



OASIS: Jurnal Ilmiah Kajian Islam

Volume 9 Nomor 2 Tahun 2025

<https://www.syekhnujati.ac.id/jurnal/index.php/oasis>

ISSN 1979-1399| e-ISSN 2548-3889

ISLAMIC EDUCATION BASED ON LOCAL WISDOM FOR STRENGTHENING ENVIRONMENTAL AWARENESS: A STUDY OF THE TBILISI DECLARATION AND THE TEACHINGS OF SUNAN MURIA

Mohammad Dzofir

IAIN Kudus

mohdzofir@gmail.com

Wir Durridlo

IAIN Kudus

wir@iainkudus.ac.id

Abstract

This study aims to analyze: 1) local wisdom of the Muria region as teaching materials for environmental-based Islamic education; 2) implementation of environmental-based Islamic education in MA NU Raden Umar Said (Manurus) and the Muria Forest Care Community Association (PMPH); and 3) the relevance of environmental-based Islamic education to the objectives of the Tbilisi Declaration and the teachings of Sunan Muria. This study uses a qualitative method with a case study approach. Data collection techniques used are observation, in-depth and unstructured interviews, and documentation. The data analysis technique used is qualitative analysis. The results of the study indicate that: 1) Several aspects of local wisdom in Muria that can be used as teaching materials in the context of environmental-based Islamic education include culture, flora, and fauna contained in the teachings and local traditions of the Muria community; 2) Local wisdom-based Islamic education to strengthen environmental awareness carried out by Manurus is carried out through various activities, both in formal subjects and extracurricular activities such as OSIS, Culinary Arts, Batik Sekar, and Scouts. Meanwhile, PMPH Muria implements environmental education through forest conservation efforts, preserving flora and fauna, and increasing public awareness of the importance of nature conservation; and 3) Islamic education based on local wisdom to strengthen environmental awareness implemented by Manurus and PMPH

Muria in accordance with the intent and purpose of the Tbilisi Declaration, and in line with the teachings of Sunan Muria which emphasize the values of simplicity, respect for nature, and environmental preservation as part of the teachings of Islam which is rahmatan lil-alamin.

Keywords: *Islamic Education, Local Wisdom, Environmental Awareness, Tbilisi Declaration, Teachings of Sunan Muria*

Abstrak

Penelitian ini bertujuan untuk menganalisa: 1) kearifan lokal daerah muria sebagai bahan ajar pendidikan islam berbasis lingkungan; 2) implementasi pendidikan islam berbasis lingkungan di MA NU Raden Umar Said (Manurus) dan Perkumpulan Masyarakat Peduli Hutan (PMPH) Muria; dan 3) relevansi pendidikan islam berbasis lingkungan dengan tujuan deklarasi tbilisi dan ajaran sunan muria. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data yang digunakan adalah observasi, wawancara mendalam dan tidak terstruktur, serta dokumentasi. Teknik analisis data yang digunakan adalah analisis kualitatif. Hasil penelitian menunjukkan bahwa: 1) Beberapa aspek kearifan lokal di Muria yang dapat dijadikan bahan ajar dalam konteks pendidikan Islam berbasis lingkungan antara lain meliputi budaya, flora, dan fauna yang terkandung dalam ajaran dan tradisi lokal masyarakat Muria; 2) Pendidikan islam berbasis local wisdom untuk penguatan kresadaran lingkungan yang dilakukan oleh Manurus dilaksanakan melalui berbagai kegiatan, baik dalam mata pelajaran formal maupun kegiatan ekstrakurikuler seperti OSIS, Tata Boga, Batik Sekar, dan Pramuka. Sementara itu, PMPH Muria mengimplementasikan pendidikan lingkungan hidup melalui upaya penyelamatan hutan, menjaga kelestarian flora dan fauna, serta meningkatkan kesadaran masyarakat akan pentingnya pelestarian alam; dan 3) Pendidikan islam berbasis local wisdom untuk penguatan kresadaran lingkungan yang dilaksanakan oleh Manurus dan PMPH Muria sesuai dengan maksud dan tujuan Deklarasi Tbilisi, serta sejalan dengan ajaran Sunan Muria yang menekankan nilai-nilai kesederhanaan, penghormatan terhadap alam, dan pemeliharaan lingkungan sebagai bagian dari ajaran Islam yang rahmatan lil-alamin.

Kata Kunci: *Pendidikan Islam, Kearifan Lokal, Kesadaran Lingkungan, Deklarasi Tbilisi, Ajaran Sunan Muria.;*

Introduction

The Tbilisi Declaration was adopted by acclamation at the close of the world's first intergovernmental conference on environmental education. This conference was organized by The United Nations Education, Scientific, and Cultural Organization (UNESCO) in cooperation with the U.N. Environment Programme (UNEP) and was convened in Tbilisi, Georgia from October 14-26, 1977. The Tbilisi Declaration together with two of the recommendations of the Conference constitutes the aims, objectives, framework, principles, and guidelines for environmental education at all levels local, national, regional, and international and for all age groups both inside and outside the formal school system. (<https://www.gdrc.org/uem/ee/tbilisi.html>). The aims and goals of environmental education are: 1) to foster clear awareness of, and concern about,

economic, social, political, and ecological interdependence in urban and rural areas;2) to provide every person with opportunities to acquire the knowledge, values, attitudes, commitment, and skills needed to protect and improve the environment; and 3) to create new patterns of behavior of individuals, groups, and society as a whole towards the environment.

