

Construction of Living Fiqh al-Bi'ah Based on Pesantren Culture: From Normative Islamic Jurisprudence to Santri Ecological Practices

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Abstract

This study is motivated by the limited research explaining how fiqh al-bi'ah can be transformed from a normative legal discourse into a lived environmental culture within Islamic boarding schools. The study aims to explain the construction of Living Fiqh al-Bi'ah in the pesantren environment, analyze the transformation of normative fiqh into students' ecological practices, identify supporting and inhibiting factors, and formulate a conceptual model of Living Fiqh al-Bi'ah based on pesantren culture. This research adopts a qualitative approach with a case study design within a constructivist paradigm. Informants were selected through purposive sampling, while data were collected through participant observation, in-depth interviews, and documentation at the Jatian Waste Management Laboratory of Annuqayah Lubangsa Islamic Boarding School, Sumenep. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal that fiqh al-bi'ah values have been transformed into ecological practices through the processes of externalization, objectivation, and internalization, reinforced by habituation. The role of the kiai as a cultural broker and agent of change, consistent institutional routines, and student involvement are important factors in developing an ecological culture. The study concludes that fiqh al-bi'ah at Annuqayah has developed into Living Fiqh al-Bi'ah as part of students' daily lives. The implications indicate that pesantren can serve as a space for sustainable Islamic education by integrating religious values with environmental practices. Future research may examine this model in other pesantren with different cultural characteristics and develop quantitative instruments to measure its long-term impact on students' ecological character.

Keywords: *Living Fiqh Al-Bi'ah, Social Construction, Habitus, Eco-Pesantren, Ecological.*



A. INTRODUCTION

The ecological crisis has become one of the major issues faced by global society. Climate change, global warming, polar ice melting, rising sea levels, deforestation, pollution, and biodiversity loss demonstrate that environmental degradation is not merely related to technical problems but is also closely associated with human behavior and the way humans interact with nature. In the Indonesian context, these problems are also reflected in waste management issues, river and marine pollution caused by plastic waste, and the limited awareness and skills of communities in managing household waste sustainably (Astuty et al., 2024). These conditions indicate that environmental preservation efforts require approaches that do not solely rely on technology and policies but also involve the development of public awareness and behavioral transformation (Qaradawi, 2002; Herdiansyah et al., 2018).

Environmental issues can also be examined from a religious perspective. Al-Qaradawi (2002) explains that environmental destruction is closely related to the

moral and spiritual crisis of humans in understanding their relationship with nature (Komaladewi et al., 2025; Riskal Amani et al., n.d.) . In Islam, humans carry the responsibility as *khalifah* (stewards) on earth; therefore, environmental preservation becomes part of religious responsibility. This perspective aligns with the concept of *fiqh al-bi'ah*, which discusses principles governing human interaction with the environment based on Islamic legal and ethical values (Musa, 2010). *Fiqh al-bi'ah* encompasses values of environmental preservation, prohibition of destruction, maintaining ecological balance, and avoiding the waste of resources such as water. Thus, *fiqh al-bi'ah* should not only be understood as normative knowledge but also requires actual implementation through daily practices.

Within the context of Islamic education, pesantren hold an important position in the process of instilling these values. Pesantren do not merely function as institutions for transmitting religious knowledge but also serve as spaces for shaping the culture and character of santri. Geertz (1960) explains the role of the *kiai* as a *cultural broker* who bridges religious values with social realities (Kamassi et al., 2021) . Furthermore, communal life, the authority of the *kiai*, and repeated daily routines provide pesantren with the capacity to shape the habits and behaviors of santri. Values embedded within the pesantren environment also have the potential to be transmitted by santri to their communities when they return to their respective regions (Horikoshi & Wahid, 1987). Therefore, pesantren represent a relevant space for developing environmental practices rooted in Islamic values.

