

TRANSFORMATION OF THE RELIGIOUS ECOCENTRISM MOVEMENT IN PESANTREN (Case Study of Pondok Pesantren Annuqayah Lubangsa, Guluk-guluk, Sumenep, Madura)

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Abstract

Pesantren not only functions as a place to teach religious knowledge, but also plays an important role in efforts to preserve the environment as part of the responsibility of the pesantren itself. One of the pesantren that pays great attention to the issue of environmental conservation is PP. Annuqayah Lubangsa, Guluk-guluk, Sumenep, Madura. This research attempts to answer two things, firstly, the Annuqayah Lubangsa Islamic Boarding School in responding to the phenomenon of environmental crisis. Second, the model of religious ecocentrism movement carried out by Annuqayah Lubangsa Islamic Boarding School. This research looks at the efforts of pesantren in environmental conservation through the analytical framework of religious ecocentrism. Data collection techniques were conducted through observation, interviews, and documentation. The data that has been obtained is then analysed using data reduction, display, and verification. The results of this study show that the response of PP. Annuqayah Lubangsa's response to ecological phenomena stems from the history that in the pesantren environmental issues have become the teachings of previous caregivers and the caregiver's appeal to a concern about the increasingly worrying problem of accumulating garbage in the pesantren environment, giving birth to an environmental conservation movement, as well as a form of santri's responsibility as caliphs on earth. Second, the religious ecocentrism movement model carried out by the Annuqayah Lubangsa pesantren was pursued through various methods.

Keywords: *Environmental Conservation; Pesantren; Religious Ecocentrism Movement*

Abstrak

Pesantren tidak hanya sekadar berfungsi sebagai tempat pengajaran ilmu keagamaan, melainkan juga berperan penting dalam upaya melestarikan lingkungan hidup sebagai bagian dari tanggung jawab pesantren itu sendiri. Salah satu pesantren yang menaruh atensi besar pada persoalan pelestarian lingkungan hidup adalah PP. Annuqayah Lubangsa, Guluk-guluk, Sumenep, Madura. Penelitian ini hendak berupaya menjawab dua hal, yakni pertama Pondok Pesantren Annuqayah Lubangsa dalam merespons fenomena krisis lingkungan. Kedua, model gerakan ekosentrisme religius yang dilakukan Pondok Pesantren Annuqayah Lubangsa. Penelitian ini melihat upaya pesantren dalam pelestarian lingkungan melalui kerangka analisis ekosentrisme religius. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Data yang telah diperoleh kemudian dianalisis dengan menggunakan reduksi, display, dan verifikasi data. Hasil dari penelitian ini menunjukkan bahwa respons PP. Annuqayah Lubangsa terhadap fenomena ekologis bermula dari sejarah bahwa di pesantren tersebut isu lingkungan sudah menjadi ajaran pengasuh terdahulu serta adanya himbauan pengasuh terhadap suatu keresahan akan adanya persoalan penumpukan sampah yang kian mengkhawatirkan di lingkungan pesantren, hingga melahirkan gerakan konservasi lingkungan, sekaligus sebagai bentuk tanggungjawab santri sebagai khalifah di muka bumi. Kedua, Model gerakan ekosentrisme religius yang dilakukan pesantren Annuqayah Lubangsa ditempuh melalui berbagai cara, mulai dari membangun jejaring dengan pihak-pihak yang kompeten dalam konservasi lingkungan yang termanifestasi dalam bentuk sekolah ekologi di Desa Panggungharjo, Sewon, Bantul, DIY; mendirikan laboratorium sampah UPT Jatian; hingga kampanye ekologis. Gerakan ekosentrisme religius ini terbukti membawa pengaruh yang cukup signifikan bagi berbagai pihak, terutama bagi beberapa pesantren dan instansi pendidikan lainnya, baik dari Kabupaten Sumenep maupun luar itu sendiri.

Kata kunci: Gerakan Ekosentrisme Religius; Pelestarian Lingkungan; Pesantren

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[49]

Introduction

Annuqayah Lubangsa Islamic Boarding School is one of the oldest Islamic boarding schools in Madura that has consistently tried to transmit the insight of environmental awareness. In its journey, the pesantren, which was founded by Kiai Muhammad As-Syarqawi-a scholar from Kudus-in 1887, even won the Kalpataru award in the 1980s for pioneering environmental management from the New Order government. The consistency of environmental management still persists today, which is manifested in real structured movements, both inside and outside the pesantren. Especially in the context of waste management.

As a global issue, the ecological phenomenon of excessive waste accumulation is certainly a recent phenomenon that has been highlighted by various parties. On *World Environment Day*-a commemoration that aims to transmit awareness of caring for the environment initiated by the United Nations (UN)-on 5 June 2023, the issue of waste became an important talking point under the *#BeatPlasticPollution* campaign. A theme that signalled the importance of public action on plastic pollution. More than a decade ago, on 5 June 2013, Pope Francis called for abandoning consumerism and a culture of waste in solidarity with the earth's chain of life.

Various similar calls are also intensively carried out through various forms of new formulations, ranging from educational institutions, government agencies, to formal religious educational institutions. In this context, Pondok Pesantren Annuqayah Lubangsa has taken part in the responsibility of combating the accumulation of waste. Along with its inclusiveness, which is increasingly adaptive to outside cultures, it cannot be denied that it also increases the rate of consumerism massively. Various products with plastic packaging are intensively consumed among santri. On the one hand, this cannot be separated from the increasing number of needs that underlie their daily lives.

