

# THE CONCEPT, POLICY AND IMPLICATION OF ENVIRONMENTAL SUSTAINABILITY IN ISLAMIC UNIVERSITIES IN INDONESIA

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**Abstract:** One example of great achievement in Islamic studies in Indonesia is the integration and interconnection of numerous disciplines of knowledge through Islamic institutions. This method has been concretized over the last two decades by transforming Islamic institutes into universities, allowing them to extend numerous scientific areas, notably social humanities and science, by merging them with Islamic studies. When the modern era's environmental problem has impacted practically every country around the globe, including Indonesia, the question is how Islamic colleges may help alleviate the environmental crisis through an integrative-interconnected strategy. This research investigates the concepts, methods, and actual tactical measures undertaken by Islamic universities in Indonesia, as well as their significance in the fight against environmental issues. The study is based on qualitative data obtained from the State Islamic University (UIN) of Raden Intan Lampung. The study's findings show that the conceptualizations and strategies of Indonesian Islamic institutions are situated in the context of addressing the environmental crisis. The concept has advanced to the level of environmental conservation curriculum. Similarly, at the policy level, it has been employed for spatial planning and campus infrastructure development. However, because these stages are still internal, there are no concrete consequences or impacts. The efforts of Islamic institutions in Indonesia have not been successful in resolving the country's environmental issues.

**Keywords:** Islamic Higher Education; concept; policy; environmental crisis

**Abstrak:** Salah satu contoh pencapaian besar studi Islam di Indonesia adalah integrasi dan interkoneksi berbagai disiplin ilmu melalui lembaga-lembaga Islam. Metode ini telah dikonkretkan selama dua dekade terakhir dengan mengubah institut Islam menjadi universitas, yang memungkinkan mereka memperluas berbagai bidang ilmiah, terutama humaniora sosial dan sains, dengan menggabungkannya dengan studi Islam. Ketika masalah lingkungan era modern telah berdampak pada hampir setiap negara di dunia, termasuk Indonesia, pertanyaannya adalah bagaimana perguruan tinggi Islam dapat membantu meringankan krisis lingkungan melalui strategi yang saling berhubungan dan integratif. Penelitian ini mengkaji konsep, metode, dan langkah taktis aktual yang dilakukan universitas Islam di Indonesia, serta signifikansinya dalam melawan isu lingkungan. Kajian ini didasarkan pada data kualitatif yang diperoleh dari Universitas Islam Negeri (UIN) Raden Intan Lampung. Temuan studi menunjukkan bahwa konseptualisasi dan strategi lembaga Islam Indonesia terletak dalam konteks mengatasi krisis lingkungan. Konsep tersebut telah maju ke tingkat kurikulum pelestarian lingkungan. Demikian pula di tingkat kebijakan, telah digunakan untuk perencanaan tata ruang dan pembangunan infrastruktur kampus. Namun, karena tahapan-tahapan tersebut masih bersifat internal, tidak ada konsekuensi atau dampak yang nyata. Upaya lembaga-lembaga Islam di Indonesia belum berhasil menyelesaikan masalah lingkungan negara.

**Kata kunci:** Pendidikan Tinggi Keagamaan Islam; konsep; kebijakan, krisis lingkungan

## Introduction

Environmental conservation transcends the limits of any country, nation, race, culture, religion, or social identity.<sup>1</sup> The environment is the concern

of all Earth's inhabitants. Everyone has duties and can contribute to environmental preservation. Institutions, notably Islamic universities, are one of the parties with responsibility and play a significant role in the preservation of a sustainable environment.

<sup>1</sup> J. Baird Callicott, "Multicultural Environmental Ethics," *Daedalus*, vol. 130, no. 4 (2001), p. 78.

Islamic Higher Education (PTKI) in Indonesia continue to strive to execute their duties through the *tri dharma* of universities in responding to and providing solutions to environmental problems. Universities have an important role in environmental preservation as educational institutions.<sup>2</sup> This role is to carry out the learning and research process related to the theme of environmental preservation.<sup>3</sup> The role in learning is carried out through the development of an environmentally conscious curriculum.<sup>4</sup> This role will be more relevant when associated with the position of Islamic religious universities, considering that religion is still a fairly important part of the environmental preservation agenda.<sup>5</sup> Environmental preservation with a religious approach is one of the strategies needed,<sup>6</sup> especially for environmental preservation in developing countries whose people still make religion an important instrument in their lives.<sup>7</sup> Religion takes an increasingly influential role in driving environmental movements and impacting global public policy.<sup>8</sup>

