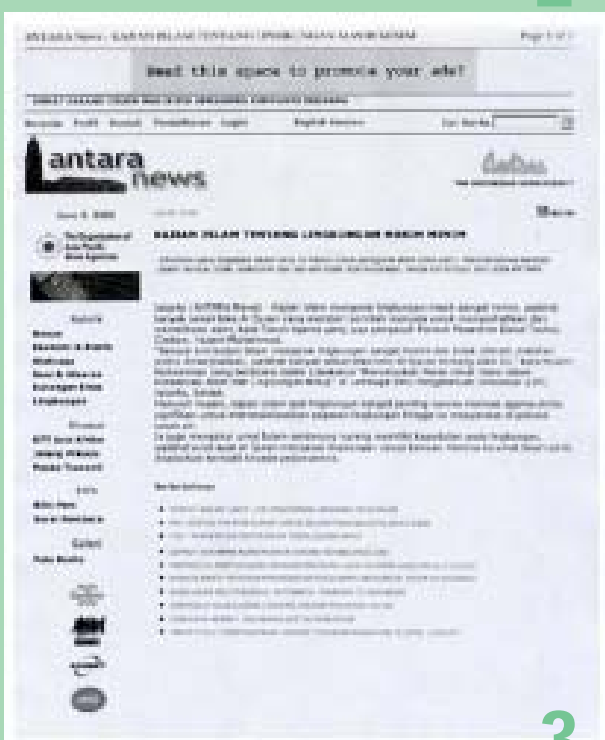
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1. Koran Mingguan *DIALOG*, June 16 2005
2. *KORAN TEMPO*, June 06, 2005
3. LKBN Antara, June 09, 2005
4. Harian *Kendari Pos*, June 14 2005

Appendix 1 Press Coverage

**Kajian Islam Tentang Lingkungan Masih Minim**

**Jakarta, 02 Juni 2005 10:37:00**

**Jakarta, 02 Juni 2005** - Kajian Islam mengenai lingkungan masih sangat minim, padahal banyak sekali teks Al Quran yang memberi perintah manusia untuk memperhatikan dan memelihara alam, kata Tuhah Asyams yang juga pemuka Pondok Pesantren Darul Ta'ulim, Cirebon, Husein Muhammad.

"Banyak kali kajian Islam mengenai lingkungan sangat minim dan tidak intensif, padahal justru dimayakikan, padahal banyak sekali teks-teks Al Quran tentang alam ini," kata Husein Muhammad yang berbicara dalam Lokakarya "Memunahkan Peran Umat Islam dalam Konservasi Alam dan Lingkungan Hidup" di Lembaga Ilmu Pengetahuan Indonesia (LIPI), Jakarta, Selasa.

Menurut Husein, kajian Islam soal lingkungan sangat penting karena motivasi agama dinilai signifikan untuk memaksimalkan gagasan lingkungan hingga ke masyarakat di pelosok tanah air. Ia juga mengukir umat Islam cenderung kurang memiliki kepedulian pada lingkungan, padahal ayat-ayat Al Quran mengenai lingkungan cukup banyak. Karena itu umat Islam perlu diajarkan kembali kepada pedomannya.

Surat Al Fum: 41 di mana Allah mengatakan, "Telah nampak kerusakan di darat dan di laut disebabkan karena perbuatan tangan manusia supaya Allah merasakan kepada mereka sebahagian dari (akibat) perbuatan mereka agar mereka kembali ke jalan yang benar" merupakan contoh jelas tentang kerusakan alam.

Contoh lainnya, suratnya, Surat Al Baqarah (2:254) yang menyatakan bahwa seluruh alam adalah milik Tuhan, bahwa apa yang diciptakan Tuhan tidak ada yang sia-sia (Surat Al Insan 4:190-191) dan alam semesta diciptakan serta beraturan. (Al Qamar, 54:48).