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[50]

Previous studies have shown that Pondok Pesantren Annuqayah even has a long view of environmental conservation and agrarian strengthening in rural communities through the strategy of the Community Service Bureau (BPM-PPA) which is manifested in the development of environmental conservation and agrarian strengthening and managing As-Salam plantation land since 2022 (Ridha & Wahid, 2022) . Another study also revealed the strategies and stages carried out by Pondok Pesantren Annuqayah in forming an eco-religious model that integrates Islamic teachings with environmental management through the stages of adaptation, goal achievement, integration, and latency (Rahman, Tianah, Khairi, & Sintiya, 2024).

In addition, there is also research through the ecofeminism approach. Mabnunah conducted research at Pondok Pesantren Annuqayah through the approach of the santri ecofeminism model which includes the *Go Green Go Clean* movement, waste handling with a source approach, and food cultivation with an organic farming system as well as the structural and personal involvement of santri and the meaning of santri regarding the concept of a sustainable environment (Mabnunah, 2024). Another approach that is eco Sufism is also carried out by Firda Usia in this pesantren. The results of her research explain that the values of eco Sufism in the environmental conservation movement at Pondok Pesantren Annuqayah Lubangsa Putri include the values of mahabbah, patience, gratitude, silaturahmi, tadabur alam, and ikhlas (Usia, 2023).

Of the many studies that discuss the ecological movement at Pondok Pesantren Annuqayah, there is still no study on the religious ecocentrism movement carried out by this pesantren. Especially in Pondok Pesantren Annuqayah Lubangsa area itself. This gap is what this research tries to explore. There are several important things that can be studied from the environmental conservation movement at Pondok Pesantren Annuqayah Lubangsa. *First*, Pondok Pesantren Annuqayah Lubangsa is one of the environmentally sound pesantren

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[51]

in Indonesia with its actualisation in the form of waste management. In this context, waste management does not only focus on technical matters, but can also be seen from the lifestyle of the students. *Second*, the ecocentrism movement in this boarding school cannot be separated from the central role of the caregiver as the highest authority who seeks to instil environmental awareness to his students, so that it can strengthen their actions in caring for environmental sustainability. Finally, the ecocentrism that is the basis for the movement to care for environmental sustainability in the form of waste management at the Annuqayah Islamic Boarding School has been used as a learning model by several parties.

Seeing this context, the focus of this research will discuss the response of pesantren in responding to the phenomenon of the latest environmental crisis, as well as the actualisation of the ecocentrism movement in pesantren. In addition, through the ecocentrism theory approach, it is hoped that it can capture the pattern of the environmental conservation movement that has become the main priority taught by this pesantren. With the background of the environmental conservation movement shown by Pondok Pesantren Annuqayah Lubangsa, which is known to have a strong commitment in combating the use of plastic waste, this research reveals the following problems: how does Pondok Pesantren Annuqayah Lubangsa respond to the phenomenon of environmental crisis? How is the religious ecocentrism movement model carried out by this pesantren? The purpose of this research is firstly to know the environmental phenomenon that occurs in the Annuqayah Lubangsa Islamic Boarding School as well as how the pesantren responds to the phenomenon. Second, to understand the various models of religious ecocentrism movements carried out by Annuqayah Lubangsa Islamic Boarding School.

Method

This research is a field research that includes a type of qualitative research to produce descriptive data. Qualitative research methods are essentially used to look at the quality of research objects, such as values, meanings, human emotions, appreciation, and so on. Thus, qualitative research methods are focused on describing a state of nature or the nature of the value of an object or certain symptoms (Dr. H. Zuchri Abdussamad, S.I.K, M. Si., 2021). Meanwhile, the approaches used are ecocentrism and social movement approaches. The ecocentrism approach is used as an analytical knife in seeing the activities of the religious ecocentrism movement as one of the efforts to save the environment carried out by the Annuqayah Lubangsa Islamic Boarding School. In addition, social movement theory is also used to see further how the movement pattern is built.

The ecocentrism paradigm is an extension of biocentrism in environmental ethics, emphasising human moral responsibility towards the entire ecological community-both living and non-living (A. Sonny Keraf, 2010). In this study, the principle of biospheric egalitarianism is used to understand the spiritual motivation of santri in managing waste and protecting the environment. This ethic is not only contemplative, but encourages real action that is manifested in various forms of environmental conservation activities in pesantren.

The transformation from paradigm to movement, of course, requires a compatible method to articulate the paradigm in everyday life. So far, one approach that is quite compatible to translate a paradigm into action is social movements. Social movement is a theory that plays an important role in analysing various factors of collective movements in a society. Cohe (1983) defines social movement as an organised movement played by a number of people that aims to change or maintain a certain element in the wider society (Haris, Rahman, & Ahmad, 2019). Meanwhile, according to Sidney Tarrow in his book *Movement: Social Movement, Collective Action, and Politics* (1994) states that social movements are collective challenges

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[53]

played by a number of people who are bound by the same goals and sense of solidarity (Sidney Tarrow, 2012).

In the context of this research, social movement theory is used to read the collective dynamics of the santri movement in responding to the environmental crisis in pesantren. The concept of mobilization structure is reflected through the establishment of UPT Jatian as a waste management centre, and the involvement of santri in a work structure based on cleaning pickets. Meanwhile, framing is seen in the way pesantren form religious narratives through fatwas prohibiting throwing garbage into landfills and strengthening slogans such as 'cleanliness is part of faith.' This theory is used not only to read the structure of the movement, but also to explain how religious authority is used as a tool of mobilisation and legitimisation of the movement.

