

Ecopesantren As Empowering Boarding Boarding Communities Through Land Conversion Movement

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Abstract

The problem of limited access to fulfill food needs, especially for pesantren communities during the COVID-19 pandemic, led Pondok Pesantren Hajar Aswad, Sunan Pandanaran Foundation to initiate a land conversion movement to promote food security. With the concept of greenhouses, empty land is converted into food source land by implementing the aquaponic cultivation method. This research aims to understand how the ecopesantren program can empower the pesantren community (santri, pesantren residents, surrounding communities) through land conversion movements, as well as a new form of social movement. This research uses a qualitative method with a case study research type. The results of this study show that (1) the application of the greenhouse method as a form of conversion of vacant land by pesantren has succeeded in realizing food security and economic independence. (2) the pesantren community participates in each other and has the same role in its management. (3) This management has a socio-ecological impact, namely increasing social awareness and improving the economy of the pesantren community, as well as contributing to the welfare and preservation of the surrounding environment. This shows that the pesantren community is empowered through the ecopesantren program, one of which utilizes the land by carrying out the movement to convert vacant land into greenhouses using the aquaponics system to support food security and encourage economic independence in the pesantren community.

Keywords: Ecopesantren, Community Empowerment, Land Conversion, New Social Movement

INTRODUCTION

Community involvement is very important in development. More and more people realize that society has a big role in creating ongoing change in development. The community is not just a spectator, but is the main agent who plays an important role in carrying out the sustainable development process. One approach that has emerged in this context is the concept of eco-boarding schools. The main focus of eco-Islamic boarding schools is to increase the capacity of local communities in managing natural resources sustainably, with the main aim of achieving food independence.

In general, eco-Islamic boarding school is a term given to give appreciation to Islamic boarding schools that care about the environment and nature conservation. The eco-Islamic boarding school program was launched in 2008 by the Ministry of the Environment (KLH). Since its launch in 2008, even before that year, there were actually several Islamic boarding schools that could be designated as eco-boarding schools, such as in 2005 Kiai Haji Abdullah Gymnastiar founded an eco-Islamic boarding school at the Darut Tauhid Islamic Boarding School, Bandung (Mangunjaya, 2021). Several Islamic boarding schools have received Kalpataru awards, such as Annuqayah in Madura, Hidayatullah Islamic Boarding School in Balikpapan (Kaltim), PP Al Itifaq in Ciwidey (West Java). Several Islamic boarding schools have developed their own programs related to environmental issues, such as the organic waste disposal program at the Paron Nurul Iman Islamic Boarding School.

In the implementation process, the eco-Islamic boarding school program carries out various community empowerment activities. This includes providing training, technical assistance necessary to develop productive and sustainable agriculture. Through this approach, eco-Islamic boarding schools encourage Islamic boarding school communities to actively participate in agricultural processes and natural resource management, thereby increasing the level of economic independence of the community and increasing local food security. By integrating religious education with economic development, eco-Islamic boarding schools create a comprehensive and sustainable development model. One of the eco-Islamic boarding school programs carried out is regarding land management.

Good and sustainable land management is very important as a form of food independence for Islamic boarding schools. Islamic boarding schools are not only institutions for religious-based teaching and learning activities, but also an opportunity for food independence, namely by utilizing or converting land that was originally used for social activities into a food function by planting food in the form of vegetables. Therefore, the eco-Islamic boarding school movement carried out can become a source of food for the Islamic boarding school community.

The presence of eco-Islamic boarding schools as a social movement at the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation, Yogyakarta seeks to utilize empty land for sustainable food purposes. This was driven by the problem of food security during the COVID-19 pandemic. According to Sztompka, a social movement is carried out to achieve ideals (Sukmana, 2016). The ideals to be conveyed through this eco-Islamic boarding school movement are to take action to utilize land to support food independence and create economic independence for Islamic boarding schools and the surrounding area, one of which is carrying out a green house-based vegetable planting program using the aquaponic planting method.

Therefore, eco-Islamic boarding schools provide a significant positive impact on society and the environment. Apart from providing quality local food supplies, eco-Islamic boarding schools also play a role in encouraging inclusive local economic growth. By strengthening economic independence and increasing community participation in natural resource management, eco-Islamic boarding schools have emerged as an effective model of community empowerment and support sustainable development.

