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Ecological Movement During Covid-19 Pandemic: Study of Living Quran at the Asy-Syarifiy Islamic Eco-Boarding School Lumajang-East Java-Indonesia

Ma'isyatusy Syarifah^{1*}, Ahmad Syaifuddin Amin²

¹University of Malaya, Malaysia

² Islamic University of Madinah, Saudi Arabia

*maisysyarifah@gmail.com

<p>Keywords : Ecology Movement; Pandemic; Living Quran</p>	<p>Abstract The ecological movement of students at the Asy-Syarifiy Pandamwangi Islamic Boarding School, Tempeh, Lumajang, East Java, Indonesia during the Covid-19 pandemic that runs the daily lives of students is very interesting to study because the Qur'an is not only read and studied as a compulsory subject for boarding schools. pesantren, but also make the Qur'an the basis for caring for the environment. The purpose of this research is to how the ecological movement in Asy-Syarifiy is, how is the actualization of the living Quran in the ecological movement in Asy-Syarifiy during the Covid-19 pandemic. The objective research of this article is descriptive qualitative research with the type of field research with the socio-religious approach of Karl Mannheim which is a sociological theory of meaning. Data collection was carried out by involving observation, documentation, and in-depth interviews in June 2021 with seven informants. This study found, firstly, that Asy-Syarifiy students have high discipline in maintaining environmental stability so that their relationship with other environmental components is balanced, especially during the pandemic. Second, students carry out the ecological movement of the Islamic boarding school by reading the verse of the chair (verse 225 of Surah Al Baqarah) every morning and evening before carrying out environmental cleaning activities for the Islamic boarding school. Third, since the pandemic, the chair verse reading activity has also been carried out after every fardhu prayer in the congregation and is read seven times because the chair verse is believed to be a form of rejecting the dangers of Covid-19. Thus, the verses of the Qur'an come alive among the students.</p>
<p>Kata Kunci : Gerakan Ekologi; Pandemi; Living Qur'an</p>	<p>Abstrak Gerakan ekologi santri di Pondok Pesantren Asy-Syarifiy Pandamwangi, Tempeh, Lumajang, Jawa Timur, Indonesia di masa pandemi Covid-19 yang ada dalam keseharian santri sangat menarik untuk dikaji karena Al-Qur'an tidak hanya dibaca dan dipelajari sebagai mata pelajaran wajib pondok pesantren, tetapi juga menjadikan Al-Qur'an sebagai dasar kepedulian terhadap lingkungan. Objeftif kajian ini adalah bagaimana gerakan ekologi di Asy-Syarifiy, dan bagaimana aktualisasi living Quran dalam gerakan ekologis di Asy-Syarifiy selama masa pandemi Covid-19. Penelitian ini merupakan penelitian kualitatif deskriptif dengan jenis penelitian lapangan yang menggunakan pendekatan sosio-religius Karl Mannheim yaitu teori sosiologi meaning. Pengumpulan data dilakukan dengan melibatkan observasi, dokumentasi, dan wawancara mendalam pada Juni 2021 kepada tujuh informan. Kajian ini menemukan, pertama, santri Asy-Syarifiy memiliki kedisiplinan yang tinggi dalam menjaga stabilitas lingkungan agar hubungannya dengan komponen lingkungan lainnya seimbang, apalagi di masa pandemi. Kedua, santri melakukan gerakan ekologi pondok pesantren dengan membaca ayat kursi (ayat 225 Surah Al Baqarah) setiap pagi dan sore hari sebelum melakukan kegiatan kebersihan lingkungan pondok pesantren. Ketiga, sejak pandemi,</p>

kegiatan pembacaan ayat kursi juga sudah dilakukan setiap selesai shalat fardhu berjamaah dan dibacakan tujuh kali karena ayat kursi diyakini sebagai bentuk untuk menolak bahaya Covid-19. Dengan demikian, ayat-ayat Al-Qur'an menjadi hidup di tengah para santri.

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INTRODUCTION

The quranic studies in the scope of ecology are an attempt to link the scriptures with environmental problems. One of these efforts is done by reinterpreting the position of humans on Earth as the vicegerent of Allah. Humans as *Khalifah* on earth which means that Allah has entrusted humans to take care of the earth (Al-Tabrasi 1995). The meaning of the *Khalifah* was then deepened as a form of human responsibility to maintain ethical and natural relations in the view of contemporary commentators, such as Fazlurrahman (1980). In carrying out the mandate as *Khalifah*, Allah provides humans with His holy book, namely the Qur'an, the book that was revealed to the Prophet Muhammad through the intercession of the *Jibril*. For Muslims, this book (al-Qur'an) is the main inspiration for doing sacred jobs and completing their lives. This is rooted in the belief that the Qur'an is the word of God that He has preserved and as a guide to doing good to others. Quraish Shihab (2014), for example, cites the human responsibility not to do damage as a noble task.