The conference emphasizes several objectives for environmental education that are vital for fostering a deeper connection with the environment and addressing its challenges (Rukmana, 2023; Hnatyuk, 2024). First, it aims to cultivate awareness and sensitivity among individuals and social groups regarding the environment and its interconnected problems. By doing so, it seeks to develop a consciousness that appreciates the complexity of environmental issues (Harper, 2017). Second, the conference underscores the importance of providing opportunities for individuals and groups to gain diverse experiences and acquire a fundamental understanding of the environment and its associated challenges (Zamiri, 2024). This foundation of knowledge serves as a crucial step toward informed decision-making and problem-solving. Moreover, it seeks to instill attitudes that promote a set of values and genuine concern for the environment. The goal is to inspire individuals and groups to actively engage in initiatives that protect and improve the natural world, driven by a strong sense of responsibility and motivation (Busi, 2023). In addition to shaping attitudes, the conference emphasizes the development of practical skills necessary for identifying and solving environmental problems. These skills empower individuals and groups to address challenges effectively and contribute to sustainable solutions (Romanova, 2024). Lastly, the conference highlights the importance of participation at all levels. It encourages active involvement of individuals and social groups in working collaboratively toward resolving environmental problems. This participatory approach fosters a sense of ownership and collective responsibility in protecting the environment for future generations (Mercan, 2023).

Environmental education in Indonesia is carried out both formally and non-formally. Formally through schools that have relatively fixed programs and are divided into several school-age groups. Meanwhile, non-formal environmental education is carried out by Non-Governmental Organizations (NGOs) that are specifically engaged in environmental issues. Environmental NGOs have programs that are relatively dynamic according to needs and consist of all age groups.

Sunan Muria is one of the sunan walisongo (nine wali) who spread Islam in the land of Java, to be exact throughout the mountainous region of Muria. Sunan Muria's real name is Raden Umar Said. Sunan Muria's descendants were nicknamed Panembahan Ageng Colo and Prince Pandak. This is because Sunan Muria and his descendants live in Pandak Hamlet, Colo Village, Dawe District, Kudus Regency.

According to existing history, Muria environmental education has been taught by Sunan Muria through local wisdom known as "Ngruwat Bumi". ". This indicates that

Sunan Muria had high simplicity. Apart from that, there are relics of Sunan Muria, starting from Sunan Muria's horse saddle, Tembang Macapat created by Sunan Muria, and oral stories about Sunan Muria's suggestion or order to eat fruit from the natural forest of Muria, indicating that there are teachings of Sunan Muria related to nature. Besides that, Sunan Muria's teachings will definitely have a direct impact on society and future generations (<http://desa-colo.kuduskab.go.id/>).

Two of the many educational institutions inspired by Sunan Muria are the Madrasah Aliyah Nahdlatul Ulama Raden Umar Said, abbreviated as Manurus, and the Perkumpulan Masyarakat Pelindung Hutan Muria, abbreviated as PMPH Muria. Manurus as a formal educational institution was founded by the scholars and figures of *Ahlussunnah waljama'ah* to revive Sunan Muria's da'wah. Meanwhile, PMPH Muria as a non-formal educational institution was founded by H. Mohammad Shokib Garno Sunarno, a fourteenth descendant of Sunan Muria who is also caretaker of Sunan Muria's tomb.

Poaching of endangered species, massive encroachment on the Muria forest that occurred in 1998 (Fa'atin and Sa'adah, 2018), massive forest fires in 2000 and 2015 due to cigarette butts (Hartono, 2015), sales surface water illegally (Khasan, 2015), lots of cultivation of arable land with annual crops, and marungi (trees are injured by making holes at the bottom and then given fire, which over time the trees will wither and die) (Widjanarko, 2012), is the reality of damage in the Muria mountain area.

The Muria mountain area currently crosses three regencies, namely Jepara, Kudus, and Pati Regencies. Therefore environmental damage in the mountainous region of Muria does not only affect the highlands of Muria, but also the lowland areas in the three regencies above. An increase in the intensity and quality of disasters such as floods, landslides and droughts, is a serious threat to the people of three regencies (Widjanarko, 2018).

From the explanation above, it appears that environmental education is very important for the people in the mountainous region of Muria. Education about protecting the forest, its flora and fauna, education about activities that can damage the forest, its flora and fauna, all must be carried out. This education must refer to the aims and objectives of the Tbilisi Declaration so that it can be implemented with the help of various parties at the national and even international level. But do not forget that environmental education must also be in accordance with the teachings of SunanMuria as Islamic teachings that bring grace/*rahmat* to all nature, as well as local wisdom that has been ingrained in the Muria community for generations.

There have been researches and books discussing PMPH Muria. For example, Fa'atin and Sa'adah's research (2018) entitled “Konservasi Alam: Aktifitas Paguyuban Masyarakat Peduli Hutan (PMPH) Dalam Bingkai *Living Qur'an* di Kabupaten Kudus”. Then the book entitled “Wow! Mengenal Macan Muria” was written by the members of PMPH Muria themselves about their observations of the Javanese tigers for two years.

Then there was only one research related to MA NU Raden Umar Said. That is the undergraduate thesis written by Abdul Muhaimin (2020) with the title "Implementasi Pendidikan Vokasi di MA NU Raden Umar Said Colo Dawe Kudus (Tahun Ajaran 2018 – 2019)".