Jika manusia diberi hak, atau diri memanfaatkan alam bagi kebaikan dirinya maka manusia diperintahkan bertindak sesuai perintah Allah, jika tidak maka tindakan itu hanya akan merugikan diri mereka sendiri seperti pada Surat 2:168, 5:18, 59:7, 187:7-7 dan lainnya.

Tuhan, utamanya, juga mengancam manusia yang merusak alam seperti tertulis dalam Surat 2:60, 2:205, 7:56, 7:85, 28:88, 28:182 dan lainnya. Dan bahwa tindakan merusak alam adalah bentuk kezaliman dan ketidakadilan manusia. Dalam konteks pesantren, kita masih merasa sangat jauh perubahan sosial sehingga pendekatan konservasi alam melalui tokoh-tokoh agama, menurut dia, sangat tepat.

Pondok pesantren tercatat sebanyak 11.312 buah di seluruh Indonesia dengan jumlah santri lebih dari 2,7 juta jiwa di mana 70 persen atau 8.829 pesantren berada di pedesaan, dan sisanya di daerah pertanian dan pegunungan. Kenyataan ini dinilai berpotensi sebagai lokomotif bagi pemulihan kesadaran konservasi alam.

"Mempergunakan tokoh agama untuk memaksimalkan upaya pemeliharaan lingkungan sangat tepat, seperti juga dulu ketika memokalisasikan Ketuanga Barents (KB), umat Islam berperan aktif setelah adanya keterlibatan tokoh agama pada saat sebelumnya saja," katanya. Menurut dia, menggunakan ayat-ayat suci Al Quran dan ulama dalam memokalisasikan suatu kebijakan merupakan hal yang dibenarkan, dan akan menjadi salah jika penggunaan ayat dan tokoh agama adalah untuk kepentingan pribadi atau politik.

[http://www.republika.co.id/berita\\_herita.asp?id=20050602\\_48\\_21&rubrik=Oleksi](http://www.republika.co.id/berita_herita.asp?id=20050602_48_21&rubrik=Oleksi)

5 6/2/2005

16 TABLID BERSEKALA DIALOG JUMAT

JUMAT, 24 JUNI 2005

**FACHRUDDIN M MANGUNJAYA**

**Trenyuh Melihat Kerusakan Alam**

Fachrudin Mangunjaya, seorang aktivis lingkungan hidup, terlihat sedih saat berbicara dengan wartawan di Jakarta, Selasa (21/6/2005). Saat itu, dia sedang berbicara tentang kerusakan alam yang disebabkan oleh aktivitas manusia. Dia mengatakan bahwa kerusakan alam adalah ancaman serius bagi kehidupan manusia dan makhluk lainnya. Dia juga mengatakan bahwa kerusakan alam adalah akibat dari ketidakpedulian manusia terhadap alam. Dia mengatakan bahwa kerusakan alam adalah akibat dari ketidakpedulian manusia terhadap alam. Dia mengatakan bahwa kerusakan alam adalah akibat dari ketidakpedulian manusia terhadap alam.

Fachrudin Mangunjaya, seorang aktivis lingkungan hidup, terlihat sedih saat berbicara dengan wartawan di Jakarta, Selasa (21/6/2005). Saat itu, dia sedang berbicara tentang kerusakan alam yang disebabkan oleh aktivitas manusia. Dia mengatakan bahwa kerusakan alam adalah ancaman serius bagi kehidupan manusia dan makhluk lainnya. Dia juga mengatakan bahwa kerusakan alam adalah akibat dari ketidakpedulian manusia terhadap alam. Dia mengatakan bahwa kerusakan alam adalah akibat dari ketidakpedulian manusia terhadap alam.

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**KEMENTERIAN LINGKUNGAN HIDUP**

**Berita Terbaru**

**Diluncurkan, Buku Konservasi Alam dalam Islam**  
03 Jun 04 14:14 WIB

Jakarta, 3 Juni 2005 - Berkenaan dengan Pekan Lingkungan Indonesia yang berlangsung dari tanggal 2 - 5 Juni 2005, Kementerian Lingkungan Hidup bekerjasama dengan Kementerian Lingkungan Hidup KLHI Republik Indonesia melakukan konferensi "Konservasi Alam dalam Islam" yang dibuka Fachrudin M. Mangunjaya.