Religious environments are frequently forced to establish two projects at the same time: the first, highlighting normative sources of tradition, and the second, demonstrating their new application in the face of environmental

challenges. The second project demonstrates how practical ethics utilize religious resources to retain or obtain normative value in new circumstances. Environmental ethics might occasionally take on traditional Islamic resources without explicitly mentioning the second objective. Environmental ethics has occasionally propagated Islamic themes and concepts in the service of practical ethics that were discreetly constructed under the western standard model. However, Islam has a unique internal function that allows it to extend its normative ideals in novel and challenging contexts.<sup>9</sup> Indeed, Islam, both as a religion and as a science, is capable of providing its followers with a comprehensive and effective environmental ethical system. The fundamental ideas and guidelines of faith are intellectual ideals, whereas Islamic institutions and law are the operational components of the ethical system.<sup>10</sup> Scientific concerns in religion and ecology underline the value of religious paradigms in understanding people's role in nature. While Islam has specific ethical standards about the environment, the majority of Muslim-dominated nations are unconcerned about environmental issues.<sup>11</sup> As a result, it is reasonable for Muslim academics to advocate for an emphasis on Islamic principles that reflect the sacramental view of the physical universe, as well as the establishment of Islamic science that integrates empirical research with symbolic cognition.<sup>12</sup>

Many studies have been conducted on the role of universities in solving various real-world challenges. Jadhav mentioned that the university has the capacity to address a wide range of environmental challenges. These institutions can

<sup>2</sup> Florian Findler et al., "The Impacts of Higher Education Institutions on Sustainable Development: A Review and Conceptualization," *International Journal of Sustainability in Higher Education*, vol. 20, no. 1 (January 7, 2019), pp. 23–38.

<sup>3</sup> Alan Reid, "Environmental Education Research: Towards and beyond Passionate, Scholarly Conversation," *Environmental Education Research*, vol. 19, no. 2 (April 2013), pp. 147–153.

<sup>4</sup> Adi Suryani, Soedarsono, and M. Saifulloh, "Education for Environmental Sustainability: A Green School Development," *IPTEK Journal of Proceedings Series*, vol. 1, no. 1 (2019).

<sup>5</sup> Md. Abu Sayem, "Religions and Environmental Sustainability Focusing on Some Practical Approaches by John B. Cobb Jr. and Seyyed Hossein Nasr," *Australian Journal of Islamic Studies*, vol. 6, no. 1 (2021), pp. 65–80.

<sup>6</sup> Jens Koehrsen, "Does Religion Promote Environmental Sustainability? – Exploring the Role of Religion in Local Energy Transitions," *Social Compass*, vol. 62, no. 3 (September 2015), pp. 296–310.

<sup>7</sup> Mischa Altmann, Aniko Bunta, and Olivier Mazimpaka, "Religion & Sustainability: The Contribution of Religious Belief in Moving Society Towards Sustainability," (School of Engineering Blekinge Institute of Technology, Sweden, 2021).

<sup>8</sup> Andrew Chan and Md Saidul Islam, "State, Religion, and Environmentalism: Fostering Social Cohesion and Environmental Protection in Singapore," *Environmental Sociology*, vol. 1, no. 3 (July 3, 2015), pp. 177–189.

<sup>9</sup> Willis Jenkins, "Islamic Law and Environmental Ethics: How Jurisprudence (Usul al-Fiqh) Mobilizes Practical Reform," *Worldviews: Global Religions, Culture, and Ecology*, vol. 9, no. 3 (2005), p. 338.

<sup>10</sup> Safei El-Deen Hamed, "Seeing The Environment Through Islamic Eyes: Application of Shariah to Natural Resources Planning and Management," *Journal of Agricultural and Environmental Ethics*, vol. 6, no. 2 (September 1993), p. 145.

<sup>11</sup> Arthur Saniotis, "Muslims and Ecology: Fostering Islamic Environmental Ethics," *Contemporary Islam*, vol. 6, no. 2 (July 2012), 155.

<sup>12</sup> Lisa Wersal, "Islam and Environmental Ethics: Tradition Responds To Contemporary Challenges," *Zygon*, vol. 30, no. 3 (September 1995), p. 451.

constructively employ their infrastructure and expertise to achieve sustainable development. Universities, in collaboration with non-governmental groups, can assist propagate the message at the grassroots level of the society and exert pressure on stakeholders. Higher education can play an essential role in achieving long-term development goals.<sup>13</sup> Jadhav's study focused on aspects of policy implementation in environmental conservation. Universities do not only play a theoretical role in environmental preservation but also aspects of concepts and thoughts.<sup>14</sup> This role is addressed in terms of learning and education.<sup>15</sup>