There have also been studies and books that specifically discuss Sunan Muria. For example, research by Ahmad and Nafis (2021) entitled "Dakwah Kultural Nilai-nilai Kearifan Lokal: Ajaran Sunan Muria di Kampung Budaya Dawe Kudus". Then a book entitled "Napak Jejak Pemikiran Sunan Muria: Dari Ekorelaji Hingga Akidah Muttahidah" which was authored by Widi (2014). Meanwhile, other books and research on Sunan Muria discuss his grave as a tourist attraction.

Beyond that, there is much more to the ecological research of the Muria mountain region. For example research by Bronto and Mulyaningsih (2007) entitled "Gunung Api Maar di Semenanjung Muria", research by Widjanarko and Marlina (2022) entitled "Perilaku Ekologis Kaum Muda dalam Pelestarian Lingkungan di Pegunungan Muria", article by Khasan (2015) entitled "Perilaku Teritorial Pada Pengguna Air di Desa Colo, Kabupaten Kudus", and many more.

Studies on local wisdom and the Tbilisi Declaration were of course much more. Given that "local wisdom" has become an international term known as "local wisdom" or "indigenous knowledge". While the Tbilisi Declaration has been agreed upon as an international convention since 1977.

From the studies and books above, no discussion has been found regarding the relationship between the aims and objectives of the Tbilisi Declaration and Sunan Muria's teachings about the environment. Especially those carried out by the formal educational institution MA NU Raden Umar Said and the non-formal educational institution PMPH Muria. Therefore this study aimed to: 1) find out what are the local wisdoms of the Muria mountain region that can be used as material for environmental education; 2) analyze how the implementation of environmental education based on local wisdom carried out by MA NU Raden Umar Said and by Perkumpulan Masyarakat Peduli Hutan (PMPH) Muria; and 3) analyze how environmental education by MA NU Raden Umar Said and PMPH Muria in accordance with the aims and objectives of the Tbilisi Declaration and the teachings of Sunan Muria.

Method

The research method used in this research was qualitative research in the form of case study. Case study in this research was considered relevant because they answer questions and research objectives "how" and "what", and the researcher did not manipulate the study object. The places and subjects of the research were MA NU Raden Umar Said (Manurus) and the Perkumpulan Masyarakat Peduli Hutan (PMPH) Muria. Both are located in Colo Village, Dawe District, Kudus Regency. Colo Village is the village where Sunan Muria used to live. Manurus was chosen because Manurus as a formal educational institution was established to continue the teachings of Sunan Muria alias Raden Umar Said. Then PMPH Muria was chosen because PMPH Muria as a non-

formal educational institution was founded by H. Moh. Shokib Garno Sunarno, the fourteenth descendant of Sunan Muria and caretaker of Sunan Muria's tomb. Thus the two institutions are closest to the research objective, namely how to implement environmental education in accordance with the teachings of Sunan Muria.

Data collection techniques used In-depth and unstructured interview technique. This technique was applied purposively to the Head of Manurus and the Chairperson of PMPH Muria, one teacher of Sejarah Indonesia subjects, one Advisor of OSIS, one Advisor of Tata Boga extracurricular, one Advisor of Pramuka extracurricular, and one Advisor of Batik Sekar extracurricular. Then this technique was randomly applied to 20 student members of the OSIS, 7 students participating in the Tata Boga extracurricular, 10 students participating in the Batik Sekar extracurricular, 15 students participating in the Pramuka extracurricular, and 10 members of PMPH Muria, observation technique. Observations were held to observe Manurus and PMPH Muria's activities related to the environment, documentation technique. The documentations in this research were the documentations on the Instagram accounts of MA NU Raden Umar Said and PMPH Muria, MA NU Raden Umar Said's blog, CNN Indonesia's official YouTube channel, as well as institutional and official news websites.

The data that has been collected was reduced by summarizing, selecting, and separating data from interviews, observations, or documentation that were not related to research. The selected data was data in accordance with the research objectives that have been previously set. Followed by a systematic presentation of data in the form of narratives so that conclusions could be drawn. Then the process ended with re-checking data with the help of informants as data verification.

Results And Discussion

Local Wisdom Of The Muria Region As Material For Islamic Education Based On The Environment

From the results of interviews, observations, and documentations, it appeared that there are a lot of local wisdoms that could be used as teaching materials for environmental education in the mountainous region of Muria. This can happen because geographically, the Muria mountains as a highland must have different local wisdom from the lowlands. Much of the culture, flora, fauna, and living environment of the Muria highland was different from that of the lowlands. Forest areas that are still sustainable in Muria make Muria have endemic Javanese flora and fauna that are rarely or even not found in other areas in Java. In addition, the Muria people have a figure who had made an internationally impact until now, namely Sunan Muria.

Awareness of the above conditions must be instilled in all the people of the Muria mountainous region, both formally through schools and non-formally through non-governmental organizations (NGOs) of environment. The need for the environment is also instilled from the social, community and cultural side, local to international politics

and regulations, the ecological side of the food chain, the economic side, to the religious side of Sunan Muria. This awareness creates concern, a sense of belonging, and a sense of responsibility for the sustainability of the Muria area. This responsibility is not only borne in the world with human rules, conventions, laws and politics, but is even borne in the hereafter because the religious side of Islam is there. With these awareness and concerns,, the first aims and objectives of the TbilisiDeclarationwas achieved.

