
**Eco-Qurani for Children (Instilling Al-Qur'an
Values about Environment to Children in Pegandon
Karangdadap Village, Pekalongan)**

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Abstract

Pegandon Village, Karangdadap District, Pekalongan, one of the areas affected by the Pemalang-Batang toll road. The project has many negative impacts on the communities around the village, including children. This village is also known as a village with vast rice fields and rivers in the area. Children are the environmental assets of the future that play a very important role in preserving natural resources. So, their understanding of the Qur'anic teachings about environment is the key to maintaining human relations with nature. With a good understanding, it fosters the sensitivity to be a creature for nature in future generations. This empowerment is intended to provide understanding and sensitivity of children, especially for students of Quranic Education Park (TPQ) and Madrasah Diniyah Bustanul Iman, Pegandon Karangdadap Village, Pekalongan. Empowerment is built with the assistance method with a contextual, cooperative and problem-based approach. Empowerment is presented through the introduction of verses that teach about the environment, including natural wealth, the prohibition of damaging the environment and the obligation to preserve it. The series of activities that have been carried out have positive implications for children of TPQ and Madrasah Diniyah Bustanul Iman because they have been able to understand and practice environmental verses as teachings to preserve the environment from damage and efforts to conserve it.

Keywords: *Eco-Qurani; children and the environment; natural wealth.*

INTRODUCTION

The environment has become the field of study of experts who found the term ecology. Ecology comes from Greek which consists of two words, namely oikos (meaning "home" or "place of life") and logos (science). Therefore, ecology literally means the science of living things in their homes, or it can also be interpreted as the knowledge of the

household of living things.¹ Ernest defines ecology as the study of interactions between living things or interactions between living things and their environment. On the other hand, according to Soemarwoto, ecology is understood as the science of the mutual relations between living things and their environment.² In another definition mentioned ecology is the science of the relationship between organisms and their environment.³

The birth of ecological studies cannot be separated from the scientists' awareness of the occurrence of environmental crises on earth. The environmental crisis is something real, serious and acute. Its scope is not only material but also spiritual. Awareness of the environmental crisis intellectually has indeed been raised since the post-Industrial Revolution centuries, but awareness of a global and scientific nature was only declared in the 1970s precisely since 1972 at the Stobkholm Conference.⁴

Some problems that can pose a threat to environmental problems can be in the form of environmental pollution, loss of biodiversity (biological diversity), and damage to forests. This environmental pollution can occur in soil, water and air. Soil pollution is caused by excessive use of pesticides and chemical fertilizers on the soil. As with living organisms, soil is a living system (an ecosystem that must remain in a state of balance and dynamic in order to remain healthy).⁵ Water pollution can be interpreted as damaging the quality of water in water sources such as rivers, seas and even oceans in addition to rain water and water contained in the bowels of the earth. Pollution that occurs in water can be caused by the discharge of waste into rivers and water sources, resulting in the emergence of epidemics of cholera, typhus and other painful diseases. Air pollution can be interpreted as the presence of foreign materials or substances in the air that cause changes in the composition of the air from its normal state.⁶ The presence of foreign substances or substances in the air in a certain amount and being in the air for quite a long time, will

¹ Otto Soemarwoto, *Ekologi, Lingkungan Hidup dan Pembangunan*, cet. 11, (Jakarta: Djambatan, 2008), pg. 22

² Otto Soemarwoto, *Ekologi Lingkungan Hidup*, pg. 14

³ Meanwhile, according to Odum, the latest ecology is a study that studies the structure and function of ecosystems or nature in which humans are part of nature. Zoer'aini Djamal Irwan, *Prinsip-prinsip Ekologi*, cet. 7 (Jakarta: Bumi Aksara, 2012), pp. 6-7

⁴ Quoted by Mudhafir Abdullah, *Al-Qur'an dan Konservasi Lingkungan* (Jakarta: Dian Rakyat, 2010), hlm. 63-64