Sugiarto and Gabriella also conducted research on the role of universities in environmental preservation through education and thought lines. They emphasize the aspect of behavior, and awareness of the campus community which is considered very important and influential on environmental preservation.<sup>16</sup> La Fua et al. also stated that one of the strategies for teaching environmental education to learners at all levels, including university students, is the building of environmentally-conscious characters through educational activities. The integration of ecological education with Islamic education is one strategy for increasing environmental awareness among students since religious principles educate about religious values that can bring positive changes in students. Learning environmental education through a religious perspective can form the foundation of environmental ethics and has a direct influence on the relationship between learners and the environment, which can build environmental values or attitudes that play a role in creating situations and conditions that

support the development of environmentally caring characters.<sup>17</sup>

Essentially, universities have a micro and macro role in environmental preservation. Because of its strategic goal and social role, the university plays a significant regional and worldwide role in climate action and sustainable development. However, many universities have so far mostly concentrated on a partial rather than a holistic approach. Furthermore, through carbon emissions and other effects, universities can be both a part of the issue and a part of the solution.<sup>18</sup> Institutions that successfully promote sustainable development have a focused leadership and governance system, serve meaningful involvement, and provide fertile ground for the design, testing, and deployment of new ideas. However, institutional leaders may find it difficult to promote sustainability-related practices since they may clash with other institutional aims (such as increasing student numbers).<sup>19</sup>

How does the study of the role of Islam projected in a college institution play a role in environmental conservation to overcome the environmental crisis? This is what is described in this writing. This study further examines the role of State Islamic Religious Universities (PTKI) in Indonesia in the preservation of the environment. This study focuses on the role of PTKI in environmental conservation to overcome environmental sustainability. This study specifically addresses the following issues: first, how the concepts of environmental preservation are carried out at the State Islamic University of Raden Intan Lampung (henceforth: UINRIL); second, how preservation policies are formulated and implemented; and third, how the impact of environmental conservation policies in the college is felt.

<sup>13</sup> Jadhav A.S., Jadhav V.V., and Raut P.D., "Role of Higher Education Institutions in Environmental Conservation and Sustainable Development: A Case Study of Shivaji University, Maharashtra, India," *Journal of Environment and Earth Science*, vol. 4, no. 5 (2014), pp. 30–34.

<sup>14</sup> Remigijus Čiegis, and Dalia Gineitienė, "The Role of Universities in Promoting Sustainability," *Engineering Economics*, vol. 3, no. 48 (2006).

<sup>15</sup> Arjen E. J. Wals and Aaron Benavot, "Can We Meet the Sustainability Challenges? The Role of Education and Lifelong Learning," *European Journal of Education*, vol. 52, no. 4 (December 2017), pp. 404–413.

<sup>16</sup> Agus Sugiarto and Diana Ayu Gabriella, "Kesadaran Dan Perilaku Ramah Lingkungan Mahasiswa Di Kampus," *Jurnal Ilmu Sosial dan Humaniora*, vol. 9, no. 2 (September 26, 2020), p. 260.

<sup>17</sup> Jumarddin La Fua et al., "Strategy of Islamic Education in Developing Character Building of Environmental Students in Indonesia," *IOP Conference Series: Earth and Environmental Science*, vol. 175 (July 24, 2018), p. 012149.

<sup>18</sup> Tristan McCowan, *The Impact of Universities on Climate Change: A Theoretical Framework*, (London: UK Research and Innovation, 2020).

<sup>19</sup> Tristan McCowan et al., *Universities Facing Climate Change and Sustainability*, (Hamburg: Universität Hanburg, 2021), pp. 6–7.

## Method

This research is a qualitative research conducted by utilizing two types of data sources: primary data sources and secondary data sources. Interviews, observations, and documentation were used to collect data. Primary data was collected through interviews and observation, while secondary data was collected through documentation. The primary research data included informants, policy makers, and program implementers at the Raden Intan Lampung State Islamic University (UINRIL) work unit. While the observation was carried out by direct observation at the UINRIL campus. Secondary data in the form of articles, books or studies were obtained from journal articles, research books and documents related to the theme of higher education and environmental preservation. The researcher is the main research instrument or tool in this study to collect both categories of data.

The data obtained is examined using the content analysis method, namely the process of drawing appropriate conclusions and can be replicated by taking into account the context. The analysis was carried out in three steps: first, mapping the concept of environmental preservation at UINRIL; second, analyzing the implementation of the concept of environmental preservation in work programs at UINRIL units; and third, analyzing the impact of UINRIL's environmental conservation policies, both internal and external impacts. As a qualitative research, this research uses inductive analysis. The researcher will create categories from various themes and certain patterns from the data. These categories are formulated based on records of existing data.

