

Green Pesantren Leadership: Shaping a Moderate Society for Environmental Conservation

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ABSTRACT

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This research aims to analyze the implementation of the concept of green pesantren conducted at Nurul Jadid Islamic Boarding School in Buleleng, Bali. The study depicts the participation of the Hindu community around the pesantren in the green pesantren program at Nurul Jadid Islamic Boarding School in Buleleng, Bali. It covers how the pesantren strives to build relationships with the Hindu community around it and how the Hindu community participates in the green pesantren program. The research method used is qualitative phenomenological research, which aims to explore and understand meanings. Data were collected through interviews, observations, and documentation processes. The research findings also undermine the stigma that pesantren are radical by showing their moderation. This relational aspect is based on the natural relationship between the pesantren and Hindu communities around it, which was initiated by its founder from its inception. Another aspect of this relationship is demonstrated by consultative functions of management in addressing various societal issues regardless of religious background. The active participation of the Hindu community around the pesantren in the green pesantren program stems from shared universal values regarding environmental preservation. The close relationship between the pesantren and surrounding Hindu communities is influenced by historical factors that are continuously socialized. Additionally, there are activities within this context that hold universal values.



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INTRODUCTION

The educational system implemented, leadership in policy formulation, and innovative programs implemented are indicative of pesantren's commitment to producing high-quality graduates (Rohman et al., 2023). Regrettably, pesantren managers have not prioritized this aspect. Consequently, the quality of pesantren education has not kept pace with the substantial growth of pesantren (Ruslana & Mulyono, 2022).

The identification of one of the factors that contributes to the development of a negative stigma regarding pesantren is a matter of sanitation and health (Suparto et al., 2021). The phenomenon that transpires in pesantren, an educational institution with a boarding school system, is comparable to slums and unsanitary objects (Mallongi et al., 2018). This fact necessitates the concept of a green, healthy, and clean pesantren (Adiwiyata) (Cahyaningtyas, 2019; Desiningrum et al., 2019). A more specific investigation of pesantren innovation in the field of cleanliness is necessary to observe this phenomenon (Bashori et al., 2021).

Pesantren are perceived as unclean as a result of inadequate waste management and their natural origins (Iradaty et al., 2021). The absence of policies that facilitate waste management in pesantren worsens this condition. Indonesia's waste management challenges are exacerbated by its Muslim majority, which results in underdevelopment in comparison to non-Muslim nations like Japan, China, England etc (Abubakar & Hemay, 2020). The Green Pesantren concept can serve as an effective platform for the implementation of principles of good governance in waste management, thereby resolving this issue (Bashori et al., 2021; Mahendrartha et al., 2020). This concept possesses universal values that have the potential to positively impact the habits and behaviours of individuals (Baidowi et al., 2021; Sutomo et al., 2019).

Although there has been a significant amount of research conducted on leadership, there is still a scarcity of studies that specifically address charismatic leadership, particularly in relation to the phenomenon of clean and green pesantren (Humaisi et al., 2019). Traditional authority, charismatic authority, and rational-legal authority are the three categories into which policies in the context of leadership can be categorized (Covin & Slevin, 2015). Traditional Authority is a form of authority that is conferred upon an individual on the basis of their lineage (heredity) and is rooted in the devotion of tradition (Makruf & Asrori, 2022).

The leadership of Kyai at Pondok Pesantren Nurul Jadid Buleleng Bali in the establishment and development of a moderate society amidst the diversity of human

resources surrounding the pesantren. Nurul Jadid Islamic Boarding School Buleleng Bali is situated in close proximity of the majority of Hindu communities. The Islamic boarding school, which is located in Buleleng Regency in the West Bali region, has the potential to establish a moderate society in the presence of diversity. At Nurul Jadid Islamic Boarding School Bali, there is a youth organization that is not only involved in Islamic boarding schools and communities, but also actively participates in activities with all youth and communities of any religion in the vicinity. The current caretaker, Kyai Sa'dullah Yazid, continued the initiative of the previous caretaker of Nurul Jadid Bali Islamic Boarding School, which ultimately gave rise to the current organization (Burga & Damopolii, 2022).

The Nurul Jadid Youth Association (IPNJ) is a forum for young people who possess typical pesantren values. It has become a pioneer in the promotion of interfaith harmony and diversity in Bali. Kyai Sa'dullah Yazid, the caregiver of Pondok Pesantren Nurul Jadid Buleleng Bali, stated that the pesantren he was attending would remain dedicated to the development of the IPNJ organization by fostering a moderate society in the presence of the diversity of human resources. He was willing to contribute to the preservation of the harmony that had been established for an extended period.