⁵ Ali Yafie, *Merintis Fiqh Lingkungan Hidup* (Jakarta: Yayasan Amanah. 2006), pg. 75

⁶ Wisnu Arya Wardhana, *Dampak Pencemaran Lingkungan* (Yogyakarta: Andi Offset, 1995), pg. 27

result in disrupting the lives of humans, animals and plants. If the situation occurs, it means that the air has been polluted.⁷

On the other hand, religion is a basis of belief as well as bringing values in the interaction process including interaction with the environment. The Koran in the verses has given a fairly broad message regarding environmental preservation. Many verses even explicitly give messages to maintain and be aware of human damage. Moreover, a clear verse that the damage on this earth is the result of the act of ignorant human beings themselves (QS. Al-Rum: 41).

However, as if all this time the sublime teachings about the environment were ignored. The faith of a believer is as if not related to how far they are able to be protective of their environment.

In the Qur'an the child is described as a pleasure of the world as a treasure (QS. Al-Kahfi [18]: 46). This verse is confirmed by other verses in the QS. Ali 'Imran: 14 that it is made beautiful in the eyes of humans love for things they like ... In this verse among those mentioned are children. The hope of children to be a proud generation for parents and society has been a part of human hope since time immemorial. That, for example, is illustrated in QS. Al-Furqan (25): 74 that children are expected to be qurrah a'yun (calming the heart). A child will become a heart conditioner when he pleases both parents.

However, a child in another verse can actually be a slander or a trial (Surah Al-Anfal: 28). This kind of character will occur when the child grows up to become a human being who does not reflect Islamic values so that it causes anxiety for both parents and even causes problems for social life. Therefore, in the Qur'an God also presents the story of Luqman as the success story in guiding and educating children who have noble

⁷ In general the causes of air pollution, namely, (1) due to internal factors (naturally) example: dust caused by blowing winds, ash (dust) released from volcanic eruptions following volcanic gases in the process of decaying organic waste. (2) Due to external factors (human behavior). See *Ibid.*, pg. 28

This air pollution can cause various disturbances in humans and other living things such as skin cancer, ozone holes that cause global warming and uncertain seasons. According to Harun M. Husain, the above pollution is closely related to various human activities. First, industrial activities, in the form of waste, hazardous waste substances such as heavy metals, radioactive substances, thermal water waste also in the form of puffs of smoke. Second, mining activities, in the form of damage to installations, leaks, pollution from mining discharges, air pollution and damage to ex-mining land. Third, transport activities, in the form of puffs of smoke, rising city temperatures (global warming), noise from motor vehicles, fuel spills, especially petroleum from tankers, and others. Fourth, agricultural activities, especially as a result of residues from the use of chemicals that eradicate animals or plant pests such as insecticides, pesticides, herbicides or fungicides. Likewise, the use of organic fertilizers and others. look at Aaron. M Husain, Environment, pp. 23-24

personalities, both in vertical relationships and in the process of social interaction in the family and community in general (Surah Luqman: 12-19) .

Provision of education and a good understanding of the teachings of Islam is the key to achieving sustainable happiness. One of them is how to interact with the natural environment. That is part of the task of the human caliphate on earth called the prosperity of the earth or natural resources, in the form of land, air, sea and the like. So naturally there is a phrase: "This earth is not the legacy of our ancestors, but is deposited by our future children and grandchildren."

The phrase carries the message that humans have an obligation to manage and care for the earth (land) as well as possible, not only beneficial to the lives of today but for the sustainability of the lives of the next generation. Hence, it is an important task to provide knowledge and for children about the importance of protecting the natural environment.

Conservation for future generations is very important to instill in children because they will continue to live in the future. On their shoulders, the preservation of the natural environment will be maintained. Children are the assets of the motherland because in their hands the environment will be determined in the future. Therefore, an understanding of the environment is an important requirement for stepping in to sensitivity and care in caring for and preserving the wealth of the environment from damage and extinction. Moreover, the Koran has many verses about the call for preservation.