From the overall description above, it can be concluded that the paradigm of ecocentrism and social movements are two things that support each other. Because the discourse on ecocentrism, which is known as Deep Ecology, requires a real movement to realise humans who are able to deal with the environment properly. Thus, it must coexist with the concept of social movements as an important part of transforming the paradigm into real action, which in the context of this research is used to highlight the ecocentrism movement in pesantren.

In the data analysis process, the ecocentrism approach and social movement theory were integrated simultaneously through a theoretical coding process. This process is carried out by linking field findings-both the results of observations, interviews, and documentation-with thematic categories built from the two approaches. Specifically, the values of ecological ethics and religious spirituality found in the field, such as the santri's views on waste and the prohibition of throwing garbage into the landfill by caregivers, are coded as a form of internalisation of the principle of biospheric egalitarianism in the ecocentrism paradigm. Meanwhile, the patterns of collective movements, internal campaigns, the formation of

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[54]

pesantren-community networks, and the waste management organisation system are analysed through the lens of social movement theory, especially in the aspects of mobilisation structure, framing, and collective participation. Thus, both theories are not only analysed at the conceptual level, but also used practically in the process of interpreting field data.

One of the key informants in this study is K.H. Muhammad Salahuddin A. Warits (Ra Mamak), as the caregiver of the pesantren. He was interviewed directly to explore his motivation, vision, and religious views regarding the environmental conservation movement in the pesantren. The interview with Ra Mamak reinforced the finding that religious ethics (as khalifah fil ardh) became the spiritual foundation of the Zero Landfill movement. In his interview, he stated: 'Santri must understand that cleanliness is not only adab, but faith. We take care of the earth not because of trends, but because of religious orders.' The coding process in this research was conducted thematically with a deductive and inductive approach. The main themes were developed from two theoretical frameworks, namely ecocentrism (Deep Ecology) and social movement theory. For example, categories such as 'spiritual awareness of nature' and 'moral command of santri to protect the environment' were coded as a form of implementation of the principle of biospheric egalitarianism from ecocentrism theory. Meanwhile, categories such as 'santri mobilisation', 'external networks', and 'pesantren fatwa' were coded as part of the analysis of mobilisation and framing structures in social movement theory. The use of these two theories allows the identification of the relationship between ecological ethical awareness and the collective dynamics of the movement, as well as highlighting the integration of religious values and social action within the pesantren environment.

Result And Discussion

Ecological Phenomena in the Environment of Pondok Pesantren Annuqayah Lubangsa

Historically, the environmental movement in PP. Annuqayah Lubangsa has actually started since the predecessors of this pesantren. This is evidenced by the Kalpataru award that the pesantren received in the 1980s for pioneering environmental management. This further confirms that PP. Annuqayah Lubangsa has a deep concern for environmental issues. Over time, as one of the oldest pesantren in Madura Island, PP. Annuqayah Lubangsa with its thousands of students does not rule out the possibility of becoming one of the pesantren that has a great responsibility in preserving the environment. However, the quantity of students reaching thousands has the potential to create one of the most crucial problems of ecological issues, namely the accumulation of waste on a massive scale. This kind of reality has been the awareness of the caregivers of this pesantren for many years.

Initially, the awareness to realise a structured and systematic movement to save the environment was based on the fact that in 2019 the waste generated by the pesantren was disposed of and transported to the Annuqayah landfill with a pile and burn system. This kind of system in turn is not an effective solution to reduce waste. Instead of reducing it, it creates serious problems for the environment. On this basis, in 2019 Ecology Lubangsa (EL) was formed in the Lubangsa Putri complex and introduced waste management with the 3 R's system, namely *Reduce*, *Recycle*, and *Reuse*. After the EL was established, Lubangsa Putra began implementing Zero Waste in March 2023.

The background of the formation of Zero Waste cannot be separated from the fact in the field that in addition to the burn pile system, Lubangsa is also one of the largest contributors to the landfill, both Lubangsa Putri and Putra. This can be seen from the quantity of students, which in the 2023/2024 academic year reached 2,223, with details of 1129 boys and 1093 girls. Such a quantity of students

requires them to be responsible for their own waste. In practice, all students do the sorting independently in their respective cubicles. The sorting of waste is based on their respective classifications. The quantity of waste produced by students fluctuates every day. To find out these fluctuations, the pesantren conducted weighing for 5 days, starting from 14 March to 18 March 2023.

The quantity of waste generated on Tuesday, 14 March 2023, for example, totalled 121.60; Wednesday, 15 March 2023 the amount reached 96.15; Thursday, 16 March 2023 reached 112.37; Friday, 17 March 2023 with 116.47; and Saturday, 18 March 2023 reached 186.15 (*Bisnis Model Canvas (BMC) Ecology Lubangsa Pondok Pesantren Annuqayah Lubangsa Guluk-guluk Sumenep Madura*, 2023). Saturdays on average produce the highest amount of waste because the day falls after the santri family visit on Friday. This calculation is based on each type of waste classification, such as Leaf Plastic Waste, Hard Plastic, Paper Waste, Residual Waste, Organic Waste, and Metal.

The waste does not only come from the santri, but from all elements that come into contact with the pesantren. Starting from visitors, caregivers, and *abdhi dhalem*. The source of the waste also varies. Some are sourced from santri rooms, courtyards, halls, kitchens, pesantren offices, bathrooms, visiting posts, guest rooms and guest dining rooms, and *dhalem* kitchens. This kind of reality then made PP. Annuqayah Lubangsa was moved to carry out the following activities

The Birth of the Environmental Rescue Movement in PP. Annuqayah Lubangsa

The movement to save the environment in PP. Annuqayah in general has been established for a long time. This is evidenced by the Kalpataru award (an award given to individuals or groups who have contributed to the environmental field) given by the New Order

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[57]

government to this pesantren in 1981. From this, it is evident that Pesantren Annuqayah has a deep concern for environmental issues.