## The Concept of Environmental Preservation at The State Islamic University of Raden Intan Lampung (UINRIL)

Although environmental preservation is required by people and comes as a result of social care, environmental preservation attempts to increase human well-being by conserving the source of raw materials utilized for human needs.<sup>20</sup> Environmental preservation, according

to Rennings, is the act of creating new ideas, behaviors, products, and processes that contribute to the reduction of environmental burdens or ecologically determined sustainability objectives. Furthermore, according to Freeman, innovation toward a sustainable society can be considered on three levels: technological, social, and institutional. It is often assumed that eco-innovation technology should be accompanied by an evolution of social arrangements and institutional support systems.<sup>21</sup> Environmental preservation, on a more practical level, is an endeavor to take ecosystems and the environment seriously and sustainably by controlling the use of renewable and non-renewable resources to reduce pollution and waste absorption. Environmental preservation is a natural science concept that follows biophysical principles.<sup>22</sup>

Environmental preservation is conceptually strongly influenced by the regulation and culture of a society or institution, likewise at its level of implementation. The concept of environmental preservation at UINRIL was inspired by the science of Islamic jurisprudence books (*Fiqh*) which generally in the early chapter of the book discusses the *taharah* (purification) contained in the *yellow book* (classical Islamic book) studied in *pesantrens*. *Taharah* is the first step for Muslims before engaging in obligatory devotion such as prayer. Worship becomes invalid without cleansing, hence it is regarded as the first stage in establishing the validity or absence of worship, such as prayer. *Taharah* becomes a sign of cleanliness, both physical and psychological cleanliness, and is highly vital in its existence. *Taharah* is employed as a concept in environmental preservation, according to Mukri, because its application is strongly tied to the environment. If there is no clean and holy water, a Muslim cannot pray. As a result, it is critical to guarantee that essential water is available, and

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Sustainability," *Annual Review of Ecology and Systematics*, vol. 26, no. 1 (November 1995), p. 3.

<sup>21</sup> Freeman as cited in Tomas Hellström, "Dimensions of Environmentally Sustainable Innovation: The Structure of Eco-Innovation Concepts," *Sustainable Development*, vol. 15, no. 3 (May 2007), p. 148.

<sup>22</sup> Goodland, "The Concept Of Environmental Sustainability..." p. 12.

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<sup>20</sup> Robert Goodland, "The Concept Of Environmental

for such water to be available, sustainable water handling is required. Similarly, *taharah* refers to cleanliness and purity in areas other than the body, such as locations and clothes. That is why environmental cleanliness is such an important issue.<sup>23</sup>

Islamic literature in the form of *Kitab Kuning* (lit: *yellow books*) is indeed a reference and affects the behavior of the Indonesian Muslim community in everyday life, including the behavior of policymakers. The *yellow book* is an Arabic Islamic book published on yellow papers that are used as a reference to Islamic scientific traditions in *pesantrens*.<sup>24</sup> In essence, it is one of the most significant aspects of a *pesantren's* existence, alongside *Kyai*, *Santri*, mosques, and dormitories/*Pondok*.<sup>25</sup> The *yellow book* became a mainstay as a link in the dissemination and development of Islamic studies. The *yellow book* is also a basic feature of the *santri's* Islamic understanding and serves as a key basis for developing their Islamic ideas in people's lives.<sup>26</sup> The *yellow book* is a forming feature of the intellect of a Muslim who is serious about studying it. With the learning of the *yellow book*, a Muslim has been proven to be able to produce and form Islamic intellectuals who are qualified and play a role in people's lives.<sup>27</sup> The concept of the *yellow book* is what Mukri handles in making strategic steps in environmental preservation at UINRIL.

When Mukri was elected rector of UIN Raden Intan Lampung (formerly known as the State Islamic Institute (IAIN) of Raden Intan Lampung), there was an imbalance in the early period of environmental conditions. Because of

its proximity to rice fields and previous marshes, the UINRIL environment was regularly swamped with water. The other environmental issues at UIN Raden Intan were scattered plastic wastes, bad air from cigarette smoke, and dry habitat. Additionally, several communities in the surrounding area shot birds, caught fish, and other animals that live in the UINRIL ecosystem.<sup>28</sup>

The concept of environmental crisis management at UINRIL is based on two things, namely greening and cleanliness. *Taharah*, which is an inspiration for environmental preservation, cannot be carried out if water is not accessible. As a result, greenery is required to store water from the sky that falls as rain. Rainwater may be absorbed and stored in the ground by the green environment provided by trees. Furthermore, it may provide clean air, be flood-free, and serve as a home and refuge for many sorts of animals at UINRIL.<sup>29</sup>

The purity of the "*taharah*" is designed to create a clean environment in its conceptualization. Islam, as it is known, is a religion that values cleanliness and purity. Dirty environmental circumstances are not only harmful to one's health but also contradict Islamic beliefs. In Islamic teachings, cleanliness and purity are associated with one's faith, as it is mentioned that cleanliness is part of the faith. This concept is then implemented in the environmental space. Environmental space is defined as the entire quantity of resources that can be utilized (within a certain period) without compromising future generations' access to the same amount. These resources include not only physical living space or land, but also energy and raw material availability, waste absorption, genetic variety, and life-support services like climate management. The current consumption rate of many of these resources can be measured and compared to sustainable levels.<sup>30</sup>

<sup>23</sup> Moh. Mukri, "Interview", April 6, 2022.