Humans living on earth must be responsible for managing and utilizing natural resources based on conservation principles to achieve prosperity to meet their needs (M. Quraish Shihab 2000). It is mentioned in the Qur'an surah al-Hijr (15) verses 19-20, that everything on earth is God's creation for human needs. In this verse, Allah has spread the earth and made all its contents for human needs. Everything in the heavens and the earth, the land and the seas, the rivers, the sun, and the moon, the night and the day, the plants and fruits, the creeping things and the livestock, are God's creations that are dedicated to human needs (Ibn Katsir 1986). This indicates that the environment is an absolute part of human life because humans are social creatures who cannot live individually. Humans in meeting their needs such as finding clothing, food, and shelter are very dependent on the environment. The environment also provides a variety of natural resources that become the carrying capacity for a decent life, so that humans, animals, and plants can obtain energy intake from these resources (Zulfikar 2018).

The Quran affirms that humans, such as *Khalifah*, have the right to optimize crops. However, some individuals interpret this potential differently, seeing it as an over-exploitation of crops that resulted in the loss of ecosystem balance. This mismatch generates a slew of problems on the planet, including calamity (Al-Tabrasi 1995). Various disasters appear one after another due to ecological damage done by humans by exploiting the environment without considering its sustainability and balance. Humans as *Khalifah* on earth who are given the mandate to conserve the environment, actually become the main actor and occupy a central position in environmental damage. With ambitious greed, humans exploit nature to the full without making it an object of economic value and pragmatic necessities of life. In addition, the influence of materialism and capitalism as well as the inappropriate use of information technology and not being environmentally friendly also contribute to the increasingly massive environmental damage (Zuhdi 2016). Research on the living Quran has been done a lot, One of them is a study written by Arifin (2020), in his article he writes about the living Quran on ecological activities in the Samin Muslim community in the Rembang area. Then another research was written by Ahmadiy (2019),

although it was not about the living Quran he wrote that the al-Quran has set the relationship between humans and nature.

However, previous studies have never studied the living Qur'an from an ecological aspect during a pandemic, especially the ecology of the movement in Islamic boarding schools during the Covid-19 pandemic, so this is important and interesting to study how the process of living the Qur'an is so that it has now become a habit for students at Asy-Syarifiy. This article is a qualitative descriptive study of field research with a socio-religious approach which is *a sociological theory of meaning* that consists of three typologies of meaning, namely *objective*, *expressive*, and *documentary meaning* (Adnan 2020). The data collection was done by involved observation, documentation, and in-depth interviews with seven informants in June 2021, consisting of the chairman, teacher, and students of Asy-Syarifiy Islamic Eco-Boarding School.

RESULT AND DISCUSSION

Qur'anic Studies With Ecology Approach

Ecology etymologically comes from the Greek, *Oikos* which means household, and the word *logos* which means science, so ecology means science that studies the ins and outs that exist in the households of living things. Meanwhile, in terms of terminology, ecology means science that studies the interrelationships between living things and the surrounding natural conditions (Pusat Bahasa Depdiknas 2005). From this definition, there are at least three important keywords to formulate ecology, namely reciprocal relationships, relationships between organisms, and the relationship between organisms and their environment. While the term used by the Qur'an to introduce the term environment as a living space is the word *al-bi'ah* (البيئة). The word *al-bi'ah* is a derivation of the word *ba'a-yabi'u-bi'atan*, which means to return, to occupy territory, living space, and environment. Factually, what is used by the Qur'an is the derivative word *al-bi'ah*, not the word *al-bi'ah* itself. However, this does not reduce the commitment of the Qur'an to the environment, because the substantial meaning contained in the related verses is quite supportive. Quantitatively, the word *ba'a* and its derivation is used in the Qur'an 18 times spread over 15 verses 4 (Thalhah and Mufid 2008). The derivation of the word *al-bi'ah* which connotes the environment as a living space, among others, is found in the Qur'an Al-A'raf [7]: 74, Yunus [10]: 93, Yusuf [12]: 56, An-Nahl [16]: 41, and Al-'Ankabut [29]: 58.