RESEARCH METHODS

The method used in this research is a qualitative research method. Moloeng (2007:6) explains that qualitative research is a type of research that aims to understand the phenomena experienced by the research object as a whole through descriptions in written and language form, in the context of specific experiences and with using various scientific methods (Krisnan, 2021). The type of research used in this research is a case study. A case study is research that aims to collect data, gain meaning, and gain understanding from the case. The substance of this research is to describe and intensively analyze eco-Islamic boarding schools as empowering Islamic boarding school communities through land conversion movements. In this research, using interviews, documentation and observation in collecting data and using triangulation techniques to ensure validity. Determining informants in this study used a purposive sampling method to select information providers, according to Sugiyono (2009: 85) purposive sampling, namely considering or having a specific purpose (Sapitri, 2018). The criteria used to select informants were caregivers, female students and the community around the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation, Yogyakarta.

RESULT AND DISCUSSION**Forms of Land Conversion Movements in the Eco-Islamic Boarding School Program at the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation, Yogyakarta**

The results of this research show that the form of land conversion movement at the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation, Yogyakarta, took the form of initiating the creation of a greenhouse to overcome the problem of food security. Active participation in this movement not only creates positive social dynamics but also strengthens ties between the Islamic boarding school community. This movement is part of the efforts of the Sunan Pandanaran Islamic Boarding School Foundation to form a new social movement by encouraging the participation of the Islamic boarding school community in creating food security and an efficient and sustainable economic model.

Through this land conversion, the economy of the surrounding community has improved significantly. The ecological impact is also positive, increasing biodiversity which has a positive impact on the environment. In addition, through training and community involvement in sustainable agricultural practices, this land conversion movement has a significant social impact, creating a strong relationship between the Islamic boarding school community and the environment, as well as improving the economy of the local community.

In social movement theory there are indicators used to analyze the dynamics of movements in land conversion movements, as follows:

The social movement in the transition of land functions shows the existence of a decentralized structure where agricultural and cultivation activities are distributed evenly. The decision of the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation to convert empty land into a greenhouse reflects a decentralized structure. Decentralization means that the decision to convert empty land does not only come from the decision-making center, but can also involve participation and decision-making from many parties at the local or branch level. In this case, the movement to convert land into food source land through greenhouses was an initiative or decision of the parties involved at the Hajar Aswad Islamic Boarding School, which was then encouraged by the central foundation, namely the Sunan Pandanaran Foundation. This shows that decisions and actions at the local level can have a significant impact on programs such as land management and greenhouse construction, with central foundations providing overall support and direction for such movements.

In the context of social movements, the greenhouse management structure refers to Islamic boarding school organizations and foundations that provide guidance and support, while institutions include the active role of the Islamic boarding school community in

implementing the movement. These indicators of openness and decentralization describe an organizational approach that involves broad participation of the entire Islamic boarding school community. This creates an inclusive structure that ensures everyone has the opportunity to contribute. The activity of the movement to convert land into a food source into a greenhouse in the eco-boarding school program establishes effective collaboration with various organizations, namely the Center for Islamic Studies (PPI), agricultural experts, planting experts and teaching staff.

The implementation of land conversion activities is very efficient, because the organizational structure is well defined and synchronized. This is in line with the results of an interview conducted with Ustadz Rokhmat who stated that in this land conversion movement, coordination was carried out with various parties who are involved in greenhouses, both hydroponics and aquaponics. A strong organizational structure provides guidance and resources, and the agency of the pesantren community is reflected in their concrete actions. Movement dynamics not only involve interactions between individuals and structures, but also the active participation of society in reflecting and adjusting their behavior according to the goals to be achieved.

In the success of the land conversion movement program, this indicator involves agency. Every Islamic boarding school resident can participate in the management and development of the greenhouse, creating a rotating leadership model that avoids certain individuals or groups accumulating power. This maintains equality and diversity among participants. The selection of plants, vegetables and fish in greenhouse management reflects the implementation of sustainability principles carried out at the Islamic boarding school.

The eco-Islamic boarding school program as a model for empowering Islamic boarding school communities through land conversion movements involves various actors and agencies who play an important role in its success. First, Islamic boarding school leaders and ustadz have a central role as key actors in initiating and encouraging the implementation of the eco-Islamic boarding school concept. By understanding the potential of their agency, they play a role in implementing programs that not only include religious aspects, but also economic and environmental empowerment.