<sup>24</sup> "Peraturan Menteri Agama Republik Indonesia Nomor 13 Tahun 2014 Tentang Pendidikan Keagamaan Islam," (2014), Pasal 1 Ayat 3.

<sup>25</sup> See. Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya mengenai Masa Depan Indonesia*, 8<sup>th</sup> print, rev (Jakarta: LP3ES, 2011), pp. 79-99.

<sup>26</sup> Ulfatun Hasanah, "Pesantren dan Transmisi Keilmuan Islam Melayu-Nusantara; Literasi, Teks, Kitab dan Sanad Keilmuan," *Anil Islam*, vol. 8, no. 2 (2015), pp. 212-213.

<sup>27</sup> Ar Rasikh Ar Rasikh, "Pembelajaran Kitab Kuning pada Pondok Pesantren Khusus Al-Halimy Desa Sesela Kabupaten Lombok Barat," *JURNAL PENELITIAN KEISLAMAN*, vol. 14, no. 1 (June 5, 2018), p. 72, accessed January, vol. 9, 2021, <https://journal.uinmataram.ac.id/index.php/jpk/article/view/492>.

<sup>28</sup> Moh. Mukri, "Interview."

<sup>29</sup> Moh. Mukri, "Interview."

<sup>30</sup> Duncan McLaren, "Achieving Sustainability Through The Concept Of 'Environmental Space': A Trans-European Project," *EUROPEAN ENVIRONMENT*, vol. 6, no. 1 (1996), p. 69.

## The Policies of UINRIL in Environmental Preservation

The initial step of UINRIL to make policies in environmental conservation is to build awareness and mutual anxiety among lecturers and employees. The Rector at the time expressed his intention to establish a beautiful environment and realized that the environment of UIN Raden Intan Lampung was far from ideal, such as campus courtyards and filthy restrooms/toilets. The Rector then developed a policy to green the campus and keep it clean.<sup>31</sup> As the highest authority on campus, the Rector is responsible for developing and enforcing policies. The leader of the organization, in this case, the campus institution, is very important raising environmental awareness, training, and information about environmental conservation programs to the college community, as well as improving the institution's image in the social, business, and political arenas.<sup>32</sup>

The initial strategy used in the college community was to conduct tree planting activities and clean up the campus environment every Friday morning after exercising. The opportunity was also used by the Rector to consolidate with all levels of campus society to assist and enhance the policies implemented. In addition, tree planting and environmental cleanup contests were held. All winners were rewarded as an appreciation to participate in developing environmental awareness. Each participant, both faculty and unit at UINRIL, helped to keep their particular environment. To demonstrate independence in the assessment, the judging team was recruited from outside organizations, including the Environment Agency, the Health Office, and experts. The other aim was to increase cleaners' welfare while improving workers' attitudes toward environmental concerns and discipline.

The preservation of the cleanliness of the UINRIL campus appears to be the result, which

<sup>31</sup> Moh. Mukri, "Interview."

<sup>32</sup> Juan Ignacio Torregrosa López et al., "The Strengths of EMAS as an Environmental Management System for European University Campuses," *International Journal of Environment and Sustainable Development*, vol. 15, no. 1 (2016), p. 105.

is then confirmed in the campus vision, "the Realization of State Islamic University of Raden Intan Lampung (UINRIL) as an international reference in the development of integrative-multidisciplinary Islamic science with an environmental perspective in 2035."<sup>33</sup> That vision was subsequently categorized into various policies and initiatives that initially could not be funded which then were funded.

The UIN Raden Intan Lampung preservation policy refers to the six UI Green Metric criteria: 1) *Setting and Infrastructure (SI)*, 2) *Energy and Climate Change (EC)*, 3) *Waste*, 4) *Water*, 5) *transportation* and 6) *Education and Research (ED)*.<sup>34</sup> The indicators in the six criteria are sought as a priority program, and it has been demonstrated that by 2021, UIN Raden Intan Lampung had been ranked 8th in Indonesia and 81st in the world as a green campus and sustainability. In addition, it has also excelled at some well-known campuses within the Ministry of Religion and the Ministry of Education, Culture, Research, and Technology (Kemdikbudristek).<sup>35</sup>

In terms of campus and infrastructure arrangements (setting and infrastructure), UINRIL maintains green open space and is constantly growing various types of trees while enforcing a tree-falling prohibition. Shooting birds, squirrels, catching fish, and other animals are illegal on campus for the general public. UINRIL also has a substantial budget for environmental protection and other activities.