The aforementioned fact, which pertains to the participation of individuals of varying religious backgrounds in a variety of activities at *Pondok Pesantren Nurul Jadid*, is a courageous and exemplary example in the context of national life, which has recently been overwhelmed with polarization and intolerance in society. The Wahid Foundation's survey results indicate that the majority of respondents believe that there is a risk of intolerance toward groups that are not well-received. In other words, Muslims are intolerant of groups that are not welcomed to the extent of 57.1 percent. This figure has increased from 51.0 percent in the same survey in 2020. (Arifianto, 2017; Fauzi, 2012)

This fact is quite concerning if it is permitted to persist, necessitating the collaboration of all parties through campaigns or the promotion of moderate Islamic values. The Kyai's leadership in the maintenance and establishment of a moderate community in Islamic boarding schools is a challenge due to the additional responsibilities of protecting their congregation in a variety of other areas. The boarding school's highest leader and owner is Kyai (Apud et al., 2020).

METHOD

This study is conducted at Nurul Jadid Islamic Boarding School Buleleng Bali and employs a qualitative, descriptive method. Qualitative research necessitates numerous significant endeavors. By means of a variety of questions and procedures, and by collecting as much specific data as possible from the

participants that were encountered, the data is analyzed using inductive patterns to identify general themes. The meaning of the data is subsequently determined in the context of the study. This research employs a phenomenological strategy, which is a research pattern in which researchers document the nature of individual experiences associated with specific events or phenomena (John. W. Creswell, 2009, 21-22). In this process, the researcher sets aside their personal experiences in order to comprehend the experiences of the participants who are the subject of the research.

The leadership of pesantren Kyai has provided an account of the observed phenomena in the establishment of a moderate society through the implementation of the green pesantren program. These phenomena encompass the pesantren's endeavors to foster connections with Hindu communities in the nearby close proximity, as well as the active participation of Hindu communities in the green pesantren program. The research utilized several data collection methods, including non-participant observation to gain a thorough understanding of the interactions between pesantren and the neighboring Hindu residents, structured interviews to gather detailed information from key participants such as kiai, pesantren administrators, teachers, and others, and documentation analysis to gather various types of data such as records, transcripts, and reports.

RESULT AND DISCUSSION

Kyai santri, mosque, *pondok*, and religious activities are the five essential components of a boarding school. The kiai is the most significant figure in pesantren, as the majority of Kyai are the founders and owners, out of the five components. Consequently, the Kyai's identity is linked to the pesantren's forward and backward journey. There are three distinct designations of Kyai, each with a particular origin. The first is a title for sacred objects, such as the "Kyai Garuda Kencana" used to honour the golden carriage in the Yogyakarta Palace. The second is a title reserved for the elderly as a form of honour. The third is a title that the community bestows upon a figure who possesses a deep and qualified understanding of Islamic matters, or a figure who owns and manages a pesantren that instructs students in religious material derived from classical books. In addition to the designation, Kyai is frequently referred to as ulama (Dhofier, 2011).

According to Islamic teachings, the love of comfort and hygiene is the fundamental nature of human creation. Regrettably, the value of cleanliness and environmental awareness are not emphasized in pesantren educational institutions, which serve as the foundation of Islamic education. Leadership supposes an

indispensable role in this regard. Like humans in general, Kyai, will be referred to as leaders when they possess the capacity to comprehend and comprehend the behavior of others, a talent that is uncommon among others. It will be referred to as a mass leader when it pertains to mass mobilization activities. A position that is associated with an official institution is referred to as an official position. Similarly, the leader of the pesantren is denoted by the nickname "Kyai" despite the fact that there are some kiai who do not possess a pesantren (Gunawan et al., 2023; Sukanto, 2009).

In Halim Soebahar's paper, Sukanto revealed that the Kyai holds a strategic position as the top leader or elite position of the pesantren (Soebahar, 2013). The Kyai possesses absolute power and authority, which has a determinant nature in all aspects (Soebahar, 2012). Consequently, it is inevitable that Kyai has a profound and substantial influence on his students and all parties involved in his interactions (Syarif et al., 2021). Kyai followers regard him as a role model and follow him because of his greater emphasis on charismatic leadership (Thoyib, 2018).