Previous studies have explored the relationship between pesantren and environmental issues. Herdiansyah et al. (2018) examined *eco-pesantren* as a foundation for developing environmental morality and theology, while Pudjiastuti and Iriansyah (2021) investigated *eco-pesantren* programs as models of environmental education through counseling and training activities. Fua (2013) also studied *eco-pesantren* as an educational model based on environmental conservation (Nurjaman & Supriatna, n.d.). Other studies have examined pesantren organizational culture in shaping students' environmental conservation awareness (Choiron, 2017), the role of santri in environmental preservation (Aprilia et al., 2021), and the relationship between environmental knowledge, conservation attitudes, and santri environmental behavior (Hasanah et al., 2022). These studies demonstrate that pesantren have significant potential in developing environmental awareness and ecological practices among santri.

Nevertheless, previous studies still have limitations in explaining the social processes through which religious environmental values are transformed into lived culture within pesantren. Most existing studies primarily describe *eco-pesantren* programs, environmental management practices, or measure santri attitudes and behaviors. Meanwhile, studies that specifically explain how *fiqh al-bi'ah* as normative legal knowledge is constructed into ecological practices and subsequently institutionalized as pesantren culture remain limited. Taufiq (2023), for example, demonstrated that religious values can become integrated into community life through the study of *living fiqh*, but the research context focused on socio-religious

rituals rather than the transformation of *fiqh al-bi'ah* within Islamic boarding school institutions. This condition indicates a research gap in explaining the social mechanisms connecting environmental jurisprudence with santri ecological practices.

To address this research gap, this study employs Peter L. Berger and Thomas Luckmann's social construction theory and Pierre Bourdieu's concept of *habitus*. Berger and Luckmann explain that social reality is formed through processes of externalization, objectification, and internalization. This framework enables an examination of how *fiqh al-bi'ah* values are translated into actions, transformed into institutionalized rules and structures, and eventually accepted and practiced by santri as part of their everyday lives. Meanwhile, Bourdieu's concept of *habitus* is used to explain how repeated practices create dispositions and embedded habits within individuals (Bourdieu, 1990). The integration of these perspectives provides a theoretical foundation for understanding the transformation of *fiqh al-bi'ah* from religious norms into ecological practices and culture within pesantren life. Based on this research gap, this study proposes a conceptual model of Living Fiqh al-Bi'ah Based on Pesantren Culture. The model explains a transformation process beginning from normative Islamic jurisprudence, followed by value internalization, habituation, and institutionalization within pesantren culture, ultimately resulting in *Living Fiqh al-Bi'ah* and the formation of ecological character among santri. This model connects studies of *fiqh al-bi'ah*, which have often been discussed from a normative perspective, with the sociology of knowledge approach and the concept of *habitus* to explain the empirical formation of ecological practices.

This research focuses on the construction of *Living Fiqh al-Bi'ah* based on pesantren culture at the UPT Jatian Laboratory of Pondok Pesantren Annuqayah Lubangsa, Sumenep. The study examines how *fiqh al-bi'ah* values are constructed through pesantren education, *kiai* leadership, habituation processes, and santri organizations; how normative jurisprudence is transformed into ecological practices; and what factors support or hinder this transformation process. Furthermore, this research aims to formulate a conceptual model of *Living Fiqh al-Bi'ah* as a sustainable Islamic education paradigm.

B. METHOD

This study employs a qualitative approach with a constructivist paradigm. The qualitative approach was selected because this research focuses on gaining an in-depth understanding of the process through which *Living Fiqh al-Bi'ah* is formed within the lives of santri. The study does not merely examine the outcomes or ecological behaviors of santri but also seeks to understand how *fiqh al-bi'ah* values are constructed, implemented, and transformed into part of pesantren culture. This approach aligns with the characteristics of qualitative research, which emphasizes understanding meanings, experiences, and social processes within natural settings. Theoretically, this research applies Berger and Luckmann's social construction theory as the primary framework to analyze the processes of externalization, objectification, and internalization of *fiqh al-bi'ah* values. Bourdieu's theory of *habitus* is also employed

to strengthen the analysis of ecological habit formation through repeated activities within pesantren life (Berger et al., 1990).