In the field of energy and climate change, UINRIL has constructed numerous energy-efficient buildings. The buildings at UINRIL have ample brightness even without lights throughout the day since the building planning process has been developed in such a way even though it charges more costly fees compared to structures created

<sup>33</sup> Universitas Islam Negeri Raden Intan Lampung, "Visi, Misi, Dan Tujuan Universitas Islam Negeri Raden Intan Lampung," last modified 2021, accessed May 20, 2022, <https://www.radenintan.ac.id/visi-misi-dan-tujuan/#:~:text=terwujudnya%20Universitas%20Islam%20Negeri%20Raden,multidisipliner%20berwawasan%20lingkungan%20tahun%202035>.

<sup>34</sup> Eko Kuswanto, "Interview," April 6, 2022.

<sup>35</sup> Moh. Mukri, "Interview"; UI Green Metric, *UI Green Metric: World University Ranking*, last modified 2021, accessed May 20, 2022, <https://greenmetric.ui.ac.id/rankings/ranking-by-country-2021/Indonesia>.

without optimizing energy savings in general. Furthermore, devices that require electrical energy are controlled for usage and are shut off when not in use. In the rooms and places that still require brightness, they utilize a sort of LED light that is brighter and power-efficient.<sup>36</sup>

Waste criteria are maintained by organic waste recycling and anti-plastic bag initiatives. UINRIL also provides garbage box facilities that are used to separate organic and non-organic waste. It is done by the janitors who are in charge of it. Organic waste is reprocessed into compost, which is then utilized to fertilize the plants at UINRIL.<sup>37</sup>

Furthermore, regarding water management, the program implemented for water management aims to enhance sanitation. Rainwater is intended to be stored and absorbed into the earth to the greatest extent feasible. UINRIL constructs hundreds of biopore and pond wells as rainfall reservoirs. As a result, rain-related waterlogging is greatly minimized. The wells at UINRIL do not suffer from drought during the dry season, and the land produced by the heap becomes fertile soil.<sup>38</sup>

Transportation criteria are fulfilled by establishing pedestrian walkways, instituting car-free days to reduce carbon emissions, and supplying bicycles for alternative transportation.<sup>39</sup> This step is quite significant in maintaining the cleanliness and freshness of the air in the campus environment.

The last criteria are Education and Research. After the vision of UINRIL, which is ecologically developed, was changed, it was revealed to be a mission and a goal that also supports the vision's realization.<sup>40</sup> UINRIL's missions are as follows: 1) organize an integrative-multidisciplinary Islamic science education with an environmental perspective that has international advantages and competitiveness; 2) develop integrative-multidisciplinary Islamic research that is relevant to the needs of society and environmental development; 3) organize research-based services

for the benefit of the community and environmental development; and 4) establish domestic and foreign collaborations.<sup>41</sup>

It is important to note that the above vision and mission are reinforced by UINRIL's objectives, which are 1) to produce graduates with academic excellence (*ulil ilmi*), intellectuality (*ulil albab*), spirituality (*ulil abshar*), and integrity of faith, piety, and *akhlaqul karimah (ulin nuha)*, as well as competitiveness in responding to global challenges. 2) to develop and/or produce innovative, objective, and dynamic studies, research, and development of science, technology, and art inspired by Islamic values; 3) to disseminate the results of research and development of science, technology, and art inspired by Islamic values, and seek to use them to improve people's lives and enrich national culture; and 4) to generate domestic and foreign cooperation that strengthens the development of universities as international references.<sup>42</sup>

Through the embodiment of the vision, mission, and goals, it is then forwarded to teaching and research. In the field of teaching, subjects related to the environment are taught in each study program that is tailored to the scientific branch. These courses include Islam and the environment, environmental jurisprudence, environmental philosophy, environmental law, environmental education, green economy, and so on. In the field of research, research themes regarding the environment are prioritized so that until now there have been many research results from both lecturers and students related to the environment.<sup>43</sup>

## The Impact of UINRILS' Policies in Handling The Environmental Crisis

UIN RIL's greening and cleaning policies have a positive influence on both the campus community and the larger community in general. A beautiful and clean environment with varied species living side by side has had favorable impacts on the

<sup>36</sup> Eko Kuswanto, "Interview."

<sup>37</sup> Moh. Mukri, "Interview."

<sup>38</sup> Eko Kuswanto, "Interview."

<sup>39</sup> Eko Kuswanto, "Interview."

<sup>40</sup> Moh. Mukri, "Interview."

<sup>41</sup> Universitas Islam Negeri Raden Intan Lampung, "Visi, Misi, Dan Tujuan Universitas Islam Negeri Raden Intan Lampung."