Kyai in pesantren serve a dual function as both primary caregivers and the owners of the establishment. This position is not significantly different from that of culturally feudal nobles in Java, who are commonly referred to as kanjeng or Kyai by the majority of the community and are believed to possess an asset that is not owned by others (Soebahar, 2013). The Kyai figure's efficacy and magic are the subject of discussion within the community as a result of this condition.

The fundamental purpose of Kyai in Islamic boarding schools is for providing guidance. Leadership is the nature and behavior of each individual that can influence others, patterns of interaction, cooperation, organization, and the assessment of influence problems (Nurjanah et al., 2020). Kyai Sa'dullah's leadership was discovered to possess distinctive qualities during research conducted at Pondok Pesantren Nurul Jadid Buleleng Bali. The Hindu community's active participation in each pesantren agenda is one of the intriguing discoveries. Kyai Sa'dullah maintains an inclusive and receptive stance toward the Hindu community.

Furthermore, Kyai Sa'dullah organized and executed numerous constructive initiatives as an extension of the partnership between the pesantren and the Hindu community. The Nurul Jadid Garbage Bank and tree planting are two activities that serve as clear examples of this collaboration. Kyai Sa'dullah refers to these two activities as "green pesantren activities."

The Nurul Jadid Garbage Bank initiative is an endeavor to effectively manage waste by enlisting the active involvement of the Hindu community. This is indicative of the pesantren's dedication to the preservation of the environment and the promotion of the significance of waste management.

Furthermore, the pesantren and the Hindu community, under the leadership of Kyai Sa'dullah, have collaborated to implement tree planting as a positive activity. In addition to fostering ecological benefits, the planting of trees also fosters social connections between the Hindu community and the pesantren, as they collaborate to safeguard the natural environment.

Nurul Jadid Islamic Boarding School Buleleng Bali has established a harmonious relationship with the Hindu community through concrete and sustainable collaboration, as demonstrated by this discovery. The school is led by Kyai Sa'dullah. In addition to fostering religious tolerance and interfaith cooperation, this "green pesantren" strategy safeguards the environment we all share.

The Commencement and Enhancement of Public Relations Activities

"Green pesantren activities are not only carried out by pesantren residents but also the community around the pesantren who are Hindu, not only participate in planting trees but also contribute tree seeds." Informant 2.

In addition to safeguarding the environment, these green pesantren activities can also foster and establish a tolerant society. The findings indicated that the concept of green pesantren is inconsistent with Islamic principles regarding the preservation of nature. The Hindu community surrounding the pesantren and the pesantren residents collaborate to implement the green pesantren program.

"In the waste bank activity, the Hindu community around the pesantren also brings plastic waste to the pesantren to be weighed which can be nominalized to rupiah and can be disbursed once every three months." Informant 1.

Kyai Sa'dullah's leadership is demonstrated through his subordinates' compliance with his instructions. For instance, the Hindu community must be accommodated in the execution of all orders, including those that are not exclusively religious. His bold and open approach in his interactions with the Hindu community also demonstrates his leadership.

The activities of the green pesantren are not limited to the residents of the pesantren; they also involve the Hindu community in the vicinity. The Hindu community not only planted trees but also contributed their own seeds for trees. The community surrounding the pesantren also contributes plastic waste to the waste bank activity, which is subsequently weighed and exchanged for money every three

months. The primary objective of these green pesantren activities is to foster tolerance among communities of diverse religions and safeguard the natural environment.

“The green pesantren activities involve not only the pesantren residents, but also the surrounding Hindu community. In his leadership, Kyai Sa'dullah shows direction to his subordinates to ensure that every activity implemented can embrace the Hindu community.” Informant 1.

The findings indicated that the concept of green pesantren is founded on Islamic principles that emphasize the significance of environmental preservation. The program is executed through the cooperation of the Hindu community in the vicinity and the residents of pesantrens.

In an effort to fortify the Hindu community's commitment, Kyai is engaged in a fairly intense *silaturahmi* with the Hindu community, as evidenced by the insights he has gained from his interactions with the Hindu community. In an effort to construct a moderate society amid the diversity of human resources, particularly those of various religions, the research findings concerning Kyai Sa'dullah's leadership are ongoing.

