

Instructional Strategies and Methods of the Spiritual Value-based Biodiversity in *Pondok Pesantren Annugayah* Madura - Indonesia

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Abstract :

The objective of this research is to explain: 1) basic values of biodiversity education; and 2) strategies and methods of value-based instruction in the education of the biodiversity conservation. It is a multi-case and – site phenomenological qualitative in nature. The location is determined based on the achievement of the *pondok pesantren Annugayah* as the receiver of the highest award from the government in the area of the environment. The data were collected using interviews, participation-observation and document techniques. The data were analyzed using source and method triangulations. In the analysis, a flow model consisting of data collection, reduction, presentation, verification and conclusion drawing was adopted. The research found out that the location of the activities of the biodiversity conservation education one of examples of the best practice because 1) the activities of the education are based on strong spiritual values, 2) it has capability in translating the basic values into strategies and methods of instruction that may build knowledge and values so that they can changer behaviors. The spiritual values used as the basic foundation in the activities of the education of the biodiversity conservation are human values as the caliph in maintaining the earth. The duty of the caliph is to fulfill any needs to survive by improving the supporting power of the environment and its conservation. Meanwhile the instructional methods adopted are modeling, lecturing, deliberation and forcefulness. The conclusion of this present research is that the spiritual value as the basic value and also objective may be realized through the application of the strategy of building awareness and togetherness. The strategy is implemented in the instruction that employs modeling, lecturing, deliberation and forcefulness.

Key words: Instructional strategy and method, Conservation education, Spiritual values.

1. Introduction

Environmental crisis, of which its impacts have spread into various wider aspects, according to some experts, is one of yet unsolved world problems, even tends to be make us worried. Geographically, the damage of the biodiversity is more extensive and uncontrollable. The damage results in various problems: global warming, changes in climate, deserting, biodiversity annihilation, and more quick loss of agricultural land. The damage of the biodiversity ecosystem rises a serious question on the fate of the future of food for human beings. The damage of forest ecosystem has a serious threat to changes of climate and deserting and a wide impact on the agricultural system and food supply. The community development established on the materialism and secularism in practice brings the lives of most human beings into a diiquieting, and frightening situation, and even in a certain extent, has triggered and spread anger and stringency spirits (Tucker M.E & John Grin, 2009; Nokel.S, 2009; Maliki, Z 2011).

The UN research result proved that the ideal of the sustainable global development has failed, because the development has distorted, where more human beings are disoriented, do not have any self-principle, economy-oriented, and are more deviated from transcendental relations (Witoszek, N. 2011). An agreement various countries have made to implement such a sustainable development while taking into account of the protection aspect of the environment in order to be able to support sustainable human lives in its development, turns out facing various factors of development that do not support human beings to be in side of the environment.

The UNESCO declaration for the education of environment in the 21 century in *the 2007 International Conference on Environmental Education* stresses the importance of finding out alternative models and visions for the sustainability of the future applicable in activities of educating a sustainable development (ICEE, 2007). The conference gave a stress on the importance of wider sosio-cultural studies, considering contexts of changes in thoughts in the area of education and learning, including changes in the methods of learning. Moreover, remembering that an approach to conservation learning through formal education is felt to be slow in making changes in the improvement of the environment, the declaration also gives an emphasis on the insistence of the need for implementing the environment education to non-formal and informal institutions and for supporting the growth of new paradigms in the environment education.

Various figures such as Kempton, W, et.al. (1995); YUSDANI (2010); Tucker, M.E & John Grim (2009, 2010); Rozaqi A. 2005; Al-Qaradhawi, Yusuf (2002); Maliki, Z (2011); dan Rahman BM (2011), suggest that how bad and miserable the condition of the environment and its bad impacts on human beings is, human beings should change their way of thinking, namely is not only scientific, but also etical and teological. Morality abd the religion-value system is cirital to put into play community feeling included in the maintainance of the ecosystem for future generation. Religion becomes a new hope in the efforts of conserving the biodiversity keeping in mind the values of human attitudes that form any concepts of the nature, and this is even first obtained from religion and dailry practice of ethics in the community.