The research design used in this study is a case study. The research focuses on a single case, namely environmental management practices and the construction of *Living Fiqh al-Bi'ah* at Pondok Pesantren Annuqayah Lubangsa, particularly at the UPT Jatian Waste Management Laboratory, Guluk-Guluk, Sumenep. A case study approach was selected because this research aims to deeply understand the transformation process of *fiqh al-bi'ah* from normative knowledge into ecological practices within the context of pesantren life. Previous studies on *eco-pesantren* have generally focused more on describing greening programs, cleanliness activities, and waste management practices. In contrast, this study emphasizes the social processes that enable these values to become habits and pesantren culture. Therefore, Berger and Luckmann's social construction theory and Bourdieu's concept of *habitus* are used to explain this process in greater depth. The research was conducted at Pondok Pesantren Annuqayah Lubangsa, located at Jalan PP Annuqayah No. 184, Guluk-Guluk, Sumenep, Madura, East Java. The research site focused on the UPT Jatian Waste Management Laboratory, which manages pesantren waste and involves santri in waste sorting and processing activities into products such as paving blocks, ecobricks, handicrafts, and compost.

Because this research uses a qualitative approach, the term used is *informant* rather than respondent or sample, as commonly applied in quantitative research. Informants were selected using purposive sampling, namely selecting individuals based on their knowledge and experiences relevant to the research focus. The informants in this study included the *kiai* or pesantren leaders, the head of UPT Jatian, environmental management staff, and santri involved in waste management activities. These informants were selected because they are directly involved or possess knowledge regarding policies, activities, and the process of forming ecological habits within the pesantren environment. The number of informants was not statistically determined at the beginning of the research but was adjusted according to the data requirements. Data collection continued until sufficient information was obtained to explain the construction process of *Living Fiqh al-Bi'ah*, the transformation of *fiqh* values into ecological practices, and the supporting and inhibiting factors in its implementation.

Data collection was conducted through participatory observation, in-depth interviews, and documentation. These three techniques were used to obtain comprehensive data regarding ecological practices and pesantren life. Participatory observation was carried out by directly observing environmental management activities within the pesantren, including waste sorting, cleanliness activities, waste collection, and waste processing at UPT Jatian. Observation was used to examine how *fiqh al-bi'ah* values are implemented in daily practices. In-depth interviews were conducted with informants selected through purposive sampling. Interviews were used to explore information regarding informants' understanding of *fiqh al-bi'ah*, the

role of *kiai*, pesantren policies, santri habits, and supporting and inhibiting factors in implementing environmental activities.

Documentation was used as supporting data in the form of documents or records related to environmental management activities within the pesantren. The main instrument in qualitative research is the researcher themselves, supported by observation guidelines, interview guidelines, field notes, and documentation. To ensure data validity, this study applied source triangulation, technique triangulation, and time triangulation. Triangulation was conducted by comparing information from multiple informants, applying various data collection techniques, and conducting observations and data collection at different times.

The data were analyzed using the interactive analysis model developed by Miles et al. (2013). The analysis was conducted systematically from the data collection stage until the conclusion-drawing stage. The first stage was data condensation, which involved selecting, focusing, simplifying, and categorizing data according to the research focus. The second stage was data presentation, where categorized findings were organized into descriptive narratives to facilitate understanding of relationships among the collected information. The third stage involved conclusion drawing and verification, namely identifying patterns, relationships, and meanings from the analyzed data while ensuring that conclusions remained consistent with the research evidence. This analytical process was used to explain the construction of *Living Fiqh al-Bi'ah* through three stages of social construction: externalization, objectification, and internalization. Furthermore, Bourdieu's concept of *habitus* was applied to explain how repeated ecological practices develop into habits and become part of pesantren culture.