Kyai Sa'dullah's recognition that in order to advance the pesantren, it is imperative to establish and sustain a harmonious relationship between the pesantren and the larger Hindu community is reflected in his endeavour to construct a moderate society. This awareness was not spontaneously generated; rather, it was the result of the historical connection that existed during the establishment of Nurul Jadid Bali Islamic Boarding School, which was inextricably linked to the active involvement of the Hindu community in the community around the pesantren.

The Significance of Moderation in the Implementation of Green Pesantren

Nurul Jadid Bali Islamic Boarding School upholds its commitment to fostering a moderate society through a range of activities, including cultural festivals, leadership training that involves interfaith youth, and green pesantren activities. The vision of Nurul Jadid Islamic Boarding School Buleleng Bali is to establish itself as a hub for *da'wah* (Islamic outreach) and education. This will be achieved by actively and attentively developing the leadership and social change skills of young individuals, while also pioneering efforts to preserve diversity and promote interfaith harmony, particularly on the island of Bali.

What actions are performed by Nurul Jadid? The Bali Islamic Boarding School exemplifies the teachings of Islam that are characterized by moderation and inclusivity, embracing the value of diversity in Indonesia. Aryati and Suradi argue that moderate, inclusive, and tolerant Islam does not reject religion, but rather exalts

it (Aryati & Suradi, 2022). Islam serves as the moral basis for the existence of the nation and government (Wijsen, 2021). The adherence to a moderate, tolerant, and anti-discrimination form of Islam in Indonesia enables Indonesian Muslims to make their most effective contributions to the various processes of state administration and the overall national life (Helmy et al., 2021). As Nasri stated that the concept of *rahmatan lil alamin* can serve as a safeguard and unifying force for different religions and beliefs within the context of diversity (Mohamad Nasri et al., 2020; Syukur, 2019).

Kyai's Leadership in the Implementation of the Green Pesantren Program

The implementation of green pesantren pertains to the personal influence of the leader, who in this instance possesses charisma. This power is acquired by followers in accordance with the degree to which they respect, admire, and form a connection with the leader. This power is formal and is derived from the leader's position within the organization. The capacity to exercise coercion and compensate with the authority one possesses is derived from these two sources.

Kyai Sa'dullah's leadership is characterized by a traditional approach that results in a charismatic leadership style. Power and authority that have been institutionalized and even animate the community are the reasons why an individual with traditional authority is respected. The primary attributes of this traditional authority are as follows: (1) the existence of traditional provisions that bind leaders and other members of society; (2) the existence of authority that exceeds an individual's position; and (3) the ability for individuals to act freely as long as there is no conflict with traditional provisions.

Power and authority that have been institutionalized and even inspire the community are the reasons why an individual with traditional authority is respected. Traditional authority is characterized by the following: traditional provisions that bind the leader and other members of the community; an authority that exceeds an individual's position; and the freedom to act as long as there is no conflict with traditional provisions.

Charismatic authority is the conviction that an individual possesses a supernatural or intrinsic quality (Rai & Prakash, 2016). Individuals respond to this authority due to their conviction that it is exceptional. Leaders who possess charismatic authority are considered natural leaders. The identification of the characteristics and implementation of charismatic leadership encompasses several key elements: charismatic structures are distinguished by the absence of an organized form or procedure for appointment or dismissal; the absence of organized careers, promotions, and salaries; the absence of regular training, the absence of

control or warning agencies; the absence of local power or exclusive functional jurisdiction; and the absence of permanent institutions (Brown, 2018; Cohen & Yoon, 2021; Muttaqin, 2020).

Meanwhile, legal-rational authority is the authority that an individual acquires as a result of meeting specific criteria or as a result of an existing legal system. Leaders are perceived by the public as possessing the authority to act once they have secured a position in the appropriate manner. The legal system in question is intended to encompass the regulations that have been acknowledged and maintained by society, including those that have been bolstered by the state. Typically, individuals who are granted authority are restricted to a specific timeline.

