

RELIGIOSITY CONSTRUCTION OF COMMUNITIES IN THE ENVIRONMENTAL CONSERVATION PROGRAM

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ABSTRACT

Humans play an important role in maintaining and preserving the environment. Several environmental damages occur because of impact of human indiscipline. This phenomenon is realized by the village community of TerteK Pare Kediri. As a religious community, the basis for thinking in protecting the environment cannot be separated from the construction of their religiosity that adheres to the Qur'an and Hadith. This article intends to examine how the religiosity of TerteK village community is created. It is qualitative research type. The data was extracted through observation and interviews, and then analyzed using the Social Construction theory of Petter L. Berger. The research results show that the dialectical form of religious texts with context of activities has undergone three moments. (1) Externalization: There are ideas from figures that depart from the understanding of religious texts on environmental preservation. The idea is embedded in program of bidding activities. (2) Objectivation: Ideas are agreed upon to form a program of activities called by Sustainable Food Friendly Area (KRPL) or Sustainable Food Home Area. (3) Internalization: This program is understood to be rooted in every individual in community, manifested in activities of growth availability of fruits and vegetables.

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1 INTRODUCTION

The Prophet is sent to interact with culture of his people. The language is an example of these cultural products. It is mentioned in narration Musnad Ahmad bin Hanbal from Wakī ' from Umar bin Dzār, he said: "Mujahid said from Abu Dzār he said: "Prophet Muhammad Pbu. Said: "Allah did not send a Prophet except in the language of his people". More than being apart, he even took the role as a center of control to change the tradition or culture of stupidity called by *jahiliyah* (an Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam) which is identical to 'darkness' (*ẓulumāt*) into Islamic tradition or culture that is identical to 'light' (*nūr*) based on guidance of revelation. Therefore, including the genre of religious text studies that is interesting to discuss is related to the dialectics of text with of society context. Starting with understanding, then realized in practice, there is always dialectic between the revelation text and the community context.

The existence of dialectics has been the concern of scholars since the early hijriyah period to the modern era. The example can be seen from the emergence of disciplines to discuss the context socio-historical on decline in verse or letter in Quran called *asbāb al-nuzūl* and related to the emergence of hadith so-called of *asbāb al-wurūd*. In this case, Ismail (1994, 49-68) stated

that a guide to Hadith when associated with a background is divided into several parts: (1) Background with a general context; (2) Background for a specific reason and Hadith has relevance to the situation that is happening or developing. It shows that the descending verses and the emergence of Hadith cannot be separated from the society context.

The dialectics is essentially nothing more than an answer to the question of how can sacred religious texts be understood and translated in neutral reality of people's lives? And how the relationship between the text of Religion and the context of society remains intertwined harmoniously so that the traditions and culture of community remains based on religious values.

Al-Najar (1995:11) in his book entitled *Fī Fiqh Al-Tadayyun Fahman Wa Tanzīlan* states that the concepts of religion and religiosity explains the religion (*al-din*) is a teaching from God which is conveyed to humans through revelation. The revelation received by humans will undergo a process of understanding. The practice stage of teaching is transformed into an activity religion called *tadayyun* which is inseparable from effort and innovation (*al-kasb al-insānī*). It appears that the dialectic *al-Din* universal, ideal and final with *tadayyun* tend partial and do not know the final word.

The practice shows the differences occur between groups of people with other groups of people. This is possible because of differences in viewpoints in understanding the purpose of religious text messages, or because of differences in community backgrounds that demand dynamic interaction and dialectics between religious texts and community contexts. A social construction is formed through the dialectic process of Objectivication, externalization and internalization (Poloma, 2007, 298-318). This process occurs to give rise to a tradition of religious or community work programs. It shows that the teachings of religion - in this case the teachings contained in Hadith - the content is not only useful for forming personal piety in a spiritual, but also aims to form social piety. Therefore it is not an exaggeration (Haryanto, 2016, 29), for example, the statement that religion is not only an individual dimension, but also has a social dimension.

It is the case of community of Tertek Village, Pare, Kediri, East Java, Indonesia. They make environmental conservation efforts through the KRPL (Sustainable Food Friendly Area) program. The program was initiated by religious and community leaders as an implementation of understanding of sacred texts (*naṣ*) which is the noble message of Prophet. (read: Hadith) and confirmed in Koran. The motivation is to preserve the environment as well as charity. There has been dialectic of text comprehension by religious and community leaders which were continued until the institutionalization stage to become a KRPL program. The implementers are each community. They grow various fruits and vegetables in yard and agricultural land.

This practice is a unique activity and is not commonly found in other villages. Therefore, it becomes an attraction for researchers to study how the text of Koran and Hadith on environmental conservation is understood by religious and community leaders? and how is this understanding internalized in KRPL program in Tertek village, Pare, Kediri, East Java.