Pegandon Village, Karanagdadap District, Pekalongan is one area that needs environmental assistance due to the large amount of environmental damage in the village as a result of the Pemasang-Batang Toll Road construction project. The adverse impact of the toll road project has at least resulted in young children losing some of their playgrounds, because of the paddy fields and some of the fields they normally use to play (such as: playing a kite). Some roads have been damaged, the land has dried up, and the rice fields are already polluted by passing project vehicles passing through the village.

In addition, Pegandon village is a village with religious conditions and still maintains religious traditions. In fact, the village is the only village in Karangdadap sub-district that carries out several religious activities related to the Qur'an, such as the Qur'anic Completion every Friday Kliwon and recitation of the Tafsir every Friday morning. In addition, in this village there is the Quran Education Park (TPQ) and Madrasah Diniyah (Madin) as a place to study religious knowledge including the Koran for children in

particular. For this reason, an assistance program to instill the values of the Koran about the environment will easily add or complement children's understanding in the religious field.

Method and Implementation

There are three stages in the implementation of this activity, namely: planning, implementation and evaluation. The planning phase is carried out before the activity goes through several steps. The first is a preliminary research. The Working Group empowerment team conducted Resource Mapping. This mapping was conducted to determine the parties who will be intensively involved in the program and the objects that are targeted for empowerment. In addition, in this process the organizer conducted a survey of the conditions of the assisted communities in Pegandon village from various aspects including geographical conditions, religious traditions, school-age children from kindergarten / TPQ to junior high school level. The second is socialization program, which was conducted to invite local communities in Pegandom village to have an understanding of the assistance program, so that they can provide full support for the program's success. The socialization will be presented to the parents of the children of prospective participants, community leaders, religious leaders, and local government officials. The third is sharing with the community about important information as material for determining empowerment formulations relevant to the village.

The implementation phase of the assistance was held at educational institutions, TPQ and Madrasah Diniyah Pegandon. The Assistance is carried out for children in both Islamic educational institutions. The empowerment program for children is held within 5 months (April - August) by applying a cooperative, contextual, and problem-based empowerment model. The cooperative model means training and accustoming students to sharing knowledge, sharing tasks and a sense of shared destiny, as well as being responsible, helping each other, practicing together, in interacting, communicating and socializing. The contextual model begins with oral questions and answers related to real environmental problems and can be seen in real life, so that students' learning motivation and thoughts appear more concrete, comfortable and enjoyable. The point is students do and experience firsthand, not just seeing. The problem-based assistance model is implemented by providing free opportunities for students to play an active role, so students have the

motivation to learn independently and be responsible for developing their knowledge. The initial step is to convey the problems that occur in the daily lives of students relating to environmental problems.

Tools or media used in this assistance process are notebooks, picture books, whiteboards, markers, LCDs and projectors, as well as tools for environmental maintenance practices.

The empowerment evaluation phase is conducted every month with religious leaders, community leaders and parents or guardians of the assisted children. The evaluation was done in relation to the achievements of the assisted activities.

RESULTS AND DISCUSSION

The Koran as a guide to Muslims has been inseparable from the lives of Muslim communities, including in Pegandon Village, Karangdadap District, Pekalongan Regency. Society has made this holy book as a reading then understood (understanding) and practiced (implementing) in everyday life. Their interaction with the Koran was built early on, but these interactions do not touch the environmental field. In this field, the community faces the first process called reading. The verses about the environment are not separated from the reading of society, including children. However, the second and third processes tend to be minimal due to several factors: the first factor, because the teachings of the Koran about the environment are not a concern. The second factor, the curriculum in various Islamic educational institutions in Pegandon village did not include environmental discussion in the curriculum. TPQ Bustanul Iman only applies the curriculum.