Buku tersebut 142 halaman ini menguraikan ihesam keadilan syariat (fikuh) Islam dalam memelihara lingkungan dan ekosistem di Bumi. Fachrudin mengatakan, "Buku ini sangat merupakan mutiara dalam kebutuhan umat muslim dan bagi para pemangku agama dalam memahami masalah lingkungan yang kita hadapi saat ini semakin kompleks dan meluas. Menyulitkan, sebenarnya para fuqaha (ahli hukum Islam) telah mengemukakan model (sistem) yang diuraikan dalam pengumpulan kitab yang dikemas dengan foto untuk memelihara kelestarian lingkungan.

Buku ini menjadikannya dua disiplin ilmu yaitu Islam dan biologi konservasi. Selain mengenai tentang teori lingkungan Islam, buku ini juga menyanggah tentang bagaimana mengelola jasa konsumen dan pedagang-pedagang serta berkeadilan syariat. Buku ini diharapkan bermanfaat untuk kepentingan pemeliharaan lingkungan dan alam. "Buku ini juga dapat membantu kita memahami kelestarian dan keagungan makhluk hidup dan alam semesta yang disebut manusia," ujarnya.

Para pembahas dalam buku ini yaitu Dr. Manlyariy Hilmah, M.Si., Deputi Menteri Bidang Pembinaan Sarana Teknis Pengelolaan Lingkungan Hidup KLHI, K.H. Dr. Anis Saibid Muhammad dan Institut Ilmu Al Quran, Jakarta, dan K.H. Anis Fahrudin Mahfuz, Pimpinan Pondok Pesantren Idd Liripati, Kaban.

Sementara itu, dalam sambutannya, Dr. Jatta Supriatna, Regional Vice President Conservation International Indonesia mengatakan, "Indonesia adalah negara dengan jumlah penduduk muslim terbesar di dunia dan memegang posisi penting dalam peta kerangka-konsep "sustainable development country" dengan pengikut keagamaan kerangka-konsep hayati nomor dua di dunia setelah Brazil." Beliau itu, Indonesia juga memiliki peluang yang sangat dalam kerangka-konsep budaya seperti Petaun Hutan dan India dengan 300 kelompok budaya, lanjutnya.

"Dalam konteks Islam konservasi dalam memelihara kelestarian multibudaya yang berkeadilan Islam akan melibatkan berbagai pihak setelah pada akhirnya keadilan terhadap konservasi merupakan kepentingan bersama. "Ujarnya. "Konservasi alam, menurutnya, merupakan kearifan lokal dan melindungi alam merupakan kebutuhan mendasar di segala tingkat komunitas karena manusia perlu menjaga dan melindungi ekosistem untuk keberlanjutan kehidupan di muka bumi.

Buku "Konservasi Alam dalam Islam" ini diterbitkan dan dipublikasi oleh Indonesia dan dibantu sepenuhnya oleh Fair and Environment Initiative Bank Dunia.

Untuk informasi lebih lanjut, silahkan menghubungi:  
Martha Astiana - Conservation International Indonesia  
Jl. Puri Indah No. 16A, Sawang, Jakarta Selatan  
Telp. 021-758-3804, Faks. 021-100-6723  
Email: marta@ci.or.id/conservation-intl.org

Kembali ke Halaman Utama

- 5. REPUBLIKA June, 08 2005
- 6. Situs KLH, June 03, 2005
- 7. REPUBLIKA, June 24, 2005



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1. Discussion during book launching: KONSERVASI ALAM DALAM ISLAM, at the Jakarta Hilton Convention Centre, June 03 2005.
2. Participants of the book launching.
3. Book reviewers, left to right: Dra. Masnelliarty Hilman, Msc., Dr. KH. Ahsin Sakho, Muhammad, Fachruddin Mangunjaya (author) and KH. An'im Falahtuddin Mahrus.
4. The author KONSERVASI ALAM DALAM ISLAM, Fachruddin Mangunjaya, signing a book as requested by participant of the book launching.