Green pesantren concept has the potential to significantly improve waste management in pesantren in the following ways

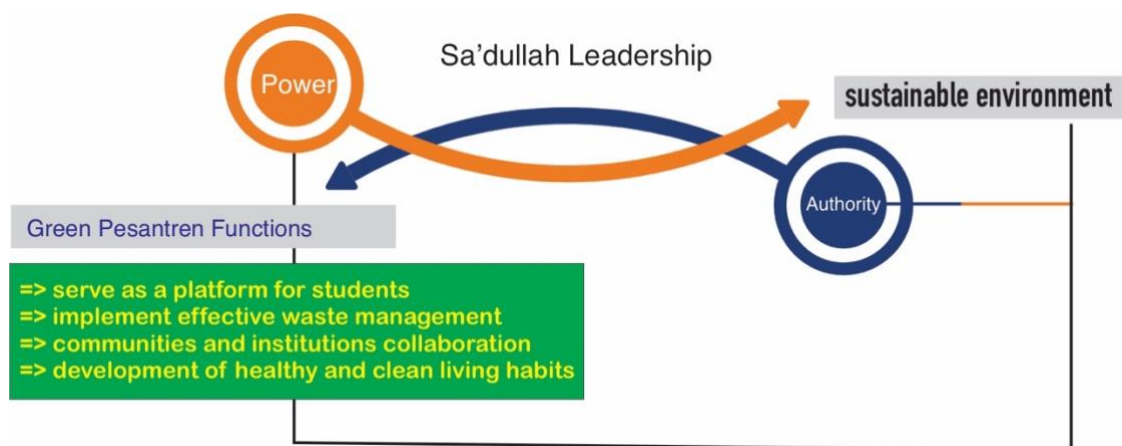


Figure 1: Green Pesantren Model in Creating a Sustainable Environment

The pesantren collaboration system, environmental awareness, waste recycling practices, and the development of clean and healthy living habits for the pesantren community comprise the green pesantren concept model. The dimensions of the green pesantren model can be more clearly explained as follows:

- (1) Green pesantren can serve as a platform for students to acquire knowledge and enhance their environmental consciousness. In the context of waste management, pesantren can offer a comprehension of the significance of effectively managing, sorting, recycling, and reducing waste. In this manner, students can serve as agents of change who uphold environmental cleanliness both within and outside the pesantren by adopting clean living practices.
- (2) Green pesantren have the ability to implement effective waste management practices, including the reduction of single-use plastics, the utilisation of a composter to process organic waste, and the recycling of non-organic waste,

including paper, plastic, and metal. The pesantren can serve as a model for the surrounding community in the environmentally friendly management of waste through this concrete example.

- (3) Green pesantren have the opportunity to collaborate with relevant communities and institutions, including local governments and recycling waste management institutions. This collaboration can help the pesantren effectively manage and process waste, including the collection, sorting, and transportation of waste to the appropriate processing sites.
- (4) The Green Pesantren concept has the potential to encourage the development of healthy and clean living habits in santri. This encompasses the prevention of littering, the sorting of waste at the source, and the preservation of the cleanliness of the environment surrounding the pesantren. It is anticipated that students will incorporate these values into their daily lives beyond the pesantren as a result of this habit.

Waste management in pesantren can be more effective and have a positive impact on the environment through the concept of Green Pesantren. The pesantren can serve as an exemplary model for environmentally conscious waste management, thereby motivating the surrounding community to adopt similar practices.

Kyai Sa'dullah's leadership is characterized by the provision of guidance to his subordinates to guarantee that each activity is inclusive of the Hindu community. The significance of diversifying activities is also underscored, ensuring that not all activities are religious. Kyai Sa'dullah's leadership is evident in his forthright and transparent manner when engaging with the Hindu community.

As a result of Kyai Sa'dullah's leadership and the implementation of the green pesantren concept, a sustainable environment was jointly realized and a harmonious relationship between pesantren residents and the surrounding Hindu community was established. Kyai Sa'dullah's leadership style suggests that his personal power was cultivated through his interactions with a variety of organizations and his establishment of friendships with the Hindu community in the vicinity of the pesantren. This subsequently resulted in their admiration, which in turn motivated them to remain loyal and participate in all of the pesantren's activities.

The formal power he possesses is undoubtedly a result of his position as the highest leader in the Nurul Jadid Buleleng Bali Islamic Boarding School. This position allows Kyai Sa'dullah to exert pressure or provide rewards. The following research findings reflect his formal power: orders for every activity must be able to encompass the Hindu community, with types of activities that are not always religious.

The formal power that he possesses is well-functioning and is obeyed by Human Relations in the Nurul Jadid Bali Islamic Boarding School environment, as evidenced by the research findings. Kyai Sa'dullah's ambition to establish a moderate society that accommodates religious diversity is feasible due to his authority. Both the ability to command and authorize subordinates.