This community empowerment program focuses on TPQ and Madrasah Diniyah Bustanul Iman children. The forms of assistance of the students in this Community Empowerment are conducted in the following.

1. Assistance in introducing environmental verses

This assistance was carried out for TPQ children (Quran Education Park) and students of Madrasah Diniyah (Madin) Bustanul Iman. In this activity students are introduced to environmental verses through short verses that are easily memorized. After reading the verse along with the translation, the assisted team gave a detailed explanation with a relaxed dialogue model with the children.

The verses which are used as material for the memorization of TPQ students and Madin Bustanul Iman are as in the following table:

No	Verses Number	Discussions
1	QS. Al-Baqarah [2]: 30	The task of humans as nature conservation
2	QS. Al-Isra': 70	Environmental land as a gift from God for humans
3	QS. Al-Rum: 41	Damage to the natural environment due to human activities
4	QS. Al-A'raf: 56	Prohibition of damaging the environment
5	QS. al-A'rāf [7]: 31	The orders of being frugal and prohibition of Israf

This activity was carried out for three times. At each activity, natural resources are introduced as explained in the paragraph then discussed about the dangers of neglect to environmental sustainability including the danger of littering. After that, it was explained about the attitude that must be taken to protect and preserve the environment. Everything refers to the values of the Koran that have been mentioned, read and understood together.

To explain the content of the verses about the environment to children, it definitely takes a special strategy so that they can absorb and understand well. Therefore, efforts to understand environmental verses are manifested by: (1) showing environmental images and then explaining the meaning of the images; (2) Introduce the local environment; (3) describing various natural resources; (4) question and answer or quiz about the surrounding environment related to garbage, rivers, rice fields, and other wealth in the sea and air.

The assistance model used for this stage is problem based and contextual assistance. Students who have been given provisions on environmental verses then play an active role to mention the area of the environment around them, including roads, gutters, houses, courtyards around the house, mosques and mushallas and surrounding courtyards, madrasas and surrounding areas, rice fields. In addition, they were also given questions about natural resources on land and at sea. Wealth on land in the form of fruits, various plants (rice, corn, fruits). While wealth in the sea such as fish, coral, marine plants such as

mangroves). Students are introduced to various problems they recognize in their environment.

In general, they are more fluent in mentioning the natural wealth on land while the natural wealth in the sea they do not understand much because their location is far from the sea. To overcome this they are shown pictures of the natural wealth in the sea.

2. The practice of preserving the environment

Mentoring of TPQ and Madin Bustanul Iman students continued with field practice. The process is held in the form of: first, throwing garbage in its place. To complement this, garbage bins have been provided by the assistance team, especially in places of worship (mosque and mushalla). Second, cleaning the environment through social service. This cleaning action is organized every day in the madrasa room and in the surrounding area. This is done before the lesson begins. Third, plant seedlings and make pots with used water bottles.

These activities are carried out for the purpose, hence students not only understand that the environment must be maintained but they are also able to take concrete steps. At this stage the students and the mentoring team do the direct work together.

To achieve maximum results, the assistance team collaborated with Madrasah Diniyah and TPQ as well as religious and community leaders and parents. The collaboration was carried out in the form of providing a place and evaluation process from the results of the assistance activities carried out through several stages of the above activities.

CONCLUSIONS

Eco-Quranic or Koran-based environment is introduced to children (TPQ and Madin students) to provide an understanding for them that caring for the environment is part of the human mission as khalifah on earth and becomes the teaching of the Koran that must be applied in everyday life. This understanding becomes a provision for students to be more sensitive in the future because they are generations that have a very important role in protecting the environment from damage.

To maintain sustainability, the theme of protecting the environment in the perspective of the Koran is expected to be part of the curriculum of madrasa diniyah and

TPQ. Students must continue to be introduced to this teaching because the good and bad of the environment is largely determined by human behavior until the future. In addition, the role of parents is also needed to maximize the sensitivity of future generations of children in protecting and preserving the environment from damage.

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