2 METHOD

This is qualitative research. The problem is formulated both in general and broadly. However, the problem will be narrowed down to the data collection process (Raco, 2019, 72) that begin with data collection through interviews and library research. Interviews were conducted to explore the religious text on environmental conservation is understood and constructed in activity programs community. The library data collection is done through the method of searching verses of Koran and Hadith that become an episteme understanding of figures religious and public.

The next is examination of the understanding of Hadith construction on conservation environmental in community. The authors chose the KRPL Program in Tertek village, Pare, Kediri, East Java, Indonesia as the object of research. Based on integrative-interconnected paradigm, the author uses social Construction theory from Petter L. Berger's Which is described descriptively analytically to examine the religious construction dialectics to understand the religious texts in society context. This research describes the object based on phenomena, social activities, events, both individual and group attitudes (Sugiyono, 2012, 9).

3 RESULT

Religious Texts Understanding and KRPL Program at Tertek Village, Pare, Kediri, East Java

Tertek is a village located in Pare Subdistrict, Kediri Regency, and East Java. The word Tertek means a bridge. This village is called Tertek because there is a large bridge to connects the north and south area. The Tertek village has an area of 247.29 hectares with an agricultural area of 137.46 hectares. The agricultural land is a capital for the community to innovate in field of cultivation. There are at least 30 varieties of plants both fruits and vegetables. Muslim majority become an episteme to make community innovations that cannot be separated from teleological arguments based on an understanding of text of Qur'an and Hadith. The success of program is evidenced by the achievement of " Best Village Award 2019" with category of innovation in field of environmental management This achievement is due to the program of Sustainable Food Friendly Area called by KRPL or Kawasan Rumah Pangan Lestari (Farida, Personal Communication, February 9, 2020).

KRPL stands for Sustainable Food House Area. KRPL is an environmental conservation program by utilizing environmentally friendly yards to form food security and self-sufficiency. Besides, its diversification is based on local resources and helps to increase people's income. Conservation of food genetic resources is usually in the form of plants, livestock, and fish. The program run by the Tertek Village community is "GEMAR TABUR" (Fruit and Vegetable Growing Community Movement) which started in 2012. This activity is an idea or program from the Tertek Village Government which requires the community to grow organic vegetables by utilizing the land at home. This is an effort to conserve the environment.

As a religious figure, Yasin said that preserving the environment is a religious message. We continue to convey this to the Tertek village community, especially the residents of RT 1/RW 9. In the beginning of running this program, not many people started this program, but gradually, people became more and more enthusiastic to implement this program. In this KRPL program, there are various vegetable crops (chili, tomato, mustard greens, onion, celery, etc.), fruit plants (guava, star fruit, sapodilla, etc.), and ornamental plants (orchids, roses, swordsmen, etc.) wave of love, and so on). These plants are planted in polybags of various sizes in front of their yard, even being placed in the corners of the room as if there is no empty space (Yasin, Personal Communication, January 4, 2020).

The woman leader of neighborhood said that to oversee the program, by the time the program is running, briefings are given to the community. The Head of the neighbourhood gathers its residents once a month to discuss the KRPL program regularly. The event discusses the delivery of ideas or obstacles faced. In addition, there is a guidance from the agency therefore the program development runs well. The Food Security Service also monitors the progress of the KRPL program. In addition, the village government provides support by building a water tower that is used for irrigation facilities in the community and building a seed house that is used as a supply centre for its residents (woman leader of neighborhood, Personal Communication, January 9, 2020).

Furthermore, the plants cultivated in the program according to the KRPL program secretary are vegetables and fruit. Because, apart from being consumed by themselves as a fulfillment of nutritional intake, fruits and vegetables can also be sold to the public. The village government also helps with marketing in collaboration with supermarkets that are ready to accommodate the residents' crops. Usually, these plants are harvested every 40 days with a self-honesty system. That is, the harvest officer (Maulana, Personal Communication, January 9, 2020) does not need to record how many plants the residents sell, but the officers immediately give the money from the sale to the residents who manage the plants. The advantage of this plant is that it is an organic non-pesticide plant. Thus, it is very popular in the market. In addition, the community also gets additional income from the sale of plants (Farida, Personal Communication, January 9, 2020).

In line with the explanation above, the village leader of Tertek (Subiyakto, Personal Communication, January 17, 2020) said that the benefits that can be obtained from the KRPL program are (1) beautifying the house so that it looks beautiful; (2) vegetables can be used as

ingredients for cooking; (3) increasing people's income, (4) as a medium of learning for children (education); (5) and fulfilment of nutritional intake in the family. Expectations for the future in the Sustainable Food House Area (KRPL) program includes: first, this program will run well. Second, this program does not only develop in RT. 01/RW. 09 only, but also in RT and other villages. Third, make this place (Tertek Village) a means of educational tourism (introducing various types of plants).