From the results of the study, it was found that the local wisdom of the Muria mountains in the form of culture includes the Buka Luwur culture with the typical culinary nasi jangkrik, the pilgrimage culture of three flavors of water and the tomb of Shaykh Syadzali, the culture of pilgrimage to the tomb of Sunan Muria, the culture of the krampyeng market, the culture of taking water at Sendang Widodari , culinary culture and flora of Muria coffee, ganyong, gethuk nyimut, byar banana, parijoto, pecelpakis, durian (king fruit), mango, and citra guava. Another typical flora of Muria is the pranak tree as a fence tree for Mount Muria. While fauna Muria's local wisdom are the Javanese tiger, deer, Javanese porcupine, Javanese langur, and Javanese eagle.

Raden Umar Said or Sunan Muria was not just a spiritual religious figure. He was also a community figure who solved all the problems that occur in the Muria community. He gave an example in a concrete form how the human task is not only as an abdullah (servant of Allah) according to Surah Adz-Dzariyat Verse 56, but also as caliph fil 'ardh (representative of Allah on earth) according to Surah Al-Baqarah Verse 30. Living in the forest and mountain areas of Muria made Sunan Muria have to specifically teach RuwatBumi to the Muria people. Islam as the complet and comprehensive religion provides a normative philosophical foundation behind the ruwat of the earth, in addition to the humans' rational basis in general. The Qur'an has forbidden humans to do damage on earth as Allah swt said below.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

Meaning: "And when he turns away (from you), he walks the earth to make damage to him, and destroys crops and livestock, and Allah does not like destruction." (Surah Al Baqarah Verse 205)

Then there are many hadiths that explain the rewards for tree planters as an effort to preserve the environment. Including the following.

عَنْ جَابِرٍ مَرْفُوعًا مَامِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا لَأَمَّاكِلَ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ , وَمَا كَلَّتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ , وَلَا يَزِرْهُهُ – أَى يَنْقُصُهُ وَيَأْخُذْ مِنْهُ – أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ . – إِلَى يَوْمِ الْقِيَامَةِ

Meaning: "From Jabir in marfu', Rasulullah saw, said, "A Muslim does not grow plants unless what is eaten from the plants becomes alms for him. What was stolen from the plant became alms for him. What wild beasts eat becomes alms for him. What the bird eats becomes alms for him. And no one else will benefit (from the tree) unless it becomes alms for (the grower) until the Day of Resurrection" (HR Muslim from IbnNumair).

Trees are source of life for other living things. Because trees are at the bottom of the food chain. So that when someone plants a tree, the benefits are not only for himself, but also for other living things. One may even take fruit from the garden or pastured animal milk if one has asked permission three times but the owner is not there. Provided that the fruit or milk is only consumed on the spot and not brought home. This is what is meant by "stolen" which halal for "thieves" and brings rewards for the owner who was "stolen".

From the hadith of tree planting rewards above, it can also said that the use of the environment for human needs is permissible. Of course, as long as the use is full of manners, not destructive, not excessive, and not exploitative. Another hadith that has this meaning is as follows.

عن شداد بن أوس قال : ثنتان حفظتهما عن رسول الله صلى الله عليه وسلم قال : إن الله كتب الإحسان على كل شيء فإذا قتلتم فأحسنوا القتلة وإذا ذبحتم فأحسنوا الذبح وليحد أحدكم شفرته فليرح ذبيحته . (رواه مسلم)

Meaning: "From Syaddad bin Aus said, "There are two things that I memorized from the Prophet sallallaahu 'alaihi wasallam, he said, ' Verily Allah obliges to apply ihsan to everything. If you kill (such as a dangerous animal), kill it in a good way. When you slaughter animals, slaughter them in a good way. One of you should sharpen his knife and make it easy for the slaughter.'" (HR Muslim).

Thus, the local wisdom of the Muria region has great potential to be used as teaching materials in environmental-based Islamic education. Learning materials can be integrated with Islamic values regarding nature conservation, cleanliness, and harmonious relationships between humans and the environment, all of which are in line with the teachings of rahmatan lil-alamin.

Implementation of Islamic education based on the environment at MA NU Raden Umar Said (Manurus) and the Muria Forest Care Community Association (PMPH)

Islamic teachings by Raden Umar Said (SunanMuria) were then passed down from generation to generation by the Muria people. The slogan "the forest is a trust, protecting it is a worship" popularized by PMPH Muria is actually a slogan that has been understood by Muria residents for generations.

Islamic slogans and teachings were also handed down formally, one of which was to MA NU Raden Umar Said students. MA NU Raden Umar Said, or Manurus for short, was founded by a number of scholars and community leaders in Muria and its surroundings. MA as Madrasah Aliyah, namely a high school based on Islam, being named Raden Umar Said because the purpose of establishing this school was to spread Islam brought by Raden Umar Said.

Until now, Manurus is still implementing the Kurikulum 2013 and has not yet implemented the Kurikulum Merdeka. Therefore local wisdom is taught intercurricularly,

intracurricularly and extracurricularly. Meanwhile, learning projects with the theme of Local Wisdom as the Implementasi Kurikulum Merdeka (IKM) cannot be carried out yet.

Local wisdom in the form of Muria's unique culture, flora, and fauna, is formally taught to Manurus students. They were also taught about the philosophy behind this local wisdom and how to preserve it for the sustainability of Muria's environment.

As An-Nabhani's opinion (2003), a person's personality is formed through the integration of mindset and behaviour patterns. The distinction between mindset and behaviour patterns will cause split personality. This concept also applies to environmental related personalities.