Any tendency to the shifts in the paradigm of the conservation education towards the inclusion of the religion aspect is at present growing wideling and quickly, although it is still in the form of concepts, opinions and arguments. The development of issues of ecology and religion shows that the phenomenon of thought of the importance of the inclusion of religion values in solving conservations is a response to the dissatisfaction with the approach adopted so far. Rozaki A (2005) explained that among academicians and especially social activists, religion at present is not only seen as a sets of teachings (values)dogmas or something normative, but also as an important case study on how the religion is considered as an object of study. Based on a cultural perspective, religion is seen from how something Godly becomes a history into the practice of exegesis and daily social actions, so that religion is not something untouchable, but also something to be observed and analysed, since actually any religious attitudes should be able to be seen and felt.

Indonesia is a state with the greatest number of Moslem populations. The 2010 population census showed that from the 240.271.522 persons, 85.1% are Islam followers (the Central Bureau of Statistics, 2010). With such a large of number, it is natural that if any biodiversity damage is addressed to Moslems, although no scientific proofs exist to rebut the accusation. and, such a large amount of population is also a high potency be able to be made use of improving the damage.

Studies of ethics of the relation between human beings and God and nature need examples as models in order to be able to change the existing opinions and to help human beings to go out from this extraordinary crisis (Tucker, M.E and John Grim, 2009). Most of the studies merely discussed the moral aspects of the subject in general. Some have not succeeded in finding practical ways and media to assure the safety of the environment (Akhtar, M Ramzan. 1996). It is necessary to avoid any tendency to think about the relationship between Islam and conservation with merely "*right approach*"namely any though that is based on the awareness of God (text), instead of the conservation fact itself, namely it is around the area and culture of the text. It differs them from environmentalists of conservationists more based on the environment itself than text. Therefore, besides a problem of paradigm, any problem to the conservation should also be solved using affirmative action involving the concerned parties (Rusli, 2004).

2. Methodology

A phenomenological qualitative approach with Existing Models was employed in this research (Winarno, 2007). It is qualitative since the collected data were soft in nature, with the emphasis on the descriptions of people, places and conversations, instead of statistical procedures. The phenomenology approach was adopted because this present research tried to come into a conceptual world of the subject in order to obtain a more understanding of what and how meaning is constructed by the subject around their life events. Therefore, it is descriptive instead of experimental in nature.

A phenomenology qualitative type is an approach with the emphasis on a naturalistic condition, field work, where the main instrument is the research him/herself, and its expressions are more descriptive. The focus of the study is visible background phenomena or symptoms based on the subjective understanding of the researcher him/herself(Lincoln YS & Guba, 1985). This type of research has some characteristics:: 1) it happens in a natural setting, 2) the researcher himself is the main instrument or the main data collection tool, and 3) the data are inductively analyzed (Moleong, 2005). The existing location was determined in *the Pondok Pesantren Annuqayah* (henceforth called the PPA), Sumenep regency, East Java, Indonesia. The determination of this location was made based on the the success of this pesantren in doing the biodiversity conservation education on the basis of religion values so that it obtained the highest award on the Environment from the government of the Republic of Indonesia.

The source of data in a qualitative research is informants and non informants or non human beings, and instead of human beings (Miles & Huberman, 1992). The main data in this research are words and actions, while supporting data are documents, research background, photos and other articles related to the research focus(Moleong J.2002).

The data were collected through 3 (techniques) namely in-depth interviews, participation observations, and document study (Lincoln & Guba, 1985; Moleong, 2005). Data on the values were collected through in-depth-interviews with the procedures as made by Kempton et al (1995); and Hanada, A et al (in Thomas Dietz, 2005). The manual of qualitative interviews was made according to the one made by Torkar et.al (2011). Observations were made using participation one, meaning that the researcher is openly known by the public, even the researcher felt to get some supports in doing activities of observation from figures and groups of society (Moleong, 2005). A study of document was used to collect data from non-human sources as stated by Winarno, A (2004).