Seeing this historical background, many media were then interested in highlighting the environmental movement demonstrated by Lubangsa. So that around 2019, one of the online media included Lubangsa as one of the ecologically-minded pesantren in Indonesia. This then triggered a reaction from the pesantren family that the information presented by one of the media was not true. Moh. Farid, Chairman of the Pesantren Management, stated that the birth of the environmental conservation movement at PP. Annuqayah Lubangsa was based on a mass media report that included Lubangsa as one of the ecologically sound pesantren in Indonesia in 2019

This then received a reaction from the pesantren family or the caregiver's family that the news in the media was not true. Because at that time the environmental conditions in Lubangsa did not at all represent environmentalism as described by the media. Instead of being environmentally sound, in that year, environmental problems in Lubangsa were very worrying. This was characterised by the absence of a proper waste management system. Instead, the waste generated by Lubangsa was burned in a landfill system located in the Bukit Lancaran area, which is not far from the pesantren.

The landfill-burning system, however, pollutes the environment and endangers the health of the surrounding community. In addition, the system contradicts Law No. 18 of 2008 on waste management article 4 which reads: "Waste management aims to improve public health and environmental quality and make waste a resource". Waste management will not be completed when it is only disposed of to the local landfill, but there must be other efforts to deal with the waste itself (Pemerintah Pusat, 2008).

The fact that dumping waste in the landfill is not an effective solution requires Lubangsa to find a way out of the problem. After all, the waste produced by Lubangsa students is the responsibility of the students themselves. As Moh. Farid stated, the first step in order to

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[58]

educate santri to be environmentally conscious is through concrete actions (Moh. Farid, 2024). On the other hand, the real action taken by the students was actually a response to the media coverage in 2019 which included Annuqayah as one of the environmentally friendly pesantren in Indonesia.

According to Farid, the parade of santri who brought their own garbage to the Annuqayah landfill was intended to make them see firsthand how the garbage in the landfill had begun to accumulate and was becoming increasingly worrying (Moh. Farid, 2024). This kind of education is carried out by Lubangsa, that the problem of waste is not only the responsibility of the cleaning committee, but also must be borne by all santri.

In addition to the santri parade, the real action is also the provision of cleaning pickets scheduled by the pesantren cleaning committee. In fact, in order to realise santri who care about their waste problems, every santri who happens to get a picket schedule is obliged not to attend other pesantren activities, such as book study, and so on. This indicates that teaching about the environment is no less important than religious teaching.

The environmental movement action of the students above also marks the beginning of the Zero Landfill movement. The students no longer throw their waste into the landfill, but are managed by themselves. Even the caregiver of Lubangsa, K. H. Muhammad Salahuddin A. Warits, himself forbade his students to throw garbage into the landfill. This condition, on the one hand, cannot be separated from the role of the caregiver who went directly to the landfill to see how increasingly worrying the presence of garbage there. Because of this, Lubangsa's caregivers then disagreed with the media coverage that positioned Lubangsa as one of the environmentally friendly pesantren in Indonesia.

The caregiver's response is certainly a form of cautious attitude towards the labeling embedded in pesantren. Even though the labeling basically has a positive connotation, further analysis is still

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[59]

needed so that in the future the pesantren has a good image in the eyes of the community. This means that along with the rapid transformation of the digital world today, on the one hand, it has the potential to become a space for the reproduction of fake news (*boaxes*). Thus, what was done by the caregiver of Lubangsa was basically a wise action while explicitly instilling the importance of a critical attitude towards the rapid development of today's digital world.

To respond to the media coverage and to find a solution to the phenomenon of waste in Lubangsa, which at that time was still not well managed, K. H. Muhammad Salahuddin A. Warits began to initiate an environmental rescue movement in Lubangsa. Warits began to initiate an environmental rescue movement in Lubangsa. The initiative was to send some of his students to study waste management in Yogyakarta. This kind of reality confirms that the figure of a kiai has an important role in mobilising his santri to respond to environmental problems around them. Thus, Ra Mamak's fatwa that forbids his santri to throw garbage in the landfill is in turn a form of sublimation of his observations of the increasingly alarming waste conditions, which are later followed by the santri.

The figure of a kiai in the next stage is very important in the effort to create santri who have an awareness of the environment. Sultan Manarul H, one of Lubangsa's santri, stated that the role of the caregiver has an important influence in the environmental conservation movement. Based on his observations, Sultan saw that the figure of a driving force or charismatic figure was very important in creating consistency in the environmental movement in the pesantren (Sultan Manarul Hidayat, 2024). Thus, the consistency of the environmental movement in the Annuqayah Lubangsa Islamic boarding school in the future cannot be separated from the role of Ra Mamak as a caregiver figure who not only gives instructions, but also as a driving figure.

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[60]

As an inclusive figure, environmental issues in his pesantren cannot be considered as a simple problem. Together with other Annuqayah kiai - such as K. M. Faizi (author of the book *Damaging the Earth From the Dining Table*), Ra Khatibul Umam (Principal of SMA 3 Annuqayah who has a PSG community (Pemulung Sampah Gaul))- Ra Mamak continues to strive for an environmentally friendly pesantren.