<sup>42</sup> Moh. Mukri, "Interview"

<sup>43</sup> Eko Kuswanto, "Interview"

campus community and the larger community, such as:

The first impact is a clean and efficient mindset and a better comprehension of the environment. This is demonstrated by the lack of campus communities that irresponsibly dispose of organic and non-organic trash. There is awareness and pride in the cleanliness that the UINRIL campus has acquired so that no one dares to pollute it.<sup>44</sup> Such conditions are undoubtedly not only the result of the success of the campaign through various media at UINRIL, but they can also be identified as a result of the personal experience that feels the cleanliness and beauty of the campus environment, as well as discussions in each class on various related subjects with the environment in which Islam and the environment have been harmoniously paired in many research topics.<sup>45</sup> According to Jumarddin La Fua et al. (2018), learning environmental education through religious approaches can form the foundation of environmental ethics and has a direct influence on the relationship between students and the environment, values or environmental attitudes that play a role in creating situations and conditions that support the development of environmentally caring characters.<sup>46</sup> Each member of the campus community's participation in the process of establishing environmental balance across numerous programs and policies has also fostered collective ecological consciousness.<sup>47</sup> It also applies to members of the general public who visit UINRIL to rest or exercise. They would never dare to throw trash or smoke on campus.<sup>48</sup>

The second effect is the cleanliness of the environment, which includes water hygiene, lawns, green open spaces, and air. When it rains, the trenches at UINRIL remain clean because the water that falls on the ground does not

run into the trenches but is stored in thousands of biopore and pond wells. Even, the fish live in trenches and can be seen due to the clear water.<sup>49</sup> In that case, UINRIL's policies and programs resulted in the avoidance of floods during the rainy season and droughts during the dry season, because droughts and floods are not only caused by extreme weather but can also be caused by human activities such as excessive groundwater exploitation and unplanned building construction.<sup>50</sup> As a result of this policy, the handling of the crisis by UINRIL in sustaining the environment and the occurrence of adequacy can be felt positively. Campus courtyards and open spaces are likewise spotless. Plastic waste has been decreased. The air quality is classified as very excellent / not polluted since the carbon footprint of UINRIL in the environment is less than 0.01 metric tons.<sup>51</sup> Emission reduction is a significant initial step that must be taken by Indonesia's Islamic universities. According to previous research, the explanation is that over 30 years after the Earth Summit in Rio de Janeiro in 1992, the outcomes are still strictly limited. There are only a few universities boasting zero emissions. As a result, the change must be hastened, even on a worldwide scale.<sup>52</sup>

The third effect is cost savings. UIN Raden Intan Lampung has greatly decreased electricity costs through various policies such as the use of LED lights, regulating the usage of electronic devices with energy sources from electricity, and facilities that can produce their light from natural sunlight.<sup>53</sup> Budget savings through energy savings by educational institutions such as UINRIL, on the other hand, are an endeavor to eliminate excessive reliance on fossil energy and other non-environmentally friendly energy. UINRIL, as

<sup>44</sup> Ibid.; Moh. Mukri, "Interview"

<sup>45</sup> Mohd. Fathil et al., "Islam and Environment: Education Perspective," *Al-Ta'lim Journal*, vol. 22, no. 2 (August 3, 2015), p. 105.

<sup>46</sup> Jumarddin La Fua et al., "Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia," *IOP Conference Series: Earth and Environmental Science* 156 (May 2018): 5.

<sup>47</sup> Jumarddin La Fua et al., "Islamic Education on Formation...", p.3

<sup>48</sup> Moh. Mukri, "Interview."

<sup>49</sup> Eko Kuswanto, "Interview"; Moh. Mukri, "Interview".

<sup>50</sup> Muhammad Hamzah Syahrudin et al., "Groundwater Conservation with Hole Infiltration of Biopore Cube," *IOP Conference Series: Earth and Environmental Science*, vol. 279, no. 1 (August 1, 2019), p. 1.

<sup>51</sup> Eko Kuswanto, "Interview."

<sup>52</sup> Eckard Helmers, Chia Chien Chang, and Justin Dauwels, "Carbon Footprinting of Universities Worldwide: Part I—Objective Comparison by Standardized Metrics," *Environmental Sciences Europe*, vol. 33, no. 1 (March 11, 2021), p. 30.