The trustworthiness of the findings was made through some criteria namely credibility or validity, dependability and confirmability. The credibility or validity is determined by lengthening time of involvement in the field, by observation thoroughly, and (methods and data sources) triangulations. The fulfillment of the dependability criteria was made in accordance with Lincoln and Guba (1983) covering data presentation and results of data analysis, data reconstruction and synthetic results, including the structure of theme categories, definitions and their relationships; findings and conclusions and final report and its relationships with recent literatures, integration of concepts of relation and interpretation. Confirmability criterion was made through Focus Group Committee (Moleong J., 2002).

Data analysis in a qualitative research is a process of constructing and categorizing data and looking for patterns or these to understand their meanings (Winarno A, 2007). After data collection, the researcher would make data reduction and data display, and tentative conclusions and verification. During the data reduction, the collected materials would be analyzed, systematically arranged and the main subjects be given prominence. The data analysis was based on Miles dan Huberman theory (Linacre, J.M, 1995) consisting of: data reduction, data display, conclusion drawing and data verification.

3. Results

3.1 Spiritual Basic Values-based Education of Biodiversity Conservation

The results of the research showed that the implementation of the education of the biodiversity conservation the members of the PPA is made based on the basic values with the source of the Divine revelation teaching. The activity of the education is a special of most pondok pesantrens in Indonesia. The values developed are from the Holly Qur'an, Al-Hadits, classical books of Islam and the results of interactions between teachers and daily lives (Wahid, Abudrahman, 1988; Fatah Rohadi A. 2007).

The term values of education refer to education axiology on how the education is able to come into being and apply moral values to students (Mulyana, R, 2004). The implementation of the values of education, according to an educator, not only develops the affective domain, but more, namely builds personal relations and becomes 'model' either for the students or the community. This relation results in evidence of the results of education since it is based on the feeling of love among them. Individuals will only develop optimally if the education is made under the atmosphere full of love, understanding, and effective personal relations (Shihab, M. Quraish, 1996).

Concerning with the building of values of education, UNESCO (1991) have reminded the importance of human dignity as the highest value, any respect to the human dignity is considered as unlimited values and may encourage human beings to choose in their surroundings. The value according to UNESCO cover spiritual, health, truth, love, social responsibilities, global solidarity, nationalism, and economic essential values. Statements the PPA members on the basic values are similar with those Schwartz made (1977) that any basic values are the basic motivations of one or community's attitudes and behavior.

The basic values are general in nature (Ekosusilo, M. 2003), intended to be able to help people solve more specific problem. Spiritual life is universal, meaning life in mental harmony, obedience to God and unity with nature. But since the value is still universal, the consistence across cultures will be different (Schwartz, 1977). Meanwhile, in reality, people need a more detailed description on the principles of value in order to cover possible wide and various human actions, so that an effective process of education will be produced (Mulyana, R. 2004).

Education of value is any instruction or guidance to students to make them aware of the values of truth, kindness and bias of consistent actions (Mulyana, R. 2004). Human beings understand a value if she/he starts realizing the truth in his/her actions. Therefore, any values will be more understood if they are implemented. Spiritual values are those dealing with the existence of human beings and are influenced by transcendental dimensions of which their making meanings are dependent on their own experiences and self-realization. In certain people, they really give influences that may reach supra-natural awareness. The realization of the spiritual dimension is faith, meanwhile the spirit of the faith is called spirituality (Winarno, A. 2007).

3.2 The Basic Value of the Caliph in the Conservation Education

The spiritual value of human beings as the caliph in the earth is made as a basis in the activities of the education of biodiversity conservation in the the PPA. The results of interviews showed that the caliph values in the activities of educating the people forestry conservation were made to the betterment of the supporting power of the environment, to the maintenance and the sustainable making use of it. The betterment of the supporting power of the land deals with the explanation of Shihab M. Quraish (2002) about the term caliph used in the Holly Qur'an for those given any power to manage the land, either in limited or wide size. Making a bare land live is one form of managing an area. The way of making a bare land live is by planting various types of plants on it or by constructing buildings on it. If the land is living, human beings will get benefits from its life (Al-Qaradhawi, Yusuf. 2002); dan Abdillah, Mujiono, 2002).