**Appendix 3**  
**Reforestation in Islamic Boarding School**  
**in Bogor, Sukabumi, and Cianjur**



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1. Daarul Ulum Islamic Boarding School and Al-Furqaniyah, Boarding School, Bogor.

2. Riyadhuthalibin Islamic Boarding School and Al-Bashry Islamic Boarding School, Sukabumi.

3. At-Tanwiryah Boarding School and Gelar Islamic Boarding School, Cianjur.



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4. Bringing the trees to the locations.

5. Ismayadi Samsodin in white shirt and KH. Deden Jauhari leader of Attanwiriyah Islamic School (left) and KH. Faisal of Pondok Pesantren Gelar, Cianjur (right).

6. Fachruddin Mangunjaya, Conservation and Religion Project Manager and Ismayadi Samsodin Program Manager for CI Centre of Conservation Education Bodogol (PPKAB), Sukabumi at the nursery location (left). Senior student of boarding school trained for three days in the PPKAB (right).

### Appendix 3 Reforestation in Islamic Boarding School in Bogor, Sukabumi, and Cianjur



7. Ismayadi giving a theory of reforestation and a class for the students of Islamic boarding school in PPKAB Bodogol.
8. The tree plantating by students at their and boarding school.



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9. The tree planting by students at their boarding school.

Appendix 4 Workshop “Formulating The Role of Islamic Ummah in Environmental and Nature Conservation.” in LIPI Jakarta, June 8, 2005



Mr. Andrew Steer, The World Bank Country Director Indonesia (1) and Jatna Supriatna (2) symbolically gave a tree to the Islamic Boarding School (Pondok Pesantren) at the workshop Islamic School and Conservation in LIPI, June 8, 2005

One of the participants from Pesantren Purba Baru Mandailing Natal, North Sumatera signed guest book, participant entering the meeting(3,4).



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Mr Andrew Steer gave keynote address and Ministry of Forestry MS Kaban came to a discussion (5,6).

Speakers and participants of the workshop (7,8)

Appendix 4 Workshop “Formulating The Role of Islamic Ummah in Environmental and Nature Conservation.” in LIPI Jakarta, June 8, 2005



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Fachruddin Mangunjaya explained to Mr. Andrew Steer About Conservation and Religion Project. (9)

Group discussion of the LIPI workshop. (10)

KH. Falahuddin Mahrus (Gus 'Im) of Pesantren Lirboyo. (11)

Keynote by Dr. Rohadi Abdul Hadi of LIPI. (12)

One of the participants from MUI Buton, H. La Madju Ajali. (13)



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The workshop participant during the discussion: Iwan Wijayanto of CI Indonesia (left) and Ir. Jusuf Marzuku, head of District Planning Development (BAPPEDA) on Behalf of BUPATI Buton opened the workshop. (1,2).

Drs. Dinisa of Department of Religion, Buton, simulated da'wah on conservation using prepared module at the workshop. (3,4).

The workshop participants. (5).

Appendix 6 Field Visit and Islamic Da'wah



1. KH. Husein Muhammad preached (da'wah) to the people of Grand Mosque Wangi-wangi Selatan, Wanci Island Wakatobi.

2. Women jamaah at Mosque Wangi-wangi Selatan (left) and visit to sub district officer of Wangi Wangi Selatan Office (right).

3. KH. Husein, local people and head of Dusun Mola Selatan ( with his children).



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4. Left, a Bajau fisherman with sea grass as alternative income, a Bajau woman brought sands to build her home (right).

5. Left: Bajau People brings freshwater from other island because of water critical condition at their own island. Right: happy children a Desa Wabula, Ps. Wajo Buton.

6. Left, Wabula women weaved a cloth (*kain tenun* Buton) and a beautiful beach at Wabula, Ps Wajo Buton.



The World Bank  
Faith and Environment Initiative  
Agreement No 7133121

Submitted by  
Conservation International Indonesia