Religious Ecocentrism Movement in Pesantren

Historically, the paradigm of ecocentrism was initially presented as an antithesis to the paradigm of anthropocentrism, which was considered to overly glorify human existence as the centre of the universe. This kind of Cartesian-Newtonian anthropocentric perspective has led to the conception that nature is completely separate from the organic and holistic interpretation of things (Seyyed Hossein Nasr, 2021). In the thought of Descartes, for example, who is *recognised* as the father of modern philosophy, who produced the contemplation of *Cogito ergo Sum* has stated the separation of humans from the sacred reality (Fadhlu Rahman & Rahmatika Layyinah, 2018). So it is considered to have become one of the crucial factors behind the phenomenon of the latest environmental crisis. Because everything is centred on humans, nature is considered nothing more than a giant machine and inanimate objects. Therefore, humans feel entitled to take any action against nature without thinking about the consequences behind their actions.

Ecocentrism is present in order to answer the problems behind the roots of such environmental problems. In the ecocentrism paradigm, humans are seen as inseparable entities from nature. This paradigm denies the hierarchical or subordinate position that places humans as subjects of nature. Because the ecocentrism paradigm upholds the existence of the environment, including species, communities, populations, and ecosystems as a whole (Sony Kristiantoro, 2023). Through one of its versions, popularly known as

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[61]

Deep Ecology, ecocentrism comes to articulate itself as a practical-transformative ethic.

In the sense that ecocentrism ethics through one of its versions is more accurately referred to as a movement among people who have the same attitudes and beliefs, support a lifestyle that is in harmony with nature, and equally fight for environmental and political issues (A. Sonny Keraf, 2010). Therefore, the ethics of ecocentrism, on the one hand, requires a radical and revolutionary movement related to changes in values, perspectives, and behaviour towards the environment. Therefore, a collective movement is needed to realise such a change. It is in this context that ecocentrism ethics at its practical level also becomes part of one of the social movements.

The rapid development of Pondok Pesantren Annuqayah Lubangsa, which is marked by the increasing quantity of students from year to year, has made this pesantren responsive to the current environmental phenomenon. On the one hand, the existence of thousands of students has the potential to produce a lot of waste due to consumptive activities in the pesantren. Based on field findings, the amount of waste transported to the Annuqayah landfill located in the Bukit Lancaran area is increasing, where Lubangsa is one of the largest contributors to Annuqayah's waste. In addition, the conditions at the landfill are increasingly worrying because it still uses a burn pile system.

Such a reality at a later stage led the caretaker of Lubangsa, K. H. Muhammad Saladin A. Warits, took a firm stance. The santri were prohibited from disposing of waste in the Annuqayah landfill with a pile and burn system. Instead, the Lubangsa caretaker suggested that the students' waste be managed by themselves. In fact, the Lubangsa caretaker forbade the students to throw their waste into the landfill (Moh. Farid, 2024).

According to him, Lubangsa's waste is the responsibility of Lubangsa's santri themselves. The meaning of the Lubangsa caregiver's statement of 'responsibility' implicitly indicates the

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[62]

existence of ethics and morality in protecting the environment. This ethics is rooted in the teaching principle that humans are khalifah on earth (leaders and managers). Thus, the basis of ecocentrism in Lubangsa is indirectly based on religious aspects, namely how attitudes, traits, and behaviours represent one's beliefs, respect, and relationship with religion and spirituality. In this case, the ethics of ecocentrism is transformative, which requires a real movement.

Such realities have sparked social movements towards the environment. The emergence of social movements in principle emphasises the issue of movement communality rooted in the process, as well as how a movement emerges and what conditions allow a "disappointment" to transform into mobilisation (Hasan, 2006). Therefore, social movements do not necessarily depart from an empty space, but are based on the existence of a common phenomenon faced by a certain community in society. A phenomenon that is considered a common problem is what then gives birth to the mobilisation of the masses moving to find a way out behind the phenomenon faced by the joint.

In its development, to create the success of these collective actions, social movement theory is at least also supported by the concepts of mobilisation structure and *framing*. Mobilisation structures are rooted in previously established social networks. This social network is then mobilised. The social network built by Lubangsa is rooted in the formation of a partnership synergy between the pesantren and the Panggungharjo Village Government, which is the basis for learning ecological insights and practices.

The network synergy that was formed required both institutions to mobilise their respective members in realising the collective movements that had been designed. Lubangsa sent some of its students to learn about waste management in Panggungharjo. Likewise, Panggungharjo Village itself sent certain people who were professionals in the field of transmitting insights and practices of waste management to the santri who came there. To mobilise the

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[63]

masses, *framing* is needed. As the last concept, *framing* plays an important role in communicating messages to mobilise audiences and pump up support and participation (Hasan, 2006).

The emergence of the ecocentrism movement in the context of saving the environment in pesantren is a form of pesantren's responsibility towards their environment. Collective responsibility based on the fact that environmental pollution due to poor waste management is basically part of the ecocentrism paradigm that fights for environmental issues in the frame of real action. At this point, the important role of pesantren as a mass collective space should have special attention to the latest ecological phenomenon. This is on the other hand to create a comfortable pesantren environment so that it can create an atmosphere of conducive learning activities for students.

In addition, the issue of preserving the environment seems to be quite compatible with the mission of the Annuqayah Lubangsa Islamic boarding school, which is to provide education and teaching, understanding of the concepts and demands of Islam; Carry out activities oriented towards improving the quality of Human Resources (HR) to strengthen Iman, Islam, and Ihsan; and Instil the values of Aklakul Karimah ("Visi & Misi - PP. Annuqayah Lubangsa," t.t.). Islam itself has taught how humans are able to build a life in harmony with nature. Not destroying nature is part of the teachings of Islam. In the Quran, for example, humans are commanded to be able to control themselves and always do good and do good deeds, including one of them by being consistent in preserving the environment (Karim, Fuqohak, & Atabik, 2022).