Commands to protect or maintain an area is on various writings with various perspectives of Ushuluddin, ethics, fiqh, ushul fiqh and the Holly-Qur'an and As-Sunnah sciences, (Al-Qaradhawi, Yusuf. 2002), of the Holly-Qur'an (Abdillah, Mujiono. 2006; Saryono. 2002), and of ethics and Al-Hadits (Mangunjaya, M. Fachruddin. 2005).

Shihab M. Quraish (2002) explains that the word caliph in the singular form is repeated twice in the Holly Qur'an, namely in the sura *Al-Baqarah* verse 30 and *Shad* verse 26. While in the plural form, it is in the Holly Qur'an used twice namely the word: *Khalaiif* is repeated four times, namely in suras *Al-An'am* 165, *Yunus* 14, 73, and *Fathir* 39; and *Khulafa'* three times in suras *Al-A'raf* 7:69, 74, and *Al-Naml* 27:62. The whole words are rooted from the form *khulafa'* which first means "at the back". From this word, the word *khalifah* (caliph, in English) is often means as the "substitute" (because those substituting). Shihab M. Quraish (2002) cite the opinion of Al-Raghib Al-Isfahani explaining that "substituting others" means implementing something in the name of the substituted, either together with the substituted or those after him.

Shihab M. Quraish (2002) explains that the relationship between human beings and nature and the same humans being, is not the one between the conquerer or the conquered, or between the Master and the slave, but the relationship of togetherness in the obedience to Allah SWT. This happens because although human beings are able to manage (to have power of) the nature, it is not the result of the power they possess, but of the God that conquer human beings. Shihab's statement (2002) is similar with that by Al-Qaradhawi, Yusuf (2002) citing the Holly Qur'an sura Ibrahim verse 32 and *Al-Zikhruf* ver 13.

Shihab M. Quraish' opinion (1996) is the same with that of many writers stating that the task of human beings as the caliph in making use of nature is not allowed to destroy, let alone, to give a loose to one's desires, since it is out of guidance of being caliphness (Husaini, 1980; Miri, Seyyed Mohsen, 2007; Mawardi, Muhjiddin. *Etal*, 2011; and Arief. S.R Selamat H & Farahwahida, M.Y, 2012). Universe is created to support the mission of human beings as the God's caliph in the earth. He has an opinion that any disruption to the environment should be avoided for two reasons. First, it is an ethical command from syariat and second it is an essential matter to protect public and general interests universal for the whole human beings. All acts to protect and to maintain the biodiversity of the people's forest or social forestry are the realization of the caliphs' value in maintaining the earth from various damages, so that its existence will be always in balance in order to keep a life harmony for all creatures.

The Pesantrens' values naturally are the results of the interaction of meanings of the Holly Quran, al-Hadiths and Classical books of Islam and also the interaction among the founding fathers of pesantrens (Wahid, Abdurrahman (1988). A theory on values Ash'ari et al proposes states that all values are determined by God's desires, deciding justly and better. *Caliph* is a value God determine for human beings as stated in the Holly Qur'an (Hourani F. George. 1966).

Based on the sources of values used, the thought of basic values used by the members of Pondok Pesantren Annuqayah in conservation is an effort to conserve Islamic traditions from the middle age of Islam (Fatah Rohadi A. 2007). This thought refers to the one Asha'ri developed in the Abbasit period. Hourani F. George (1966), explains that the theory of value developed by the Asha'ri's doctrine in the middle age may be grouped into the "theistic subjectivism" view, opposed to the "objectivism" theory developed by Mu'tazila group during the same period.