The Islamic teachings about personality above are in accordance with the aims and objectives of the Tbilisi Declaration (www.gdrc.org). It is not enough just to have awareness, concern, knowledge, values, and commitment as forming mindsets. But it also needs to be accompanied by attitudes, skills, and an active role as forming patterns of behaviours.

Learning local wisdom conceptually is done along sides learning the subject materials, especially in the learning of Sejarah Indonesia and Seni dan Budaya subject materials. It was done to form the students' understanding and mindset patterns. This process was important to foster clear awareness of, and concern about, economic, social, political, ecological, even religious interdependence in Muria area and its surroundings. With these awareness and concern, the first aims and objectives of the Tbilisi Declaration, it was hoped that students would be motivated to have knowledge, values, and commitment to protect and improve the environment as the second aims and objectives of the Tbilisi Declaration.

While to form the student's behaviour patterns related to local wisdom was carried out by the OSIS and extracurriculars. The behaviour patterns referred to the attitude, skills, and the active role and participation of students in accordance with the second and third aims and the third to fifth objectives of the Tbilisi Declaration.

OSIS is an intra-school student organization that is official and approved by law. The OSIS logo is required to be sewn into the student's gray-white uniform pocket. Based on that, so the OSIS members are all of Manurus students. The Manurus OSIS program related to local wisdom and environmental preservation, namely the annual program of planting trees and cleaning the environment. The trees planted are annual trees, namely breadfruit, sago, Parijoto, and coffee. Meanwhile, seasonal trees such as canna are not planted by OSIS students because they need more knowledge about the level of land capability. Where canna is prone to damage the soil nutrients. To prevent flood, planting canna on mountain slopes is not recommended.

This study did not discuss IPNU, IPPNU, and Raden Umar Said Islamic boarding schools, considering that the members of the three institutions were a combination of students from MI, MTs, and MA Raden Umar Said. The Raden Umar Said boarding school also only accepts male students.

There were three extracurriculars at Manurus that promoted local wisdom, namely Tata Boga, Batik Sekar, and Pramuka extracurriculars. Tata Boga promotes the special culinary of Muria and Kudus, namely nasijangkrik with buffalo meat, pecelpakis, gethuknyimut, wedhangkopi, processed parijoto, processed cannabis, and processed byarbanana. Not only teaches recipes, how to make, and how to serve culinary delights, Tata Boga also teaches students how to preserve these culinary ingredients. Tasty and quality (thayib) culinary is culinary that uses fresh ingredients. Word of Allah swt:swt:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

It means: "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Surah Al-Baqarah Verse 168).

To get culinary ingredients as fresh as possible, the culinary cook ideally grows the plants and raises the animals themselves. Therefore, the knowledge to cultivate and process cooking ingredients is also needed.

The Batik Sekar extracurricular features typical Muria batik patterns, namely the parijoto pattern, coffee, kapalkandas, three flavors of water, and SunanMuria's tomb pattern. The Pramuka extracurricular implements the second Dasa Dharma Pramuka namely "love nature and compassion for fellow human beings" in all their activities. Moreover, the name of the male ambalan, SunanMuria, should be the motivation and enthusiasm to continue SunanMuria's struggle in caring for the earth. Pramuka has a major impact on local wisdom education for environmental preservation because Pramuka is a mandatory extracurricular for all students in class X Manurus, as well as an optional extracurricular for students in class XI and XII. The most prominent Pramuka activities in efforts to save the environment are camping and planting trees.

Non-formal local wisdom education is carried out by various associations in Muria. One of them that is well-known at the national level and has a legal entity, namely the Perkumpulan Masyarakat Pelindung Hutan (PMPH) Muria. PMPH Muria's name has soared at the national level since its founder and chairman, H. Moh. Shokib Garno Sunarno, received a national Kalpataru award in 2016. Many PMPH Muria activities have been consistently carried out since 1999 until now. It is not surprising that PMPH Muria won the Provincial level Kalpataru award in 2017 in the Environmental Servants category.

PMPH Muria conducts routine forest patrols twice a year. During these patrols, if light level encroachment is found, PMPH will conduct education and gentle approach to the squatters, involving religious leaders and local RT, RW, and or village officials. This is in accordance with the first and second aims and objectives of the Tbilisi Declaration. However, if the encroachment is repeated or is at a moderate to high level, PMPH Muria will immediately report it to the police. This is to create a deterrent effect for squatters so that a new pattern of attitude is formed for them to protect the environment (third aims of the Tbilisi Declaration). For PMPH Muria members, routine patrol activities can confirm

their commitment, improve skills, and show active participation in protecting the environment (third to fifth objectives of the Tbilisi Declaration).

Rescue and preservation of flora and fauna of Muria. This activity is carried out routinely through forest patrols twice a year, nurseries and tree planting every rainy season, as well as wiwit kopi activities and releasing birds every late summer in August. For the organizers, PMPH Muria, and for the participants, namely the community and local government, the aims and objectives of the Tbilisi Declaration were realized as a whole. More specifically, tree planting is an Islamic teaching taught by Sunan Muria and passed down from generation to generation. Planting trees is an instinct as well as a hereditary hobby for Sunan Muria's children and grandchildren. This was revealed in a BETA TV interview with H. Moh. Shokib and his daughter, Argi Cahyaning Wulan (<https://youtu.be/66Fg8C4FuE8>). The unique idea of H. Moh. Shokib was spreading plant seeds to inaccessible locations with a slingshot/ketapel. H. Moh. Shokib loved playing slingshot as a child. This is manifested in a new behavior pattern for all PMPH Muria members to spread plant seeds. This accordance to the third aims of the Tbilisi Declaration.