Preserving the environment is thus part of the implementation of improving moral values. This value basically also emphasises the importance of being ethical towards the environment. On the other hand, what is done by Pondok Pesantren Annuqayah Lubangsa is an implementation of the dictum "*Annadzafatu minaliiman*" which means cleanliness is part of faith. To strengthen the faith dimension of the

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[64]

santri, as is the mission of Lubangsa, is not only achieved through theocentric relationships, but can also be achieved through good relationships with nature, with the surrounding environment.

In addition, Islam is basically a progressive religion. Progressive Islamic education is an approach that seeks to connect traditional Islamic values with the principles of modernity (Nuratika, Nopiani, & Chanifudin, 2024). The concept of progressive Islamic education is very compatible with the paradigm of "*Almubafadhotu ala Qodimis Sholih Wal Akhdu Bil Jadidil Ashlah*" which means "Maintaining the good old and taking the better new". Pesantren are required to internalise both in line with the development of global phenomena that are now occurring systemically. It is intended that pesantren can be inclusive in responding to these phenomena, including for example in dealing with environmental issues. Therefore, in the life of pesantren, there is a discussion about environmental fiqh. The concept of fiqh that makes believers aware that environmental issues cannot be separated from the responsibility of believers and is a command from Allah Swt to protect and maintain nature from all kinds of damage and destruction that result in threatening their own lives (Muhammad Ghufron, 2010).

It takes a movement to mobilise social solidarity in protecting the environment. The social movement in the form of ecocentrism in saving the environment in pesantren is an effective transmission to realise santri who are sensitive to the surrounding environment. As the oldest religious education institution in the archipelago, pesantren should be involved in the solidarity movement against all forms of environmental pollution. What the students of Annuqayah Lubangsa do in the ecocentrism movement is an implementation of compliance with ecological principles. This principle involves the principle of non-anthropocentrism, namely that humans are an organic unity of nature, not something separate.

In order to achieve the ecocentrism paradigm, Pondok Pesantren Annuqayah Lubangsa since the Zero Landfill movement

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[65]

began to concentrate on various environmental rescue movements. The movement, which departed from the reality that the problem of waste in Lubangsa is increasingly worrying, has created awareness to transform the religious ecocentrism movement that involves the santri in it. The movement can be seen from how they maintain the cleanliness of the pesantren, starting from the existence of several santri who were sent to study ecology to Yogyakarta, establishing a waste laboratory, sorting waste carried out in each room, the obligation not to follow the *ajian kitab* if the santri are in charge of getting a picket schedule, ecological campaigns, and so on.

The existence of this movement certainly stems from the awareness of their existence as an inseparable part of nature. An awareness that is ultimately orientated towards how to build a life in harmony with nature. This orientation concerns one of the fundamental principles in the *ecocentrism* paradigm, namely *biospheric egalitarianism-in-principle*, the recognition that all organisms and living things are members that have the same status of the whole that is related so that they have the same dignity (A. Sonny Keraf, 2010). Thus, human existence is basically equal to nature.

Islam also teaches how humans should live in harmony with nature. The role of man as *khalifah* in Islam does not only mean leader, but also how he should be responsible for the surrounding life, including his responsibility to the universe. Therefore, managing nature as well as possible is a principle of Islamic teachings that must be implemented in every life in order to create a harmonious balance between three elements, namely *hablun min annas* (human relations with humans), *hablun min al-alam* (human relations with nature), and *hablun min Allah* (human relations with God).

The actualisation of human relations with humans in Lubangsa is manifested in the life between santri. As in pesantren in general, which is closely related to solidarity and intimacy, so is in Lubangsa itself. Solidarity is evidenced by the existence of communal unity in various daily activities of the pesantren. Likewise, the manifestation

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[66]

of *hablun min Allah*, which has become a common characteristic of pesantren, is actualised in all pesantren religious activities, such as congregational prayers, reading the Quran, and so on. Meanwhile, *hablun min al-alam* is now one of the things that Lubangsa strives for in the future along with environmental issues that continue to be highlighted by this pesantren.

In line with this orientation, in practice, Lubangsa builds synergies with various parties who have the same orientation towards the environment. It is not easy to build a movement without involving partnerships and networks. As Naess alluded to, the ecocentrism movement currently requires serious efforts. Especially in an era that is increasingly consumptive. The desire for consumerism, if allowed to continue, will eventually lead to the way modern society views nature. Therefore, there is a need for networks and partnerships that serve as information centres and organisations consisting of people working to find alternatives to help each other (Anne Arnaes, 1989) in order to realise the agenda of the ecocentrism movement.

The reality of the ecocentrism movement in pesantren that has been demonstrated by the Annuqayah Lubangsa Islamic boarding school has so far had a significant influence in the transmission of ecological insights for various parties. The environmental rescue movement implemented in Lubangsa is still a model for several pesantren, educational institutions, and surrounding social communities to jointly realise the agenda of the environmental rescue movement. This is basically a manifestation of the actualisation of their understanding as an inseparable part of nature as well as a caliph on earth who has the responsibility to build ecological civilisation through ecocentrism movements.

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[67]

The Religious Ecocentrism Movement Model at PP. Annuqayah Ecology School in Panggungharjo Village, Sewon, Bantul, D.I. Yogyakarta

Before a movement to save the environment begins, it is equally important to gain an understanding of ecological insight as a social movement. Obtaining ecological insights can be achieved through intellectual work in the form of literature reviews, training, seminars, and so on. Not only that, building networks between communities that have the same mission is also important. Building networks like this allows a community or institution to exchange insights and experiences. This kind of thing is done by Lubangsa in order to get a comprehensive understanding of waste management.