<sup>53</sup> Eko Kuswanto, "Interview."

an educational institution, has a responsibility to be a role model for the nation in terms of energy preservation and optimization. Universities must support students, researchers, professors, and training facilities, which can serve as an excellent platform for raising awareness and promoting energy conservation.<sup>54</sup> The implementation of campus energy management becomes an essential strategy for increasing the efficiency of energy consumption and resource use.<sup>55</sup>

The fourth effect is receiving national and international recognition. UINRIL has received several notable awards both nationally and globally as a university with a vision, mission, and goals that focus on improving the environment via various programs and policies. UINRIL was awarded the national level of the Islamic Religious Higher Education Appreciation (ADIKTIS) award by the Ministry of Religious Affairs. UINRIL was designated a green campus for two consecutive years in 2020 and 2021. At the international level, it was given by UI GreenMetric. UIN Raden Intan Lampung ranked 81st in the world as *the most sustainable university in 2021*, and 8th in Indonesia in the same year.<sup>56</sup> The awards were given in recognition of UINRIL's dedication to environmental management and crisis resolution. Institution rankings are becoming a global phenomenon, and prizes like the UI GreenMetric have given every university, including UINRIL, the opportunity to assess their strengths and shortcomings in supporting green universities and sustainable development.<sup>57</sup> As a gathering place for Muslim intellectuals and the study of Islam, international recognition for Islamic universities has directly or indirectly displayed the face of Islam in managing the environment. This is also done to compensate for the lack of

social research that discusses Islam and climate change.<sup>58</sup>

The fifth impact is that it becomes a place where people may learn how to manage the environment and deal with the crisis. Many parties have visited and learned since UINRIL managed the environment, conquered the environmental crisis, and obtained numerous honors. Some Islamic campuses, such as UIN Raden Fatah Palembang, UIN Walisongo Semarang, UIN Syarif Hidayatullah Jakarta, and others, have begun to follow in the footsteps of UIN Raden Intan Lampung. Several schools in Bandar Lampung City also want assistance from UINRIL in environmental management and greening.<sup>59</sup> Thus, UINRIL not only overcomes the crisis in its environment but also gradually improves the environment in a wider scope as a role model for Islamic campuses in Indonesia as well as lesser educational institutions in Bandar Lampung. UINRIL has generated the spirit to implement eco-campus in Indonesia, and the movement may become highly regarded across Indonesia, implying that it will make a significant contribution to the resolution of the environmental issue. Furthermore, studies comparing stakeholder perceptions on the Green Campus and Non-Green Campus universities regarding satisfaction with sustainability practices and perceptions of quality of life on campus found that stakeholders at the Green Campus University studied were more satisfied and had a much better perception of quality of life than stakeholders at the Non-Campus Green universities studied. The study's findings also recommend that institutions should follow the criteria outlined in the UI GreenMetric World University Ranking to increase sustainability on their campuses and the quality of life for their stakeholders.<sup>60</sup>

<sup>54</sup> Fahad Iqbal and Anwar Shahzad Siddiqui, "Optimal Configuration Analysis for a Campus Microgrid—a Case Study," *Protection and Control of Modern Power Systems*, vol. 2, no. 1 (June 24, 2017), p. 23.

<sup>55</sup> Ronnachai Tiyyarattanachai and Nicholas M. Hollmann, "Green Campus Initiative and Its Impacts on Quality of Life of Stakeholders in Green and Non-Green Campus Universities," *SpringerPlus*, vol. 5, no. 1 (January 27, 2016), p. 84.

<sup>56</sup> Eko Kuswanto, "Interview"; Moh. Mukri, "Interview."

<sup>57</sup> Tiyyarattanachai and Hollmann, "Green Campus Initiative and Its Impacts on Quality of Life of Stakeholders in Green and Non-Green Campus Universities."

<sup>58</sup> Jens Koehrsen, "Muslims and Climate Change: How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities," *WIREs Climate Change*, vol. 12, no. 3 (May 2021), accessed May 23, 2022, <https://onlinelibrary.wiley.com/doi/10.1002/wcc.702>.

<sup>59</sup> Moh. Mukri, "Interview."

<sup>60</sup> Tiyyarattanachai and Hollmann, "Green Campus Initiative and Its Impacts on Quality of Life of Stakeholders in Green and Non-Green Campus Universities."

## Conclusion

Environmental preservation is conceptually understood by various interpretations, especially at the implementation level. The notion of environmental preservation at UINRIL was impacted by the understanding of its Top Leader, Moh. Mukri, who interpreted and executed the blessed concepts found in the *yellow books* that are often studied in *pesantrens*. The concept established numerous policies and strategic initiatives to ensure environmental sustainability at UINRIL.

In general, UINRIL's environmental preservation strategy of greening and cleanliness has a favorable influence on both the campus community and the larger community. However, more severe and huge efforts are required because the influence of Higher Islam College's environmental conservation programs has not been considered in overcoming the environmental catastrophe. The influence is still relatively small and transient. Long-term outcomes that can be expected from environmental policies in Islamic universities include the implementation of an ecologically centered curriculum that can shape the character of a community concerned about environmental sustainability.

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