Based on the data on the use of the meaning of the derivation of the word *al-bi'ah* in the Qur'an as revealed above, it seems to have connotations of the environment as a living space, especially for the human species. The use of the derived connotation of the word *al-bi'ah* or the environment as a living space seems to be in parallel with the ecological tradition that commonly understands that the environment is everything outside of an organism (Istiani and Purwanto 2019). Everything outside the organism is identical to the living space. Thus, when the Qur'an introduces the environment with the term living space, *al-bi'ah*, it can be said that factually the Qur'an existed long before modern ecological theory emerged, but the formulation of the expression of the term environment using the term living space. *Al-bi'ah* turns out to have an established footing in line with modern ecological theory. Starting from the description of the terms used by the Qur'an to introduce the concept of the environment with the terms of all species, *al-'Alamin* (universe), *al-sama'* (space), and *al-ardh* (earth), and environment as a living space, *al-bi'ah*, it can be said that the concept of the environment according to the Qur'an is the environment in a broad sense which includes the natural environment of the planet earth, outer space and outer space (Zuhdi 2016). The environment is understood not only to include the human environment, but also the living environment of all species, both in

Earth's space and in outer space, even those in outer space. Because in reality, the balance of ecosystems in the earth's space also has to do with ecosystems outside the earth's space. Therefore, according to the teachings of Islam, humans are obliged to preserve the carrying capacity of the environment, not only in the environment of the planet earth but also in outer space and outer space (Mangunjaya 2005).

Human relations with nature are interrelated or can be called symbiotic mutualism. From nature, humans get a livelihood, without the support of nature, human survival with other living things is threatened. As with natural disasters that claimed many victims, be it natural disasters such as floods, landslides, and so on. Therefore, humans have an important role not to seek pleasure by destroying nature, but instead to preserve and protect it. According to Al-Qardhawi (2011), protecting the environment is the same as protecting the soul, guarding reason, protecting offspring, and protecting property. The rationality is that if the aspects of the soul, mind, lineage, and property are damaged, then human existence in the environment becomes tainted. The concept of environmental fiqh formulated by Muslim scholars reflects the dynamics of fiqh related to changes in context and situations. Therefore, what is meant by the study of the Quranic studies by ecology approach is knowledge or *syar'i* demands that are concerned with ecological problems or *syar'i* demands that are used to criticize human behavior that tends to treat the environment destructively and exploitatively (Khallaf 1978).

This is in line with *maqāsid al-syariah* (the purpose of religious law) which is formulated in *kulliyāt al-khams*, namely: *hifzu al-nafs* (protecting the soul), *hifzu al-aql* (protecting the mind), *hifzu al-māl* (protecting property), *hifzu al-nasb* (protecting offspring), *hifzu al-dīn* (protecting religion). Preserving the environment is a demand to protect the five objectives of the Shari'ah. Thus, all behaviors that lead to environmental destruction are increasingly threatening to life, mind, property, lineage, and religion (Djazuli 2006). The eco-theological study of the Quran is part of the Quranic cosmology about how the Quran views the facts of the universe, the process of events, and treats them, this thematic interpretation study is needed to position the true view of the Quran towards nature. So far, the general view of the causes of natural destruction is based on an assumption that considers the physical world as an unreal world and considers humans to be superior to nature so that they can exploit nature arbitrarily (Ali 2003).

The Overview of Asy-Syarifiy Islamic Eco-Boarding School as Eco-Pesantren

Asy-Syarifiy Islamic Eco-Boarding School is one of the Islamic boarding schools located in Pandanwangi Village, Tempeh District, Lumajang Regency, East Java-Indonesia. This boarding school was founded by KH. Fawahim 'Adzra'i Syarif and Ny. Hj. Zamratul Chasanah Chois in 1988, which initially did not have an official name, and was temporarily given the name *Pesantren Karang Kates* (Papaya Headquarters) because it was located in the biggest papaya plantation area in Pandanwangi village (Pondok Pesantren As-Syarifiy 2022). But 1990, coincided with the birthday of the first son of KH. Fawahim 'Adzra'i Syarif and Hj. Zamratul Chasanah Chois, this boarding school was given the name "Zadul Ma'ad Islamic boarding school" which was taken from the name of his first son Gus Achmad Zadul Ma'ad Syarif. When it was still named the *Zadul Ma'ad* Islamic Boarding School, it still used the *Salaf* (Classic) Islamic Boarding School system which only focused on the study of Islamic studies and classic literature, and there was still no formal education. Then in 2009 "Zadul Ma'ad Islamic boarding school " changed its education system, from a classic to a modern system. Likewise, the name from "Zadul Ma'ad Islamic Boarding School" changed to "Asy-Syarifiy Islamic Boarding School" which was taken from the name

of his grandfather, Kiai Syarifuddin (Founder of Kyai Syarifuddin Islamic Boarding School Wonorejo-Lumajang) (Pondok Pesantren As-Syarify 2022).