C. RESULT AND DISCUSSION

1. Construction of *Living Fiqh al-Bi'ah* in Pesantren

The research findings indicate that the values of *fiqh al-bi'ah* at Pondok Pesantren Annuqayah Lubangsa do not remain limited to the study of classical Islamic texts (*kitab kuning*) that are memorized and discussed in classrooms. Instead, these values have been constructed into a lived reality through concrete institutional policies. The prohibition of plastic bag usage within the pesantren environment, the obligation for santri to sort waste in their respective rooms, and the establishment of the UPT Jatian Laboratory as an official waste management unit demonstrate that environmental jurisprudence values have moved beyond the realm of normative discourse into institutional praxis.

This phenomenon confirms that *fiqh al-bi'ah* at Annuqayah has developed into *Living Fiqh al-Bi'ah*, namely a form of Islamic jurisprudence that is not merely understood cognitively but practiced as part of the everyday rhythm of santri life. This construction process did not occur instantly but developed through a long sequence involving the policies of pesantren leaders, the involvement of administrators, and the active participation of santri. Gradually, these processes formed a new social order in which waste management was no longer viewed merely

as a technical cleanliness issue but became part of the religious identity of the pesantren itself.

2. Transformation of Normative Islamic Jurisprudence into Ecological Practices

The transformation from normative *fiqh* into ecological practices at Annuqayah can be observed through interconnected policies and daily habits. Santri are required to collect and sort waste in their respective rooms using designated waste bags. The collected waste is then removed and collectively sorted every Friday before being delivered to the UPT Jatian Laboratory. Plastic waste, including thermoplastic and multilayer plastic materials, is processed into paving blocks and ecobricks, while organic waste is transformed into compost or liquid fertilizer after undergoing a carbonation process. In practice, the production of one hexagonal paving block requires approximately two to two and a half kilograms of plastic waste, with a freezing process lasting around thirty minutes. This activity involves dozens of active santri who are responsible for classifying waste materials and recycling them into useful products.

Another practice strengthening this transformation is the strict policy introduced by pesantren leaders, requiring santri to reduce waste production completely for one full week as an educational effort regarding the limited capacity of final disposal sites. This policy was implemented because transporting waste to temporary disposal areas located in hilly regions requires considerable financial costs. In addition, pesantren environmental administrators also delegated santri to learn community-based waste management practices in Panggungharjo Village, Yogyakarta, as an effort to strengthen technical waste management capacity. When interpreted through the framework of *fiqh al-bi'ah*, these concrete practices represent the implementation of the principle of protecting the environment (*hifz al-bi'ah*) as part of *maqasid al-shari'ah*, rather than merely an administrative environmental program.

3. The Role of Kiai as Cultural Broker, Opinion Leader, and Agent of Change

The role of the *kiai* in constructing *Living Fiqh al-Bi'ah* at Annuqayah is clearly demonstrated through the way religious leaders translate classical jurisprudential values into practical language that can be understood by santri. One of the leaders of Pondok Pesantren Annuqayah Al-Furqan Sabajarin emphasized that the ability to produce no waste at all represents a spiritual achievement equivalent to the level of *aulya*. This framing positions environmental concern not merely as an administrative obligation but as a pathway toward personal spiritual excellence. The inauguration of the UPT Jatian Laboratory by KH. Ma'ruf Amin, who at that time served as Vice President of the Republic of Indonesia, also provided national symbolic legitimacy that strengthened the position of this program as part of the institutional identity of the pesantren rather than a temporary local initiative.

Analyzed through Geertz's (1960) concept of the *cultural broker*, the *kiai* at Annuqayah plays a role in bridging normative Islamic teachings with contemporary ecological realities experienced by santri. As an *opinion leader*, the *kiai* shapes collective

discourse regarding waste management as part of pesantren identity. Meanwhile, as an *agent of change*, the *kiai* initiates concrete institutional policies, including the prohibition of plastic use and mandatory waste sorting, which subsequently structure the environmental behavior of all pesantren members.

4. Ecological Cultural Habituation: Bourdieu's Perspective of Habitus

Pierre Bourdieu's concept of *habitus* helps explain how ecological practices at Annuqayah can continue despite continuous changes in the santri population. Daily cleaning duties, the obligation to sort waste in rooms, and weekly waste collection routines initially functioned as structural regulations imposed by pesantren leaders and administrators. However, through consistent repetition over time, these practices underwent a process of habituation: they transformed from simple obedience to institutional rules into embedded dispositions that were practiced naturally by santri without requiring strict supervision or repeated explanations.