Establishing UPT Jatian

As an implementation of the waste management insights gained from the ecological school, a follow-up plan was formulated to establish a place that became the basis for the environmental rescue movement in Lubangsa, namely UPT. Jatian which was inaugurated by the Vice President of the Republic of Indonesia, Ma'ruf Amin during a visit to Lubangsa on 9 August 2023. The term "Jatian" refers to the existence of this UPT place which stands in the middle of a teak tree behind the caregiver's residence.

So far, UPT Jatian has made a very significant contribution to the implementation of the ecocentrism movement in the Lubangsa environment. In addition to being specifically engaged in waste management, UPT Jatian has also successfully held several events in the form of seminars and *workshops* on the important role of pesantren in the movement to preserve the environment, both inside and outside the pesantren. This kind of reality proves that the UPT is not only engaged in the context of waste management, but also involved in transmitting ecological insights to various parties.

Ecological Campaign

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[68]

Pondok Pesantren Annuqayah Lubangsa campaigns for ecological awareness in various ways, both verbally and non-verbally. The ecological campaign carried out verbally in Lubangsa is by appealing to all elements, starting from the students themselves, the guardians of the students, to guests visiting Lubangsa, that Lubangsa has now made efforts to reduce the waste load in the pesantren environment.

In addition to verbal campaigns, the invitation to care for the environment is also carried out by creating an ecologically nuanced pesantren climate. One example is by displaying banners or posters containing an invitation to the environmental movement in the corners of the pesantren. Not only containing the invitation, the banners with the message of the invitation to save the environment that are displayed also contain how the steps should be taken by the santri in combating environmental damage, one of which is by knowing about sorting and managing waste properly.

PP. Annuqayah Lubangsa as One of the Bases of the Religious Ecocentrism Movement for Various Parties

Pondok Pesantren Annuqayah Lubangsa continues to be active ecocentrism movements. Not only in the context of waste management, but also intensely conducting various seminars, *workshops*, and deliberations on ecological issues. The event, which was attended by various parties, basically has an orientation so that all elements and social communities in society, especially pesantren, are equally responsible for their environment. So it is not surprising that in its development, Annuqayah Lubangsa Islamic boarding school is known by the public as a pesantren that has a high commitment and concern for environmental issues.

One of the largest ecological deliberations that has been carried out in this pesantren is the National Deliberation of Ekopesantren Mandiri Overcoming Waste or known as Pesantren Emas on 22 July 2023. This event involved various parties, ranging from Masyayikh

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[69]

Annuqayah, santri in several areas in Annuqayah, Guluk-guluk Village officials, community leaders, the group of Pesantren Emas itself, the head of BUMDES Panggungharjo, to several invitees who attended. Lubangsa was chosen as the organiser of the National Conference because the participants wanted to know more about the environmental movement in Lubangsa. The National Conference discussed how pesantren should have a high concern for the environment.

After the National Conference was successfully held, Lubangsa increasingly became a locus for learning ecological insights for surrounding pesantren. In fact, according to Hariyadi, it has now inspired several regional pesantren in Annuqayah, such as Latee, South Lubangsa, and Kusuma Bangsa (Hariyadi, 2024). They often discuss with UPT Jatian regarding waste management. Even some regional pesantren in Annuqayah, such as Karang Jati, Al-Furqan, and Kusuma Bangsa, send their waste to UPT Jatian to be managed there.

In addition, some of the pesantren that came to see the environmental movement in Lubangsa came from several pesantren in Sumenep and outside Sumenep. The method used by Hariyadi and his friends at UPT Jatian is by showing them how waste management is carried out in UPT. After inviting them to see directly, then practice is carried out. This is so that they not only understand, but also implement properly related to waste management. That way the UPT is not only providing material, but also able to mobilise guests to practice directly about waste management.

Not only that, along with the popularity of UPT Jatian and the ecocentrism movement carried out by Lubangsa, in its development, Lubangsa was trusted to continue to promote the movement to save the environment in the form of symposiums, seminars, and deliberations. One example is the Pesantren Ecology Conference held on 02 March 2024. The deliberation titled *"Welcoming the Ecopesantren Movement"* was attended by delegates from pesantren throughout Madura, which aimed to equalise the perspective that pesantren

M. Ghufron: Transformation Of The Religious Ecocentrism Movement...[70]

should be sensitive to one of the most crucial ecological problems faced by modern humans today, namely related to the accumulation of waste, and how pesantren combat it.

In addition to promoting the movement within the pesantren, some UPT managers were also actively involved outside the pesantren. This involvement outside the pesantren marks the initial movement to form connections between institutions. In the ecocentrism movement, openness to cross opinions and synergy between institutions is needed in combating a high consumerism lifestyle so as not to produce excessive waste. One of the things that UPT Jatian did in realising this connection was to become one of the partners of the Al-Ashfa Student Islamic Boarding School (PPM) Sleman Yogyakarta in 2023. UPT Jatian and the caregiver of Lubangsa were tasked with providing material at a waste management meeting at the pesantren. PPM Al-Ashfa chose UPT Jatian based on the assumption that for them Lubangsa is a pesantren that is responsive to environmental issues, especially in terms of waste management.