3.2 Strategies of Value-based Biodiversity Conservation Education

Basic value is the one which is still general (Schwartz, 1977), so to realize it in this life, methodological stages are still be made. The basic value of caliph in conserving the earth requires some interpretations and its application in daily lives. Shihab, M. Quraish (2002) explains the role of *caliph* in their relationship with the conservation of the earth in the Holly Qur'an as the role that is impossible to play by one person, even by the prophet. The role as a caliph will be played if it involves many people or followers, as ordered by the prophet

Daud AS. As a person, a caliph is required to play the role as the one ordered to the prophet Adam AS when he was in the heaven. But a leader in managing the nature, a caliph should act in accordance with desire of God and of the people he leads.

Instructional strategies and methods of the biodiversity conservation were applied by the the PPA to reach the objective. Referring to Joyce, B. et al (2011), strategies in the *Pondok Pesantren* Annuqayah are as follows: 1) to improve awareness, and 2) to build togetherness. The second strategy is the task of the caliph in managing the nature in accordance with the God's direction. Shihab M. Quraish (20) explains that the relationship between human beings and the nature or human beings and human beings is not the one between the conquerer and the conquered, or between the master and the slave, but the togetherness relationship under the obedience to God. Therefore, the applied strategy is intended to describe the basic value of human beings as the caliph in the management of the earth,

The objective of learning strategies will not achievable without proper methods. Pondok Pesantrens really pay attention to the application of learning methods so that an adagium *At-tariqatu ahammu min al-maddah* (Mardiyah, 2010) rises in order to understand, dig, and to develop environmental characters (Mawardi Muhyidin, 2011).

Based on the findings, an applicable learning model to emphasize on the establishment and development unique personal characteristics among santries can be studied. The model is known as personal and behavioral models (Joyce, B. et al, 2011). The personal model is applied with the consideration that human beings are self-correcting communication systems that may changer their behaviors when responding to information on any tasks they should do. Moreover, pondok pesantrens also applied a specific model to santries with the emphasis on behaviors. The behavioral model is applied to santries with the hope that strong knowledge and awareness will be built in order to be able to make some improvement.

3.3 Methods of Learning Conservation

The research results showed that the learning methods applied in the PPA consist of modeling, lecturing, deliberation and forcefulness. Many researchers state that pondok pesantrens in general apply *sorogan* and *bandongan* or *wetonan* methods. But, there are also *halaqoh*, *tahfidzh* (memorization), *hiwar* (deliberation), *bahtsul masa'il*, *fathul qulub*, *muqaranah* and *muhadatsah* methods (Dhofier, Z, 1982; Fatah. Abdul, 2007).

3.3.1 Modeling

The method of educating santries through modeling is the most popular one in the PPA. A teacher is required to be able to give models to his santries. This method in conversation in the hadits ordering his ummah to start something good from oneself.

Models by teachers in the PPA start from their planting of various types of plants in the yard and around the pesantren. At present the pondok pesantren have succeeded in making 17 hectares of bare land Pasongsongan sub-district green. A cool condition around the pondok pesantren and the existence of the people forest in Puncak sub-district are real evidence that the teachers of the the PPA give good model to the santries and the community.

3.3.2 Lecturing

Lecturing method in learning conservation is applied by the teachers to the santries or the target groups. The lecturing activities were made in *pengajian* (religious teaching) groups of santries and the people. The content of the lecturing is values of conservation in the teaching of Islam. It is done because the people of Madura is known fanatic to religion. The teachers' mastery of Arabic is very vital to make the audience convince of his speech. The speech activities are given more emphasis on implanting values of Islam related to values of biodiversity conservations. This method is applied as efforts to improve knowledge and people awareness of the importance of conservation from the teaching of Islam and science.

Lecturing is made in either one-way direction or two-way direction, depending on the situation and condition of santries. An important step in lecturing starts from a reflection of the existing condition, including the problem and its threat. It is followed by the conveyance of benefits and roles of the environment in making human beings and other God's creatures prosperous. The last stage is to give a main question to the the audience on what has been and will be done by the audience about the environment. Based on the information, it is known that such lecturing activities are not merely to convey information, but also to make the people aware of the question, and to dig and answer the question.