4 DISCUSSION

It is undeniable that Qur'an as a revelation in transmission process from the time of Prophet to the present is always in conflict with traditions and culture of society. The Qur'an revealed in Arabic is one of proofs of conflict between revelation and culture. The writing of verse text in camel skin, palm fronds, bones, and in next generation on a sheet of paper is then recorded in mushaf, this also indicates the presence of contact text with cultural products. The practice of reading the Qur'an that spawns the science of *qiraat* (Qur'an recitation) shows a dialectic.

The same thing happened with Hadith of Prophet. Rasulullah who acted as a bearer of trust as well as the deliverer of prophetic treatise always interacts with the society. He mingled with society, both in culture and all his activities, because not a single prophet was sent except to interact with culture of his people. One such product of culture is language. Besides, Rasulullah became the central control who dialect the sacred texts with context of society, so that he could play a role in changing the culture of ignorance that is equivalent to 'darkness' (*dhulumāt*) into a culture of Islam that is equivalent to 'light' (*nūr*).

The dialectic is the answer to the question of how the texts - sacred religious the Qur'an and the Hadith - are understood and interpreted in real social society. Besides, there is also a harmonious relationship between the text and the context, so that both culture and community activities are always united by religious values. Separating the two is the same as separating man from the purpose of his creation, or separating religion from its practitioners. An example of such dialectics can be seen in KRPL program. Starting from the understanding of religious texts that are dialectical to the context of society, to be institutionalized in a work program. Furthermore, there is internalization in individual community by realizing it by planting various types of vegetables and fruits.

From the description mentioned, it is shown that there is a construction of religiosity built by religious leaders in Tertek village and responded positively by village leaders, especially RT 1/RW 9, so that it becomes a deep-rooted understanding of the individual community, which is then realized in the KRPL program. Based on the reality that has been described above, when viewed from the perspective of Peter L Berger's Social Construction, it appears that the relationship between subjective and objective reality through the concept of dialectics, in which there are three dialectical moments, namely the process of externalization, Objectivation, and internalization (Wirawan, 2012, 106). These three moments can be described as follows:

First, Externalization is a process of adjustment to the socio-cultural world as a human product. At this moment there will be acceptance and rejection of the individual, depending on the adjustment process (Sardjuningsih, 213, 245). If the individual commits violations, it is caused by a changing externalization process or in other words, the inability of the individual to adapt himself to the rules, which are used to maintain social order. While the social products of human externalization are sui generis in nature compared to the context of the organism and its environmental context, it is important to emphasize that externalization is an anthropological imperative. Which in human life must constantly externalize oneself in activities (Berger and Luckman, 71).

The externalization of the understanding of Hadith in Tertek village environment can be seen from the efforts of religious leaders together with village leaders to convey the importance of maintaining beauty and environmental sustainability based on the texts of the Qur'an and Hadith. The form of guarding can be by not throwing garbage in any place and as much as possible being involved in tree planting and greening the environment. In this regard, they also offer community involvement in the Sustainable Food House Area Program.

Second, Objectivation. This moment reveals the ongoing process of social interaction in the intersubjective world that is institutionalized or undergoing a process of institutionalization. In this moment, social reality is outside human beings and becomes an objective reality. Because it is objective, as there are two realities, namely the subjective self-reality and another reality that is outside the objective self. These two realities form a network of intersubjective interactions through the process of institutionalization (Sardjuningsih, 259). In this moment, reality is in an objective condition in the midst of life. Where in this case the community accepts all of it as a fixed reality. Therefore, individuals who are well socialized "know" that their social world is a whole thing consistently (Berger and Luckman, 88). He will be forced to explain the good and bad in the way it functions based on that "knowledge". As a result, it is easy for observers of a society to assume that its institutions actually function and integrate as is expected of them.

In the context of understanding Hadith in the village environment of Tertek Pare Kediri, it appears that what religious leaders and village leaders are trying to raise awareness of the importance of maintaining beauty and environmental sustainability is welcomed by the community, resulting in an agreement not to throw garbage anywhere. The community also welcomes the offer of involvement in the KRPL program, so that the movement of greening the home environment is realized with vegetables, fruits and such things.