After changing the name of the *pesantren* to Asy-Syarify, the education system has also changed to be modern and has formal education which includes: SMP Asy-Syarofiy (Asy-Syarify Junior High School), SMK Asy-Syarify (Asy-Syarify Vocational High School), and MA Excellent Asy-Syarify (Asy-Syarify Islamic Excellent Senior High School). In addition, Asy-Syarify also has main programs, namely the Foreign Language Development Institute which includes Arabic, English, Japanese, and Mandarin, as well as the *Tabfidzul Quran development institution* (a Quran memorization development institution). The Asy-Syarify Islamic Boarding School also has several extracurricular programs including the development of student's talents and interests which include training in recitations of the Quran (*Tilawah Quran*), *al-Khat* (Arabic calligraphy), Music Band, Marching Band, photography, and video editing, sewing courses, and entrepreneurship guidance.

In 2020 the Asy-Syarify Islamic Boarding School was launched by the Regent of Lumajang is the first environmentally friendly Islamic boarding school in Lumajang District, as well as a pilot Islamic boarding school with the best environmental management in Lumajang district (antaranews.com 2021). This is because the Asy-Syarify Islamic boarding school cultivates a clean and beautiful environment and has been renamed Asy-Syarify Islamic Eco-Boarding School (Dinas Lingkungan Hidup Lumajang 2021). The Head of the Lumajang Regency Environmental Service, Yuli Harismawati, said that the environmentally friendly concept promoted by the Asy Syrifify Islamic Boarding School is a potential that must be supported by the government. The concept of *Eco-Pesantren* is an embryo for further application in other institutions (memorandum.co.id 2020).

The vision and mission to be achieved by the Asy-Syarify Islamic boarding school are: 1) The realization of a generation of Islam that is Rahmatan Lil 'Alamin. 2) Global insight into local behavior according to the teachings of the Quran and as-Sunnah. 3) Have a concern for the environment. Meanwhile, the missions are: 1) Implementing active and optimal teaching and learning activities. 2) Integrating the concept of Salaf and Modern education. 3) Stimulate students' sensitivity to religion, society, culture and environment (Pondok Pesantren As-Syarify 2022).

Ecological Movement in Asy-Syarify Islamic Eco-Boarding School

The eco-boarding school program at Asy-Syarify Islamic Eco-Boarding School was originally intended to teach and instill a sense of love for the surrounding environment in the students. The students are taught how to cope and also protect the surrounding environment, starting with small things such as disposing of garbage and also managing clean water. Eco-boarding school consists of two words, (*eco-pesantren*), each of which has a different definition. Eco is taken from the word ecology or ecosystem which is a terminology that is closely related to the environment (Kementerian Lingkungan Hidup 2008). Meanwhile, *pesantren*, as is generally understood, is a typical educational institution in Indonesia that teaches Islamic sciences. From each of the words that make it up, it can be said that *eco-pesantren* means an Islamic educational institution that has an emphasis on environmentally responsive activities (Ziemek 1986). Daarut Tauhiid by KH Abdullah Gymnastiar with his team in Bandung, West Java. Eco-Pesantren Daarut Tauhiid is a model of rural *pesantren* whose physical design and activity plans are under the principles of sustainable development (La Fua 2013).

According to the Ministry of Environment, Eco-Islamic boarding schools have several objectives, including 1) To increase awareness that Islamic teachings are very

important guidelines for environmentally friendly behavior. 2) The application of Islamic teachings in daily activities. 3) Socialization of environmental materials in the activities of Islamic boarding schools (religious studies. 4) Realizing a good, clean, and healthy Islamic boarding school area. 5) Empowering the community of Islamic boarding schools to improve the quality of the Islamic environment, based on the Quran and the Sunnah. 6) Increase activities that have added value to both economic, social, and ecological values. 7) To make Islamic boarding schools a learning center (central of excellence) with environmental insight for the *pesantren* community and the surrounding community (Kementerian Lingkungan Hidup 2008).

In this case, the Asy-Syarifiy Islamic Boarding School has several supporting factors for environmentally friendly policies. As for this policy, the Asy-Syarifiy Islamic Boarding School has policies including (1) Allocation of funds related to the environment. Allocating funds from the Islamic boarding school budget for activities related to the environment which are carried out incidentally. Environmentally nuanced activities carried out by Islamic boarding schools always involve the residents of the cottage, so the use of costs can be minimized with that. However, for environmental activities that involve residents, all costs are borne by the boarding school, so since the establishment of the Asy-Syarifiy Islamic Boarding School, it is undeniable if you look at the achievements and achievements of the *pesantren* in fighting for environmental sustainability. Without submitting a proposal, however, many funding proposals have come to the *pesantren* and are waiting for a signature from the *pesantren* (A. Z. M. Syarif 2021).