3.3.3 Forcefulness

The forcefulness (*takalluf*) method applied in the PPA refers to the book *Mauidzatil Mu'miniim dari Ihya Ulumuddin karya Al-Ghazali* (Al-Qosim M Jamaluddin, 1970). The application of this method is based in the assumption that santries have possessed potential good attitudes and perfect mind to be able to learn and think well. This opinion is supported by Sudrajat, A (2012) referring to the opinion of Al-Ghazali, stating that morals may be better changed through three methods: God's mercy (goodness), self-restraint and self-train and imitation of something good.

Since the materials or lessons given may be in contradiction to the desire, other learning activities through self-train (*riyadhah*) and self-restraint (*mijadah*) should be applied, and this should be habituated since childhood. M. Abul Quasem and Kamil (1988) state that any deeds made that are contradicted to one's desires need high patience (*shabr*). Without such patience, it is impossible to treat such bad characteristics. Because of this, Al-Ghazali state that medicine for such bad moral attitudes is a combination of three elements (*arkan*) namely science, deed and patience. It is also in line with key informants said, that activities of the environment and biodiversity conservation education will be easier and more successful if they are addressed to santries than to the people.

There are four stages in applying the forcefulness method in order that the students become 'religious conservationists' and to build the characters, namely: (1) forcing (*takalluf*), 2) habituating (*ta'wwud*). 3) being diligent (*muwadzahah*) and (4) keeping on (*dawam*).

The application of the 'forcefulness' method is directly related to the application of the practice method. The practice method is done in pesantrens, remembering that the values of religion are normatively learn in the indoors, may be trained to be socialized in daily lives. That is why it is possible for santries not only to be 'having' but also 'being' (Fatah, Abdul, et al, 2007).

This method should based on supporting situations, either the internal mental situations of the santries and the teachers. Winarno, A (2002) states that the internalization of values may happen if individuals accept any influences and are willing to behave in accordance with the influenced since the attitudes are in line with what they believe according to the value system they follow, so that in learning any values, how to internalize them is the essence of learning the values themselves.

An approach to learning to behave is done by giving careful attention to any efforts to involve learners in making social changes. Although this approach is also to improve skills of moral reasoning and affective dimensions, the most important objective is to give any instructions to students so that they will be able to influence general policies as citizens of a democratic society. Any programs of educating values ought to be able to produce active citizens, namely citizens with environmental competences as follows: (1) physical competence that may give certain values to an object, for examples, painting something, building a house, and the like; (2) interpersonal competence that may influences other people through interrelation of one another, for examples: paying attention to one another, friendship, economic relations, and the like; (3) civic competence that may influence to public elements (Superka, et al., 1976; Winarno, A. 2007).

3.3.4 Elucidation

Elucidation or *hiwar* method (Dhofier, Z , 1982; Fatah. Abdul, 2007) is called by Madurese people as *peg-rempeg*. This method is applied to santries and the people in group meetings or *kompolan*. The use of groups as a medium for elucidation in activities of conservation presents some benefits, namely established groups of people in the form of groups of religion meetings may be made use of.

This method is intended to build some awareness through explorations of problems by learners to look for and to find answers to the problems faced. This activity is done under the guidance of teachers or by oneself autonomously. The results of the elucidation should be reported to teachers. Effectiveness of the elucidation in learning conservations is determined by the number of participants and the situation of the elucidation. The statement of the problem and steps of activities are agreed together in the process. The end result of the elucidation is to produce conclusions appropriate with the intended target. An intent communication happens in the activities of elucidation and supports common responsibility for the results that have jointly been decided.

3.4 The application of multi-methods in teaching biodiversity conservation

The use of multi-methods is actually made by many educational bodies, since many and various methods employed will give more optimal result. An application of a method might be appropriate for some persons, not certain for some others. Therefore, the application of a multi-approach hopefully may give higher impacts on the audience. The application of a method is an art that pays attention to the condition of the audience. It is then called as strategies of educating (Kollmus. Anja & Aegyman, 2010).

Fatah Abdul R. et al (2007) states that learning in pondok pesantrens not only looks for knowledge as one learning result, but internalizes any values latently obtained through *ahaqah*, such as learning to improve capabilities in problems analysis and in expressing ideas.