3 Preservation of forests and their natural resources. The natural resources referred to water sources besides flora and fauna. Since ancient times, water has been shared by the residents of Muria themselves. This triggers the sale of surface water illegally by residents and drought in the dry season. In order to avoid conflicts over water distribution, PMPH Muria prefers to reforest and plant the peaks of Muria.

Public awareness of the importance of protecting the environment. This non-formal education activity is carried out by PMPH Muria on the sidelines of their other activities. However, there are times when this awareness activity is carried out specifically. For example, throughout year 2022 PMPH Muria was working with the Yayasan Konservasi Alam Nusantara (YKAN) and the Djarum Foundation to conduct environmental education for Japan Tourism Village (Desa Wisata Japan). On March 10, 2022 PMPH Muria even launched a book entitled "Wow! Mengenal Macan Muria" which is the result of observing the Javanese tiger (Muria tiger) for 2 years. Goodang Kopi Muria as a business founded by PMPH Muria received a literacy safari from students of the Pengembangan Masyarakat Islam Study Program at IAIN Kudus on July 23, 2022. Meanwhile on October 18, 2022 Goodang Kopi Muria was visited by students of SMA NU Al-Ma'ruf Kudus in the framework of the Proyek Penguatan Profil Pelajar Pancasila with the theme of Local Wisdom. All of these awareness-raising and providing knowledge activities are in accordance with the first and second aims and objectives of the Tbilisi Declaration and the teachings of Sunan Muria to preach and amar ma'ruf nahi munkar (Surah Ali Imran Verse 104).

Looking for incoming funds by fostering local wisdom. It is undeniable that PMPH Muria's activities require a large amount of funds. Rather than relying on fluctuating donations, PMPH is trying to independently seek funds by fostering local

wisdom. The flying fox ride in the middle of a coffee plantation was the first choice. Then came the Covid-19 pandemic which caused the tourism business slumped. PMPH Muria together with the coffee farmers then built Goodang Kopi Muria. This business is engaged in post-harvest coffee management so that coffee sales are more organized causing the higher selling price. The efforts to seek incoming funds not contradicted with the aims and objectives of the Tbilisi Declaration. According to the first vision of the Tbilisi Declaration, environmental education is not only related to ecological aspects, but also economic aspects. Especially in the aspect of religion and local wisdom, there is Sunan Muria's teaching in his song *Sinom Parijoto* against laziness (<https://id.m.wikipedia.org/wiki/Parijata>).

The Relevance Of Islamic Education Based On The Environment With The Objectives Of The Tbilisi Declaration And The Teachings Of Sunan Muria

Environmental-based Islamic education implemented in Muslim society, especially in the Muria region, has strong relevance to the Objectives of the Tbilisi Declaration and the Teachings of Sunan Muria. Both references emphasize the importance of integrating environmental values in everyday life, both in social, cultural, and religious contexts. This integration provides a strong foundation for forming a society that cares about the sustainability of nature and ecosystems.

The Tbilisi Declaration, adopted at the UNESCO Conference on Environmental Education in Tbilisi, Georgia, in 1977, has five main objectives for environmental education. These objectives include: Raising awareness of environmental problems among individuals and social groups, providing in-depth knowledge about environmental problems and the relationship between humans and nature, developing positive attitudes based on concern for the environment, with motivation to participate in environmental protection efforts, developing skills to recognize and solve environmental problems, and encouraging active participation at all levels, from the individual to the community, in solving environmental problems.

Environmental-based Islamic education integrated in MA NU Raden Umar Said (Manurus) and the Muria Forest Care Community Association (PMPH) is relevant to these goals. Through various educational programs based on local wisdom and Islamic teachings, these two institutions not only educate individuals to understand environmental issues, but also to have a high awareness of the importance of preserving nature and actively participating in solving environmental problems. For example, in Manurus, environmental education is implemented through various extracurricular activities and subjects that teach the importance of preserving nature, in accordance with Tbilisi's goal of fostering awareness and participation in the environment. Sunan Muria, sebagai salah satu wali dari Wali Songo, memiliki ajaran yang sangat menekankan pentingnya menjaga keseimbangan antara manusia dan alam. Ajaran-ajaran ini mencerminkan pemahaman Islam yang holistik tentang hubungan manusia dengan ciptaan Tuhan, termasuk alam.

Sunan Muria mengajarkan bahwa manusia tidak hanya diberikan kewajiban untuk menjaga alam sebagai amanah dari Tuhan (khalifah), tetapi juga untuk memelihara kelestarian alam demi kesejahteraan umat manusia itu sendiri.

In the teachings of Sunan Muria, there is an emphasis on the importance of preserving nature and treating natural resources wisely. In this context, the environmental-based Islamic education taught in Manurus and PMPH Muria is very much in line with the teachings of Sunan Muria, as it emphasizes nature conservation and environmentally friendly practices.

Sunan Muria is known for his influence in introducing Islamic values that are integrated with local culture and wisdom. In Muria, local wisdom related to forest management, agriculture, and relationships with nature are highly valued. Local wisdom-based education at PMPH Muria teaches the importance of appreciating and preserving culture and traditions that support the sustainability of nature, in accordance with Sunan Muria's teachings on strengthening local values within an Islamic framework.