The context of authority and power that Kiai Sa'dullah possessed in his endeavors to establish a moderate society in the midst of religious differences in the community surrounding the pesantren, which is predominantly Hindu, is practically relevant to the practice of leadership. This was a result of his interactions with the Hindu community surrounding the Nurul Jadid Bali Islamic Boarding School.

The findings indicated that the Green Pesantren concept can serve as a viable framework for the implementation of good governance practices in waste management. Particularly, due to its universal values that have the potential to positively impact individuals' habits and conduct in accordance with Islamic teachings. The Hindu pesantren's interactional pattern received admiration from the surrounding community due to Kiai Sa'dullah's transparency and concern for the environment. Kiai Sa'dullah's influence underlines the existence of both formal and personal power.

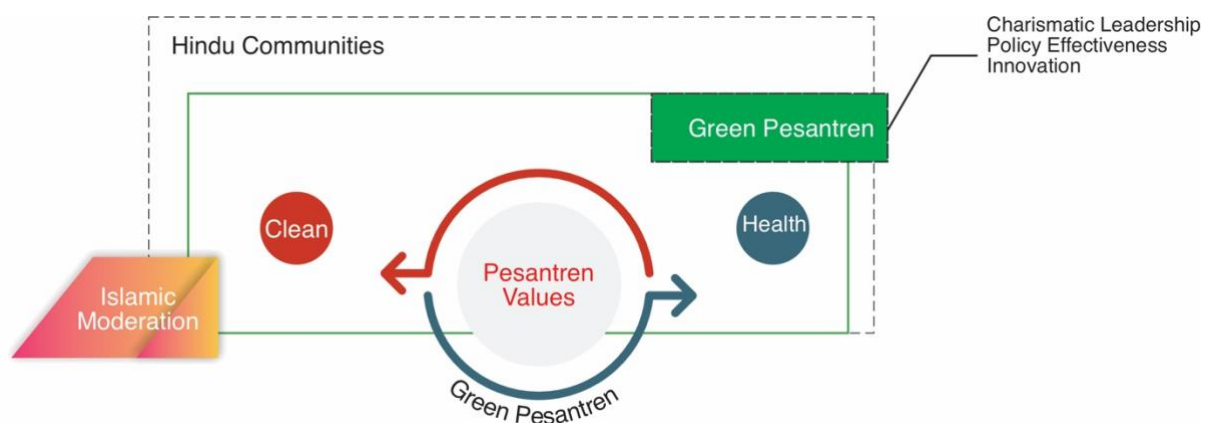


Figure 2: Green Pesantren Model Development

The findings of this research indicate a model for the development of healthy and clean pesantren (*adiwiyata*), which is initiated through the establishment of a culture of health, heightened health awareness, and a proactive approach to environmental stewardship. This model is corroborated by the work of Baidowi, Desiningrum, and Subanti, who emphasize that a clean and healthy environment is a fundamental principle for fostering a conducive learning atmosphere and ensuring the quality of educational delivery in pesantren settings (Baidowi et al., 2021; Desiningrum et al., 2019; Subanti et al., 2022). Furthermore, the positioning of the pesantren within a Hindu community serves to impart critical lessons regarding the

importance of environmental conservation. In response to these insights, the management of the pesantren has undertaken innovative initiatives focused on effective waste management and the promotion of environmental greening practices.

CONCLUSION

The leadership of Pondok Pesantren Nurul Jadid Buleleng Bali in the effort to develop a moderate society is achieved through the active participation of all human resources of different religions in each event that the school organizes, as well as the implementation of a positive program. A study conducted at the Nurul Jadid Pesantren in Buleleng Bali that examined the leadership of Kyai Sa'dullah, who consistently engaged the Hindu community in every pesantren agenda. Develop a strong relationship with the Hindu community. Conducting and executing positive initiatives as a continuation of the Hindu community's collaborative efforts. For example, the establishment of the Nurul Jadid Bank and the construction of the mosque are two projects that Kyai Sa'dullah has referred to as "green pesantren". The diversity of the Muslim population in the religious activities that are conducted by the clergy is discussed in a pro-active manner due to the universal values that do not cause division among the Muslim community, regardless of their religious affiliation. Green Pesantren is a successful platform for the implementation of good governance in waste management. The Green Pesantren is also a space for religious collaboration that promotes universal values and has the potential to transform individuals' habits and behaviours in accordance with Islamic teachings.

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