In addition, the ecocentrism movement carried out by Lubangsa is an illustration of the transition from an old culture to a new culture, namely from the existence of waste by collecting, transporting, and disposing of waste to sorting, reducing, utilising, and recycling. This kind of cultural change is able to introduce Lubangsa as one of the pesantren that continues to be consistent in building the ecocentrism movement. The ecocentrism movement has slowly become a character that is internalised in every dynamic of the pesantren, which is then widely known by various parties. In the end, Lubangsa's ecocentrism movement does not focus on waste management, but has also been able to become an inspiration in all fields.

Critical Reflection and the Challenge of Internalising Ecological Values

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[71]

Although the religious ecocentrism movement at PP. Annuqayah Lubangsa has been running systematically and is quite structured, the results of observations and interviews show that ecological awareness among santri is not evenly distributed. Some students still consider the cleaning movement as a routine task, not as part of their religious and moral responsibility towards the environment. This shows that there are ideological, structural, and cultural challenges that need to be examined more deeply. Ideologically, not all santri understand that concern for the environment is an integral part of the value of faith and Islamic teachings. The teaching of 'khalifah fil ardh' is still more often understood in a social or political context, and has not been fully associated with ecological responsibility.

Structurally, the pesantren education system, which still focuses on the study of classical books and fiqh, has not provided much systematic space for environmental education. The environmental conservation agenda is often extracurricular, so not all santri place it as a priority. Culturally, there is still resistance to lifestyle changes that are more environmentally friendly. The culture of practical consumption, such as the use of disposable plastics or littering, is still found in the daily practices of some santri, even though the pesantren has established a good waste management system.

Therefore, pesantren need to strengthen an integrative approach that does not only emphasise technical actions (such as sorting waste), but also instilling values through the curriculum, recitation, as well as continuous exemplification from the asatidz and caregivers. Future recommendations include the need to explicitly make ecology part of the pesantren's educational vision, as well as to collaborate with Islamic ecological institutions to enrich the ideological and methodological perspectives in internalising these values.

Conclusion

From the various explanations above, it can be concluded that along with the phenomenon of ecological damage that has occurred recently, pesantren are required to be responsive to carry out movements to save the environment. The religious ecocentrism movement carried out by PP. Annuqayah Lubangsa represents a sublimation of concern in responding to one of the environmental problems that occur in the vicinity, namely the problem of waste that is not managed properly. For the pesantren, the accumulation of waste is a very crucial issue, therefore all elements must be involved in various environmental awareness movements in the pesantren. They view that the waste problem is the responsibility of each santri, administrators, caregivers, and all other elements of the pesantren.

The initiative taken by the Lubangsa caregiver in mobilising his students proves that the existence of the environment is an entity that cannot be separated from human life. This is quite inherent with one of the basic assumptions of *deep ecology*, namely that the applicability of ethics is not only limited to the human community, but also to the entire ecological community. On this basis, Lubangsa then enacted Zero Landfill as one of the beginnings of the ecocentrism movement after the fatwa haram (forbidden) to throw garbage into landfills.

The ecocentrism movement initiated by Lubangsa's caregivers has created pesantren that are responsive to the environment. This was then articulated in several models of ecocentrism movements carried out by Lubangsa. Of course, some of these movement models are not fully able to translate the ecocentrism paradigm, especially in relation to the concept of *deep ecology*. This is because some students still do not fully comply with the environmental ethics applied in Lubangsa. In other words, further efforts need to be made by the pesantren so that all students are fully aware that they are an inseparable part of nature.

Even so, some of the environmental movement models that have been implemented are still in line with the ecocentrism paradigm,

M. Gufron: Transformation Of The Religious Ecocentrism Movement...[73]

such as building connections or partnerships with various parties, inviting all elements to be involved in efforts to save the environment, and so on. Even now, Lubangsa is one of the bases for learning environmental insights for various parties, especially from various pesantren circles.

PP. Annuqayah Lubangsa has so far been consistent in voicing the importance of caring for the environment through various religious ecocentrism movements. This movement has been quite well institutionalised within the pesantren. However, there are several *lessons learnt* that researchers found in the field that at least provide recommendations for pesantren to continue to promote the ecocentrism movement. One of them is to intensify it outside the PP. Annuqayah Lubangsa by continuing to collaborate with several other pesantren to carry out similar movements. This research makes a theoretical contribution to the development of Islam and environmental studies by showing that the ecocentrism paradigm can be enriched through Islamic spiritual values sourced from the pesantren tradition. The integration between ecological ethics and the religious authority of pesantren (especially through kiai figures such as Ra Mamak) expands the understanding of how religious norms can be the basis of environmental-based social movements.

Practically, the religious ecocentrism movement model developed by PP. Annuqayah Lubangsa offers a community-based approach that can be adopted by other pesantren. Some key practices that can be replicated are: direct involvement of pesantren caregivers in environmental campaigns, the establishment of internal waste management units such as UPT Jatian, the preparation of santri picket schedules integrated with ecological awareness, and strategic partnerships with outside communities (such as ecological schools). This model proves that pesantren can be agents of change in environmental issues, not only at the internal level, but also in wider social networks. Pesantren can also make new innovations that

M. Ghufron: Transformation Of The Religious Ecocentrism Movement....[74]

continue to be relevant to the spirit of the times regarding the religious ecocentrism movement in the future.

In addition, the informants of this study were only limited to santri, the director of UPT Jatian, and the head of the pesantren management, so that it could not fully see the ecocentrism movement carried out by the pesantren comprehensively. Even so, this research needs to be a reference for several pesantren and other institutions in an effort to build an ecocentrism movement as an effort to build a life that is friendly to nature. For further researchers, it is highly recommended to explore information in detail by making the figure of kiai as one of the key informants.

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