Social and Moral Responsibility: In the teachings of Sunan Muria, there is a moral demand to contribute to the welfare of the people through real actions. Therefore, environmental education activities carried out by PMPH Muria that involve the community in preserving forests and preserving biodiversity have similarities with the teachings of Sunan Muria which emphasize moral responsibility to protect nature.

Environmental-based Islamic education implemented in MA NU Raden Umar Said (Manurus) and PMPH Muria is a bridge that connects these two important understandings of the Tbilisi Declaration and the teachings of Sunan Muria. Education based on local wisdom teaches students and the community that protecting the environment is part of religious teachings, and is also a form of social responsibility that can improve the quality of life and create harmony between humans and nature.

Dengan demikian, pendidikan Islam berbasis lingkungan yang dijalankan di kedua lembaga ini dapat dikatakan relevan dengan tujuan Deklarasi Tbilisi yang mencakup kesadaran, pengetahuan, sikap, keterampilan, dan partisipasi dalam lingkungan, serta ajaran Sunan Muria yang mengajarkan pentingnya menjaga alam dan memperlakukan alam dengan bijaksana. Hal ini memperlihatkan bahwa pendidikan lingkungan tidak hanya mengenai isu ekologis, tetapi juga dapat menjadi sarana untuk menumbuhkan kesadaran moral dan spiritual dalam rangka melaksanakan amanah sebagai khalifah di bumi.

Conclusion

Local wisdom in the mountainous region of Muria as material for environmental education in the form of culture, flora, and fauna. Muria's local wisdom in the form of culture includes the Buka Luwur culture with a special culinary nasijangkrik, the pilgrimage culture of three flavors of water and the tomb of Shaykh Syadzali, the culture of pilgrimage to the tomb of Sunan Muria, the culture of the krampyeng market, the

culture of fetching water at Sendang Widodari, culinary culture and flora such as coffee, ganyong, gethuk nyimut, byarbanana, parijoto, pecelpakis, durian/king fruit, mango, and citraguava. Another typical flora of Muria is the pranak tree as a fence tree for Mount Muria. While Muria's local wisdom in the form of fauna namely the Javanese tiger, deer, Javanese porcupine, Javanese langur, and Javanese eagle. Environmental education based on local wisdom by MA NU Raden Umar Said was conceptually given along slides of subjects, especially given in the subjects of Sejarah Indonesia and Seni dan Budaya to form the students' understanding and mindset patterns. While the form of behavior patterns for students related to local wisdom was carried out by the OSIS and Tata Boga, Batik Sekar, and Pramuka extracurriculars. Then environmental education based on local wisdom by the Perkumpulan Masyarakat Pelindung Hutan (PMPH) Muria, namely saving forests from fires and encroachment, saving and preserving Muria's flora and fauna, preserving forests and their natural resources, raising public awareness of the importance of protecting the environment, and seeking incoming funds by fostering local wisdom. Environmental education based on local wisdom and carried out by Manurus and PMPH Muria was in accordance with the aims and objectives of the Tbilisi Declaration and the teachings of Sunan Muria. This showed that conceptual education that was instilled to form mindset patterns was always accompanied by real activities as forming behaviour patterns. From this, the personalities of the Muria people are generated who are whole, sincere in thought, soul and body to preserve the environment in Muria.

REFERENCES

- Liliweri, Alo. (2014). Pengantar Studi Kebudayaan. Bandung: Nusamedia
- Al-Qur'an dan Terjemahnya. (2016). Jakarta: Kementerian Agama RI.
- Rohadi, Ayat. (1986). Kepribadian Budaya Bangsa (Local Genius), Jakarta: Pustaka Jaya.
- Busi, R., Gandipilli, G., & Kuramana, S. (2023). Elements of Environmental Education, Curriculum and Teacher's Perspective: A Review. *Integrated Journal for Research in Arts and Humanities*, 3(6), 9-17.
- Permana, Cecep Eka. (2010). Kearifan lokal masyarakat Baduy dalam mitigasi bencana. Jakarta: Wedatama Widya Sastra.
- Erwinantu. 2010. Saba Baduy: Sebuah Perjalanan Wisata Budaya Inspiratif. Jakarta: Gramedia Pustaka Utama.
- Prihantoro, Feri. (2006). Kehidupan Berkelanjutan Masyarakat Baduy. Jakarta: Asia Good ESP Practice Project.
- Aji, Gunggung Seno. (2011). Kearifan Lokal Masyarakat Baduy Dalam Mengelola Hutan dan Lingkungannya, *Majalah Humaniora*. Volume 23, 1, hal. 14-25
- Tilaar, H. A. R. (2012). Pendidikan, Kebudayaan, dan Masyarakat Madani Indonesia. Bandung: PT Remaja Rosdakarya.
- Harper, C., & Snowden, M. (2017). Environment and society: Human perspectives on