Next is the policy of the Asy-Syarifiy Islamic Boarding School to save natural resources, including the efficiency of land use as green open space and aesthetics (landscape) 50% of the total area of the Islamic boarding school is used as green open space and aesthetics. This Islamic boarding school has a green concept by cultivating plants to be planted in every corner of the cottage, besides ornamental plants, it is also equipped with toga plants. The Asy-Syarifiy Islamic Boarding School also has several environmentally friendly programs starting with a sewer (water channel) program. The program for reforestation along the riverbanks and roads in the Kaligayam area, besides the Asy-Syarifiy Islamic boarding school also organizes the provision of toga plant seeds (family medicinal plants) to be planted in front and behind the dormitory (A. Z. M. Syarif 2021).

Next is the policy of Islamic boarding schools in realizing a healthy and clean environment. Asy-Syarifiy Islamic boarding schools have official and unofficial regulations regarding environmental hygiene and health. In addition to the obligation to clean the room, the students were also divided into several groups consisting of ten students/groups whose job was to clean certain areas and would be rolled out every week. The cleaning schedule is carried out in the morning and evening after carrying out the cleaning in the morning and evening. Asy-Syarifiy Islamic Boarding School also instills in students a love for the environment, by instilling in them the habit of disposing of waste in its place and distinguishing between organic and non-organic waste (A. Z. M. Syarif 2021).

The Asy-Syarifiy Islamic Boarding School also forbids the existence of plastic waste scattered in the cottage. In addition, the habit of tidying up everything that looks inappropriate is instilled. The teachers and administrators of the Islamic boarding school are not only reminders and advisors about environmental cleanliness but also examples for students to protect and preserve the environment. In addition, the Asy-Syarifiy Islamic Boarding School also has a policy for teachers to insert *fiqh bi'ah* material on the sidelines of presenting material in class. Some practicums in learning are also often inserted with assignments regarding love for the environment so that students can contribute more actively to environmental conservation.

Actualization of Living Quran at Asy-Syarifiy Islamic Eco-Boarding School during Covid-19 Pandemic

The efforts made by students of Asy-Syarifiy Islamic Eco-Boarding School to protect nature during the Covid-19 pandemic are not much different from normal days before the pandemic (Sholeh 2021). Before the pandemic, the actualization of the living Quran in Asy-Syarifiy Islamic Eco-Boarding School in the form of reciting *the kursiy verse* was carried out every time before the *shalat fardhu* (obligatory prayer), where all students gathered in the prayer room and read the *kursiy verse* together three times. Then continue reading *the kursiy verse* again after completing *the fardhu prayer* in congregation seven times. The reciting of *the kursiy verse* after the prayer is done together as well. However, since the pandemic occurred, the reciting of the *kursiy verse* has also been carried out in conjunction with the cleaning activities of the students. The cleaning activities for students are carried out twice a day, morning and evening. Each student must clean the dorm rooms, courtyards, bathrooms, and several other corners of the Islamic boarding school. Every morning and evening after carrying out the activities at the *dirosab* (learning activities) the students gather according to their cleaning schedule, each cleaning schedule consists of ten students assigned to different corners of the Islamic boarding school, some are tasked with cleaning the location of the dormitory, Islamic prayer room, boarding school gardens and also schools. The reciting of *the kursiy verse* is done before the students start doing cleaning activities. The reciting of *the kursiy verse* begins with being led by one of the students by reading *tawasul* (*Tawasul* is an intermediary to get closer to Allah SWT, many scholars and Islamic scholars have different opinions on understanding the meaning of *tawasul*, some of them allow it and some others do not allow it, but most of the arguments used by them in explaining *tawasul* are the same, namely *surah al-Maidah verse 35*, but they have different ways of understanding it, but they turn out to agree in terms of it is permissible to rely on righteous deeds and prayer, the point of difference is when relying on the essence and glory of a person, and also with people who have died, both the Prophets and those they considered saints) to the Prophet, *Kiai*, *Nyai*, and the teachers, then continues by reading *the kursiy verse* seven times.

The activity of reciting *the kursiy verse* in Asy-Syarifiy Islamic Eco-Boarding School which began long ago when this *pesantren* was founded, the initiator of which was the director of this *pesantren*, namely KH. Fawahim Adzra'I Syarif. This activity is a routine activity carried out by all Asy-Syarifiy students every day. The time is starting after every *fardhu* prayer in the congregation (after the Fajr, Dzohr, Asr, Maghrib, and Isha's prayers). The place of implementation is throughout the Asy-Syarifiy prayer room, where the prayer room in this *pesantren* consists of four prayer rooms, two prayer rooms for female students, and two prayer rooms for male students (Fathurrabbani 2021).