Learning values is closely related to affective functions. As Winkler T (2008) states, someone may learn to internalize values of an object s/he faces through feelings, whether the object is persons, things or events. Although learning experiences are considered as a spontaneous evaluation, but it is very meaningful for the process of building feelings that in turn also may internalize a value.

Remembering that the conservation education is oriented into values (affective), some techniques are known, among others: 1) indoctrination, 2) moral reasoning; 3) consequences probing, 4) clarification and 5) internalization. Referring to the techniques of learning values, the learning of values in the PPA *Pesantren Annuqayah* used most techniques namely indoctrination, moral reasoning, clarification and internalization (Winarno, A. 2007).

Indoctrination technique was done by the members of the PPA, remembering that the religion instructions also often made use of dogmatic approaches. In some interviews with key informants, the researcher often heard the word 'dogma' expressed as one form of implanting values. This technique appeared in either lecturing or forcefulness methods.

Moral reasoning technique was mostly applied while applying the elucidation method. Kyais or ustadzs often started their implanting values by posing a problem around the santries or people. They tried to analyse the problem, then, made a conclusion or found solution to the problem. The implementation of the elucidation to study, to formulize and to solve something was usually done in groups of santries or people. The use of the elucidation method hopefully may build values not only based on kyai's or ustadzs' or prominent figures' and the peoples' values but also on the results of santries' or the people's analyses, so that any attitudes and actions taken are based on the believed values and are accountable.

Clarification technique is done by the kyais or prominent figures in giving examples. The lecturing or discussion methods the kyais and ustadzs, even by the figures and the people valueate will not give any good impacts if no examples are presented. The clarification technique is often more interesting and intriguing the santries or the people, even before lecturing and discussion methods, and others are employed. Any learning methods that may be directly observed and that show good evidence function as opening the insights of the audience that encourages santries or the people to give a good evaluation. It is then that encourages kyais, ustadzs and prominent figures to be interested in giving examples than merely adopting lecturing. Discussing and elucidation methods.

Internalization technique is intended to make values conveyed become a part of or belonging to santries or the people, where this is done using three above-mentioned methods: indoctrination, meoral reasoning and clarification. The objective of the value internalization has been proposed by Al-Ghazali since the golden era of Islam, namely, making values that were continuously proved (*dawam*) since they had become a part of someone and then formed his attitudes (*yashiiru khuluq*), became his characters (*thabi'ah*). There is a characteristics that a value has become a part of someone (becoming a character if someone in doing something feels good and happy or glad (*ladiidzan wa farhan*) as stated by Al-Qosim MJamaludin (1970).

4. Implications

Practically, this research is very useful as a referent for the implementation of biodiversity conservation education, and environment in general. So far, activities of the conservation education have face difficulties since the approaches to learning are merely dependent on values limited to those obtained from classical theories of conservation.

Findings of basic values that are often considered to be difficult to be translated into daily lives may be solved through examples presented in this present research. The research results showed that the general basic values may be designed from planning strategies and methods to produce intended attitudes.

Some failures of activities of conservation education are due to the absence of well—built basic values through right and directed strategies. Improvement of awareness and togetherness is two main strategies to succeed in the conservation education. The application of the learning methods should be made in line with the condition to reach the predetermined objective of the strategies.

5. Closure

Successful conservation education by pondok pesantrens is done by digging out basic values, designing strategies, and applying methods which are appropriate with the teaching-learning condition. The education strategies are intended to reach two important matter in the area of sustainable conservation. First is to build

some awareness of students, and second to build togetherness among the students and the people. The two strategies are adopted to improve supporting powers and to conserve the ecosystem to enable it to support education and more to reach happiness in the world and in hereafter.

Teaching methods applied to reach strategic objectives should be adjusted to the condition of santries and the people. Modeling method is the best one that may give high internalization values to santries and the people. Meanwhile, forcefulness method merely may be given to santries with a note that the teachers and santries realize that the processes have been operated well, full of affection

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