- environmental issues. Routledge.
- Hnatyuk, V., Pshenychna, N., Kara, S., Kolodii, V., & Yaroshchuk, L. (2024). Education's role in fostering environmental awareness and advancing sustainable development within a holistic framework. *Multidisciplinary Reviews*, 7.
- Suastra, I Wayan. (2010). Model Pembelajaran Sains Berbasis Budaya Lokal Untuk Mengembangkan Potensi Dasar Sains dan Nilai Kearifan Lokal di SMP. *Jurnal Pendidikan dan Pengajaran*. Vol 43.No 1: 8-16.
- Uhi, Jannes Alexander. (2016). *Filsafat Kebudayaan: Konstruksi Pemikiran Cornelis Anthonie Van Peursen dan Catatan Reflektifnya*. Yogyakarta: Pustaka Pelajar
- Iskandar, Johan .(1992). *Ekologi perladangan di Indonesia: Studi kasus dari daerah Baduy, Banten Selatan, Jawa Barat*. Jakarta: Djambatan.
- Kementerian Lingkungan Hidup dan Kehutanan. 2016. *Indonesian Biodiversity Strategy and Action Plan 2015-2020*. Jakarta: Kementerian Lingkungan Hidup dan Kehutanan.
- Koentjaraningrat. 2010. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta
- Mercan, G., & Selçuk, Z. V. (2023). Environmental Education in Non-Governmental Organizations: The Significant Contributions of United Nations Units. *Journal of Multidisciplinary Studies in Education*, 7(3), 102-111.
- Nababan. 1995. Kearifan Tradisional dan Pelestarian Lingkungan di Indonesia. *Jurnal Analisis CSIS: Kebudayaan, Kearifan Tradisional, dan Pelestarian Lingkungan*. Tahun XXIV No. 6 Tahun 1995.
- Brata, Paidi Dewa. (2005). *Strategi Tembus Perguruan Tinggi Favorit Biologi*. Yogyakarta: Publisher.
- Romanova, A. (2024). Environmental Education: Principles, Objectives, Types and Implementing at Higher Education Institutions.
- Rukmana, A. Y., Mokodenseho, S., & Aziz, A. M. (2023). Environmental Education for Sustainable Development: A Bibliometric Review of Curriculum Design and Pedagogical Approaches. *The Eastasouth Journal of Learning and Educations*, 1(02), 65-75.
- Wiryadiputra, Soekadar. (2006). Keefektifan Pestisida Nabati Daun Ramayana (*Cassia spectabilis*) dan Tembakau (*Nicotiana tabacum*) Terhadap Hama Utama Tanaman Kopi dan Pengaruhnya Terhadap Arthropoda Lainnya. *Pelita Perkebunan*, 22 (1). 37-38.
- Reksohadiprodjo, Soekanto .(2000). *Ekonomi Lingkungan II*, ed. Yogyakarta: BPFE Yogyakarta
- Suhartini. (2009). *Kajian Kearifan Lokal Masyarakat Dalam Pengelolaan Sumber Daya Alam dan Lingkungan*. Prosiding Seminar Nasional Penelitian, Pendidikan, dan Penerapan MIPA. Yogyakarta: Fakultas MIPA Universitas Negeri Yogyakarta.
- An-Nabhani, Taqiyuddin. (2003). *Syakhshiyah Islam Jilid 1*. Terjemahan Zakia Ahmad. Bogor: Pustaka Thariqul Izzah
- Zamiri, M., & Esmaili, A. (2024). Strategies, methods, and supports for developing skills within learning communities: A systematic review of the literature. *Administrative*

Sciences, 14(9), 231.

<http://desa-colo.kuduskab.go.id>. Diakses pada 20 September 2021.

<https://dupanews.id/10/02/2021/pisang-byar-tergolong-salah-satu-kekayaan-bumi-gunungmuria/>. Diakses pada 21 Oktober 2022.

<https://www.ekuatorial.com/2018/10/penjualan-air-ilegal-mengeringkan-sawah-masyarakatgunung-muria/>. Diakses pada 26 Oktober 2022.

<https://isknews.com/kirab-budaya-warga-desa-menawan-syukuri-melimpahnya-air-sendangwidodari/>. Diakses pada 23 Oktober 2022.

<https://manuradenumarsaid.blogspot.com/2017/08/kemah-bersama-hut-pramuka-ke-56-danhut.html?m=1>. Diakses pada 21 Oktober 2022.

<https://m.republika.co.id/amp/q3154r383>. Diakses pada 20 Oktober 2022.

<https://nasional.tempo.co/read/238585/menteri-kehutanan-larang-lereng-gunung-ditanamitanaman-semusim>. Diakses pada 20 Oktober 2022.

<https://www.parist.id/2022/07/pohon-abadi-yang-menjadi-pagar-gunung.html>. Diakses pada 23 Oktober 2022.

<https://www.perhutani.co.id/40-pejuang-lingkungan-jateng-terima-penghargaan-kalpatarudari-ganjar/>. Diakses pada 26 Oktober 2022.

<https://radarkudus.Jawapos.com/kudus/03/08/2022/dispertan-kudus-akui-sulit-patenkan-kopimuria-ini-kendalanya/>. Diakses pada 20 Oktober 2022.

<https://www.radiosuarakudus.com/adri-shankara-kirab-budaya-desa-menawan/>. Diakses pada 23 Oktober 2022.

<https://www.murianews.com/amp/2016/10/02/96289/bercita-rasa-khas-kopi-muria-layakdipromosikan>. Diakses pada 20 Oktober 2022.

<https://www.murianews.com/amp/2022/09/23/319232/sate-kerbau-dan-parijoto-resmi-jadikekayaan-intelektual-milik-kudus>. Diakses pada 21 Oktober 2022.

<https://youtu.be/iMphrrEUjC0>. Diakses pada 23 Oktober 2022.