This verse reading activity was attended by all Asy-Syarifiy students. Apart from that, all students are required to pray in congregation, they are also required to participate in prayer and *dhiker* together after the prayer, including reciting the verse of *Kursiy* which is indeed carried out in *dhiker*. This verse reading activity was led directly by KH. Fawahim Adzrai Syarif for reading the *kursiy verse* at the men's boarding school. Meanwhile, the reading of the *kursiy verse* at the female Islamic boarding school was led directly by Nyai. Hj. Zamratul Hasanah Chois. The opening of the verse reading of the *Kursiy* was opened with *tawasul*. It aims to send prayers for the Prophet Muhammad, his companions, and his family, as well as for *Kiai* and *pesantren* teachers. This is based on the result of an interview with the Director of the Asy-Syarifiy eco-boarding school:

“Kegiatan pembacaan ayat kursiy ini sudah sejak pesantren didirikan, saya dan istri saya langsung yang memimpin. Kegiatan secara rutin dilakukan setiap hari, setiap selesai melakukan

shalat faedhu jama'ah. Saya memimpin kegiatan pembacaan ayat kursiy ini dipondok mushalla pondok putra, sedangkan istri di mushalla pondok putri. (This verse reading activity has been going on since the Islamic boarding school was founded, my wife and I took the lead directly. Activities are routinely carried out every day, every time after performing the congregational fardhu prayer. I lead the reading of this verse at the men's prayer room, while my wife is in the women's prayer room). (KH. F. 'Adzra'i Syarif 2021)

Each institution certainly has rules that must be obeyed by all members or participants. Regulations are made to help achieve an organization's goals. The Asy-Syarifiy Islamic Boarding School also has rules that must be obeyed by students. If you break a rule, you will of course be penalized. The following is the result of an interview with one of the administrators of the Asy-Syarifiy Islamic Boarding School, namely Ustadz Husein:

“Kegiatan pembacaan ayat kursiy ini sudah menjadi salah satu peraturan dan kegiatan rutin yang wajib diikuti oleh seluruh santri. Selain itu ketika ada kegiatan apapun pengurus selalu mengontrol seluruh kamar. Ketika ditemui ada santri yang tidak mengikuti kegiatan akan diberikan sanksi”. (This verse reading activity has become one of the rules and routine activities that must be followed by all students. In addition, when there are any activities, the management always controls the entire room. If there are students who do not take part in the activities, they will be given sanctions) (Husein 2021).

Every spiritual activity certainly has a specific purpose for those who carry it out. Of course, these activities will have an impact. Like the activity of reciting the kursiy verse, it has a purpose and impact on those who practice it. Many students believe that the verses of the Qur'an are a cure for various diseases. The verse reading activity which was carried out at the Asy-Syarifiy Islamic Boarding School also had an impact on the students. The following are the results of an interview with one of the female students named Jelita from Bali:

“Kegiatan pembacaan ayat kursiy yang dilaksanakan setiap hari merupakan bentuk amalan wirid. Amalan ini bertujuan untuk mendekatkan diri kepada Allah, dan menolak marabahaya, termasuk salah satu usaha untuk meminta perlindungan dari Allah agar dijaubkan dari virus corona, Kegiatan juga dapat memberikan dampak ketenangan hati. Ketika saya mengikuti kegiatan tersebut saya merasakan hati menjadi tenang. Saya juga meyakini Alquran menjadi obat dari berbagai penyakit, dan menolak bahaya dari virus corona dan juga menghindari diri dari dampak negatif pandemi ini. (The activity of reciting the verse of the chair which is carried out every day is a form of wirid practice. This practice aims to get closer to Allah and to refuse distress, including one of the efforts to ask for protection from Allah to be kept away from the coronavirus. Activities can also have an impact on peace of mind. When I participate in these activities I feel my heart becomes at peace. I also believe that the Koran is a cure for various diseases, and rejects the dangers of the coronavirus and also avoids myself from the negative effects of this pandemic) (Ariani 2021).

All the positive activities will get a reward for those who practice them. Even sometimes a place that is used for good activities will get a blessing for those who attend these activities. As with the activity of reciting the kursiy verse, of course, there will be blessings for those who complete it. Even people who only listen to the recitation of the Quran also get blessings. The activity of reciting the kursiy verse at the Asy-Syarifiy Islamic Boarding School is also expected to provide blessings for the entire big family of the

Pondok. As from the results of an interview with one of the female students named Haikal from Tangerang:

“Saya mengikuti kegiatan pembacaan ayat kursiy selain sudah menjadi program harian di Pondok Pesantren Asy-Syarifiy juga mengharapkan keberkahan dari Allah dengan mengikuti kegiatan tersebut setiap hari. Setiap kegiatan yang ada keberkahan didalamnya sudah tentu kegiatan tersebut diridhoi oleh Allah. Setiap yang diridhoi Allah sudah tentu akan mendapatkan pahala dari Allah juga.” (I participated in the reading of the verse of the chair, apart from being a daily program at the Asy-Syarifiy Islamic Boarding School, I also hoped for blessings from Allah by participating in these activities every day. Every activity has blessings in it, of course, the activity is blessed by Allah. Everyone who is blessed by Allah will certainly get a reward from Allah as well) (Haikal 2021).