This habituation process explains why Annuqayah's ecological culture remains relatively stable despite the continuous replacement of santri as individuals graduate and new students enter. The established *habitus* is structurally transmitted through seniority systems and collective dormitory guidance, allowing new santri to "inherit" ecological behavior patterns as part of the established social structure of the pesantren rather than as personal choices that must be renegotiated by each generation.

5. Social Construction Analysis: Externalization, Objectification, and Internalization

Using Berger and Luckmann's triadic framework, the construction process of *Living Fiqh al-Bi'ah* at Annuqayah can be explained through three dialectical moments. First, externalization, which occurs when *kiai* and santri articulate *fiqh al-bi'ah* values into concrete policies and programs, such as plastic restrictions and the establishment of the UPT Jatian Laboratory.

Second, objectification, where these practices become institutionalized into formal organizational structures complete with directors, work schedules, and symbolic recognition from state officials through inauguration ceremonies. At this stage, the program becomes an objective reality that exists beyond the intentions of its founders.

Third, internalization, which occurs when this objective reality is absorbed by new santri as part of their subjective consciousness. New students entering the pesantren no longer perceive waste sorting obligations as unfamiliar rules requiring negotiation but as an inseparable element of their identity as santri at Annuqayah, practiced alongside other religious obligations. Through this dialectical process, environmental jurisprudence that was initially normative and textual has transformed into a living culture within the pesantren environment.

6. Conceptual Model: Living Fiqh al-Bi'ah Based on Pesantren Culture

Based on the findings, this study formulates a conceptual model of environmental jurisprudence transformation consisting of six interconnected stages. The first stage is Normative Fiqh, referring to Qur'anic verses, Hadith, and classical scholars' discussions regarding environmental preservation. The second stage is Value Internalization, namely the process of embedding these values through religious studies and *dawuh* (guidance) from the *kiai* to santri. The third stage is Habituation, where these values are practiced through structural routines such as cleaning schedules and waste sorting. The fourth stage is Pesantren Culture, where these practices become institutionalized through official organizational units such as the UPT Jatian Laboratory.

The fifth stage is Living Fiqh al-Bi'ah, representing the point where Islamic environmental principles become a taken-for-granted way of life rather than merely rules that are followed. The sixth and final stage is Santri Ecological Character, referring to the formation of environmentally responsible behavior that becomes embedded within santri and is carried into wider society when they return to their communities. This conceptual model represents the main contribution of the research because it provides a heuristic framework that can be replicated to understand similar mechanisms in other pesantren developing environmental education programs based on religious values.

Compared with previous studies, such as research on *eco-pesantren* as a foundation for environmental morality and theology (Herdiansyah et al., 2018) and *eco-pesantren* programs as models of environmental education (Pudjiastuti & Iriansyah, 2021), this study shares similarities in its research object, namely waste management practices and environmental education within pesantren. However, the fundamental difference lies in the depth of theoretical analysis. This research does not merely describe environmental programs but investigates the social mechanisms behind the formation of ecological culture through the framework of social construction theory and *habitus*. Therefore, this study explains not only what happens, but also how and why ecological practices become institutionalized and continue across generations of santri.

The findings demonstrate that the transformation of *fiqh al-bi'ah* into ecological practice cannot be understood only through the existence of environmental programs. Instead, it requires an understanding of the social processes that allow religious values to become embedded within everyday life. At Pondok Pesantren Annuqayah Lubangsa, environmental practices emerge through a continuous relationship between religious authority, institutional structures, and santri participation. The role of the *kiai* becomes central because religious teachings are translated into practical ecological actions that are meaningful within the cultural context of pesantren. From a theoretical perspective, this research enriches contemporary *fiqh* studies by incorporating the sociology of knowledge approach. It demonstrates that Islamic law does not merely operate as a text interpreted through linguistic and normative approaches but also functions as a social reality that is dialectically constructed within

religious communities. In this perspective, *fiqh al-bi'ah* becomes not only a collection of legal principles regarding environmental responsibility but also a lived social practice formed through interaction, institutionalization, and cultural reproduction.