Third, Internalization is the moment when each individual identifies himself in the midst of a social institution or organization in which the individual is a member. Every individual accepts social reality, even though that reality is subjective. By accepting this subjective reality, individuals become part of their social environment. Internalization is a moment of withdrawal of social reality into oneself so that it is referred to as subjective reality. Even though the social reality is outside the individual, the individual always tries to make that reality a part of his actions (Sardjuningsih, 262). This understanding is not the result of the autonomous creation of meaning by isolated individuals, but begins with the individual "taking over" the world in which there are already others (Berger and Luckman, 177). It is only after achieving this moment that the individual becomes a member of society. The autogenetic process to reach this level is socialization, which is defined as the influx of individuals comprehensively and consistently into the objective world of a society (Berger and Luckman, 178). In short, Berger said that in the process of internalization each individual differs in the dimensions of absorption.

From the results of the author's interviews with elements of religious leaders, leaders and the community, it is clear that there is absorption of information about religious texts, especially the Qur'an and the Prophet's Hadith which emphasizes the importance of maintaining beauty and environmental sustainability. The absorption varies. There is an emphasis on the spirit of planting fruitful plants, there is an emphasis on reforestation of barren land, there is also an emphasis on maintaining the cleanliness and beauty of the environment.

Furthermore, The dialectical pattern of the three moments can be described in figure 1.

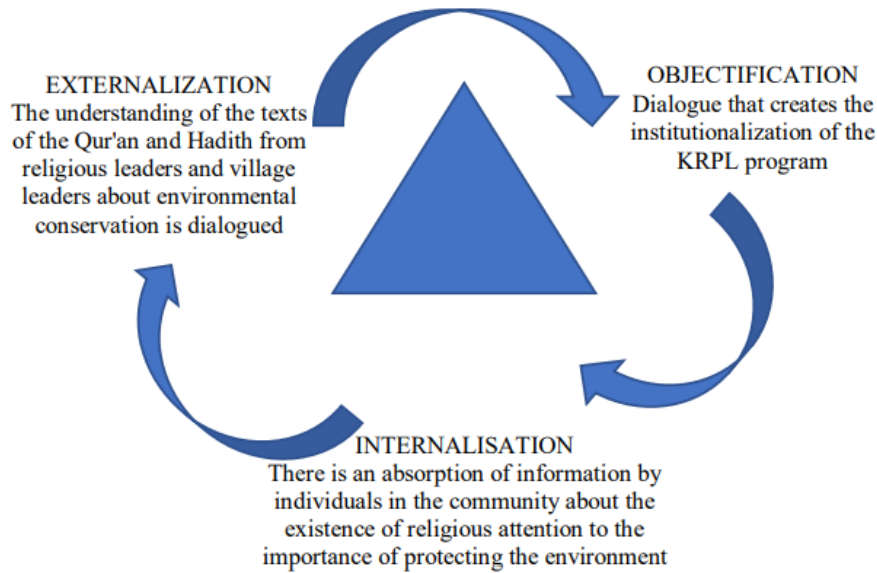


Figure 1. The dialectical pattern of the three moments

5 CONCLUSION

Above discussion can be concluded in two main points. First, as part of ecological system, human beings serve as controllers and play a major role in determining the good and bad of nature. This damages due to the lack of human discipline taking care of it, vice versa. Prosperity and sustainability of nature depend on human care and discipline in treating it. It is consistent with texts of Qur'an and Hadith which were later well understood by religious leaders and community leaders in TerteK, Pare, Kediri, and East Java, Indonesia.

Second, the understanding is a dialectic to the community through environmental conservation activities instituted in Sustainable Food Friendly Area (KRPL). There is a construction of religiosity when the program is realized by the community along with awareness in maintaining and preserving the environment as a religious teaching that must be practiced both collectively and individually. So that environmental conservation in village is not only done for social and economic motives, but also as a form of practice on religious teachings. The harmonious dialectics has successfully led the TerteK village to obtain "Best Village Award 2019" with category of innovation in field of environmental management.

Based on Peter L Berger's Social Construction perspective, the dialectic of text Religious with context of activity has gone through three moments. (1) **Externalization**: There are ideas from the figures that depart from the understanding of Religious texts on environmental conservation. The idea is embedded in activity program offering. (2) **Objectivication**: The idea is agreed to create an activity program. (3) **Internalization**: The program is understood to be rooted by each individual in community, realized in activities of Enjoying Fruit and Vegetable Growing.

As a recommendation at the theoretical level, further studies are needed that can sit together between the understanding of religious texts and the reality of society which -notably- is the practice of such understanding. It will be a valuable contribution in preventing society from understanding textual extremes as well as extreme contextual understandings. Also, it can bridge the efforts of integration and interconnection to obtain comprehensive and dialogical knowledge, that not partial and rigid.

At the practical level, the pattern of religious construction in conservation activities environmental In TerteK village can be used as a prototype of dialectic harmonization of text with context to build public awareness. Furthermore, it can be applied and developed, not only related to environmental conservation but also other innovations positive.

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