The study of the Qur'an and Tafseer always develops along with the development of the science of the *Ulum al-Quran*. Broadly speaking, the genre and object of the study of the Qur'an can be divided into four parts. *First*, research that places the text of the Qur'an as the object of study (textual). *Second*, research that places things outside the text of the Qur'an (contextual), but is closely related to its 'emergence', as an object of study (study of what is around the text of the Qur'an). *Third*, research that makes understanding of the text al-Qur'an the object of research. *Fourth*, research that pays attention to people's responses to the text of the Qur'an and the results of one's interpretation (Al-Zamaksyari 1995).

The study that makes the phenomenon that lives in the Muslim community or an educational institution related to the Qur'an the object of study is nothing more than social studies with its diversity. Just because this social phenomenon arose because of the presence of the Qur'an, it was then initiated into the area of Quranic study. In its development, this study is known as the study of the living Qur'an. M. Mansur in his book mentions that the Living Qur'an stems from the phenomenon of the Qur'an in Everyday Life, namely the meaning and function of the Qur'an which is understood and experienced by the Muslim community and has not become an object of study for the Qur'anic sciences (Mansyur 2007). According to the conventional (classical) theory, that this phenomenon has its embryo since the earliest period in Islamic history, is true, but for the Muslim world at that time it had not been contaminated by various social science approaches which were products of the Western world, the socio-cultural dimension that makes the presence of the Qur'an seem as if it does not get a portion as an object of study (Misiak and Sexton 2005). Syamsuddin (2017a; 2017b) also stated that the text of the Qur'an that 'lives' in society is called the living Qur'an, while the institutionalization of the results of certain interpretations in society can be called the living interpretation.

As stated earlier, the theory used to find the meaning of reading *the Kursy verse* is Karl Mannheim's sociological theory of meaning. The theory is used to reveal the meaning of the living Quran at the Asy-Syarifiy Islamic Eco-Boarding School. Karl Mannheim stated that in human behavior there are three meanings inherent in it (Chaeri and Arow 1999). *First*, is *objective meaning*, namely the meaning obtained from the social context in which the action is carried out or takes place. The objective meaning contained in the reading of the verse of Kursiy in Asy-Syarifiy is part of the symbolization of obedience to the rules of the pesantren that have been set, in addition to the directions given by the caregivers to the students. Obedience and submission to the rules of the lodge and caregiver. A student's obedience to his teacher is a characteristic of an Islamic boarding school institution. From the results of interviews with students who took part in the study, almost the same answer was found that they carried out these activities as a form of compliance with the rules of the *pesantren* (Fathurrabbani 2021).

The reading of the *kursiy* verse is also a suggestion for the students as a very positive social controller, able to foster the confidence of the reader in solving various kinds of life problems. Even since the pandemic, the Asy-Syarifiy students have read more Curry verses than ever before because they are believed to be able to reject the danger of the coronavirus. The *kursiy* verse is known as the Throne verse. In reading *kursiy* verse contains the oneness of God and the absolute power of God. Allah is the ruler of everything that exists in the universe and Allah does not experience the slightest difficulty in maintaining it. Each of the verses in the reading of the *kursiy* verse contains a lot of meanings about its virtues and benefits. Reading *the kursiy verse* will affect the soul and faith of our lives. As Muslims, it is recommended to regularly read and practice it in various activities of daily life (Syalabi 2016).

Second, expressive meaning, which is the meaning shown by the actor personally who is included or integrated into the practice or tradition. Variants of the reception of *al-Kursiy* verse reading at the Asy-Syarifiy Islamic boarding school making various expressive meanings obtained, the diversity comes from different actors. There are at least three major expressive meanings that exist in the readers of the verse of the Qur'an at the Asy-Syarifiy Islamic boarding school. *First*, students want to get the blessings of the verses of the Quran. *Second*, the activity of reading the verse of *Kursiy* is a form of effort to get closer to God to be the best human being. *Third*, that activity is a form of prayer so that life's difficulties are kept away, and to fight the dangers of the coronavirus.