The findings also strengthen Berger and Luckmann's social construction framework by showing that the transformation of environmental jurisprudence follows a clear process of externalization, objectification, and internalization. Initially, ecological values are expressed by religious leaders and pesantren members through policies and environmental programs. These practices are then institutionalized through organizational structures such as the UPT Jatian Laboratory, making them part of the objective reality of the pesantren. Finally, these institutional realities are internalized by santri and become part of their identity and daily behavior.

Furthermore, Bourdieu's concept of *habitus* provides an important explanation regarding the sustainability of ecological practices within pesantren. Environmental behavior at Annuqayah does not persist merely because of formal regulations but because repeated practices gradually create internal dispositions among santri. Activities such as waste sorting, cleaning schedules, and collective waste management eventually become taken-for-granted routines. This explains why ecological culture can survive despite changes in the santri population from one generation to another. Practically, the model of *Living Fiqh al-Bi'ah* offers a strategy for pesantren administrators in designing environmental education rooted in religious values rather than merely administrative policies that may disappear when institutional leadership changes. The contribution of this research to Islamic Religious Education and Pesantren Studies lies in emphasizing that pesantren can function as living laboratories for the transformation of Islamic law, where *fiqh* is not only taught but also practiced and experienced in everyday life.

Therefore, this study positions pesantren as an important institution in developing sustainable Islamic environmental education. Through the integration of religious authority, cultural practices, and institutional systems, pesantren can transform environmental responsibility from a theoretical concept into a lived ethical commitment among santri. The concept of *Living Fiqh al-Bi'ah* provides a bridge between classical Islamic environmental ethics and contemporary ecological challenges by demonstrating how religious values can produce concrete environmental behaviors within a social community.

D. CONCLUSION

This study demonstrates that *fiqh al-bi'ah* at Pondok Pesantren Annuqayah Lubangsa has transformed from a normative legal discourse into Living Fiqh al-Bi'ah, namely a lived culture practiced in everyday life through *kiai* leadership, structural habituation, and the institutionalization of santri organizations such as the UPT Jatian Laboratory. The transformation from normative jurisprudence into ecological practices occurs through the dialectical processes of externalization, objectification, and internalization as formulated by Berger and Luckmann, strengthened by

Bourdieu's concept of habituation, enabling these values to survive despite continuous changes in the actors involved.

The main supporting factors in this transformation include the cultural authority of the *kiai* as a *cultural broker* and *agent of change*, symbolic legitimacy from national figures, and the consistency of institutional routines. Meanwhile, several challenges remain, including limitations in production facilities that prevent recycled products from being manufactured on a large scale and dependence on particular exemplary figures, which may weaken the continuity of the program without sustainable leadership regeneration.

The main scientific contribution of this research is the conceptual model of Living Fiqh al-Bi'ah Based on Pesantren Culture, which explains the transformation pathway from normative *fiqh* toward value internalization, habituation, pesantren culture, *Living Fiqh al-Bi'ah*, and ultimately the formation of ecological character among santri. This model provides a conceptual bridge between environmental jurisprudence studies, which have traditionally been dominated by normative-textual approaches, and the sociology of knowledge approach, which emphasizes the empirical process of constructing social reality.

The implication of this research is that pesantren can be positioned as a sustainable Islamic education paradigm that has the potential to be replicated more broadly. The application of *Living Fiqh al-Bi'ah* is not limited to waste management issues but may also be expanded into other ecological dimensions, such as water conservation and energy management. Future research is recommended to conduct comparative studies across pesantren with different cultural characteristics to examine the broader applicability of this model and to develop quantitative instruments for measuring the long-term impact of *Living Fiqh al-Bi'ah* on santri ecological character.

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