The recitation of *the kursiy* verse before carrying out the cleanliness carried out by the students of the Asy-Syarifiy Islamic boarding school is also a symbol of spirituality, which is not only limited to the cleanliness and beauty of the environment but also gives awareness to the students that in protecting the environment it is not enough just to rely on efforts by doing only cleanliness, but also awareness of the importance of a prayer that goes hand in hand with effort. This can be seen during the Covid-19 pandemic, routine cleaning activities carried out by students are always preceded by reciting the *kursiy* verse together. This means that the human ability to protect the environment to create a healthy and virus-free environment will never be realized without a spiritual approach.

While the approach and spiritual intelligence itself is one of the important aspects that need to be possessed by humans, especially students in Islamic boarding schools who are very thick with religion. Spiritual intelligence is intelligence that is in one part of human beings related to wisdom, which is not only able to follow existing values but is also creatively able to create various possibilities for the birth of new values. Spiritual intelligence includes the ability to interact, adapt, and integrate with their spiritual environment, which will lead to an awareness in humans that makes humans discover and develop innate talents, intuition, inner authority, the ability to distinguish between right and wrong, and wisdom. become a person of character and positive character (Rahman 2018).

Third, is the documentary meaning, namely the meaning that comes from the action but is obtained implicitly. That is, the actor or actor performs a certain action that is not fully aware that the applied action shows the whole tradition or culture. The meaning of the documentary is the implicit meaning or the implied meaning of the action certain. This means that every action taken by the actor or actor is not fully realized that the action or action is part of a comprehensive cultural expression (Huda and Albadriyah 2020). In addition, based on respondents, it is known that the reason for holding *the kursiy verse* reading activity regularly is part of an effort to maintain a tradition that has been running from generation to generation since the beginning of the Asy-Syarifiy Islamic boarding school itself. Indirectly the Asy-Syarifiy students preserve the traditions taught by Islamic boarding schools from the first. In this case, it is the context of the maintenance of the

Qur'an carried out by the Asy-Syarifiy students in which an action is a form of comprehensive or comprehensive culture. The beginning of the maintenance of the Qur'an can be seen in history and since the time of the Prophet Muhammad and his companions. The Qur'an was specially preserved and guarded by the companions by memorizing it. Although the Asy-Syarifiy students do not all memorize the Quran, they have their way of maintaining the verses of the Quran such as the routine activity of reciting *the kursiy verse*.

Meanwhile, *pesantren* is an Islamic educational institution rooted in Indonesian culture. The scientific tradition of *pesantren* with several instruments gives a different feel to traditions outside the *pesantren*. The pesantren education system is the totality of interactions of a set of educational elements that work together in an integrated manner, and complement each other towards the achievement of educational goals that have become the shared goals of the actors.

CONCLUSION

Quranic studies with an ecological approach emphasize the ethical relationship between humans and the universe. Every human activity, whether in a small realm or a larger realm, in incidental or routine steps, will always affect the environment. As an environmentally friendly Islamic boarding school, Asy-Syarifiy has a way of maintaining environmental stability so that its relationship with various subsystems or other environmental components is in balance. They carry out an ecological movement by carrying out cleaning activities which are always preceded by reading the verse of the chair seven times.

The recitation of the *Kursiy* verse at the Asy-Syarifiy Islamic Boarding School was introduced by KH. Fawahim Adzra'i Syarif who is the director of Asy-Syarifiy whose practice of reading verses of the Qur'an by Asy-Syarifiy's students is a form of their belief in the power of the Qur'an, where Asy-Syarifiy's students have good discipline. in maintaining environmental stability so that its relationship with other environmental components is balanced, especially during a pandemic. They carry out an ecological movement for Islamic boarding schools by reading the verse of the chair (verse 225 of Surah Al Baqarah) every morning and evening before carrying out environmental cleaning activities for the Islamic boarding school. because the verse of the chair is believed to be a form of rejecting the dangers of Covid-19. This phenomenon is considered to bring the Qur'an to life in the heart and in everyday life. So that the Qur'an is not only a guide, an order, a prohibition to do something, or a story about something, but also as advice and strength which if read many times until it reaches a certain amount will be able to provide certainty. In this case, the verse of the chair has been read more by Asy-Syarifiy's students since the pandemic to ask Allah for protection from the dangers of the coronavirus.

So it can be concluded that Living Qur'an research is an alternative paradigm offer that requires how the feedback and responses of students in everyday life can be read and interpreted functionally in the context of social phenomena. Therefore, the Qur'an which is understood by the Islamic community in its social institutions is a reflection of the functionalization of the Qur'an itself. So that the response to the Qur'an can shape his personality. The response of the people is their reception of a certain text and the result of a certain interpretation. Social reception of the Qur'an can be found in everyday life, such as in the tradition of reading certain letters or verses at certain religious events and events. Social reception of the results of interpretation is manifested in the institutionalization of certain forms of interpretation in society, both on a large and small scale. The text of the Qur'an that lives in society is called the living Qur'an.

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