The Islamic boarding school foundation as a supporter is an important actor in implementing the eco-Islamic boarding school program. By providing financial support and technical assistance, the foundation plays an agency role in ensuring the sustainability and development of the eco-Islamic boarding school program. This agency includes funding infrastructure development, providing modern agricultural equipment, as well as training for students and the surrounding community.

The Islamic boarding school community includes female students, the community in the Islamic boarding school and residents around the Islamic boarding school are also actors involved in implementing the eco-Islamic boarding school program. As an Islamic boarding school community, they act as an agency by applying the knowledge and skills gained through the eco-Islamic boarding school program to manage land in a sustainable and environmentally friendly manner. In this context, the Islamic boarding school community becomes the driving force for implementing sustainable agricultural practices by optimizing land and protecting the surrounding environment effectively.

The role of Islamic boarding school community agencies is reflected in their active participation in maintaining the sustainability of the eco-Islamic boarding school program. By instilling empowerment values, they not only manage land sustainably, but also become agents of positive social change. In this way, the Islamic boarding school community shows how understanding and applying the eco-boarding school concept can become an integral part of their daily lives, resulting in a sustainable positive impact on the environment and community sustainability.

As a result of the involvement of various actors and agencies, the eco-Islamic boarding school program has succeeded in having a positive impact, not only on the Islamic boarding school itself, but also on the surrounding community. This success shows the importance of cooperation and coordination of all parties in adhering to the principle of empowerment through the land conversion movement. This shows that the agency of each actor has an important role in achieving common goals, namely the sustainability and welfare of the Islamic boarding school community.

Involvement of the Islamic Boarding School Community in the Land Conversion Movement for the Eco-Islamic Boarding School Program

The involvement of the Islamic boarding school community in the land conversion movement for the eco-Islamic boarding school program is a reflection of their deep motivation and careful consideration of their role in sustainable development, in addition to meeting practical needs. This motivation is usually driven by a desire to make the environment more sustainable for future generations as well as an understanding of how important it is to use natural resources responsibly. The Islamic boarding school community is able to create land conversion initiatives that are not only profitable, but also increase social and cultural ties within the Islamic boarding school through strong awareness and encouragement.

Apart from that, the participation of the Islamic boarding school community in the eco-Islamic boarding school movement is strengthened through strengthening motivation. This motivation often arises from a desire to overcome environmental and socio-economic problems or challenges facing communities, such as inefficient land use and food security. Through this reflectivity, Islamic boarding school communities feel compelled to take proactive action in managing their land more sustainably, not only for economic reasons, but also for welfare. long-term community and environmental sustainability.

In analyzing the involvement of the Islamic boarding school community in participating in the eco-Islamic boarding school program, there are indicators in social movement theory which are used to understand their motivation, dynamics of participation and reflectivity in the land conversion movement carried out. The following is a further explanation:

a. Reflectivity

Through this research, it can be seen that Islamic boarding schools are significantly involved in eco-Islamic boarding school programs, reflecting reflexivity in understanding and evaluating the impact of the activities carried out. This is in line with Giddens' idea of reflexivity which emphasizes the importance of self-understanding and adaptation to environmental changes (Beresaby, 2021). The involvement of Islamic boarding schools in the eco-Islamic boarding school program is a concrete manifestation of real efforts to achieve social change, especially in the context of realizing sustainable food security and economic independence.

The movement to convert the land of the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation into a greenhouse shows its high reflectivity towards local conditions and the environment. This decision creates a solution that responds to the characteristics of the surrounding environment, taking into account weather factors and optimal agricultural potential in the area. The movement to convert land into a greenhouse is a reflection of sustainable agricultural innovation.

The decision to carry out a land conversion movement by establishing a greenhouse creates indicators that reflect community education and awareness. The introduction of greenhouses can be a means of increasing the Islamic boarding school community's understanding of the benefits of sustainable agriculture and the importance of protecting the environment, thereby having a positive impact on increasing environmental awareness. The movement to convert land into a greenhouse can increase the development of the capabilities and skills of the Islamic boarding school community. Through greenhouse management,

Islamic boarding school communities gain new skills in sustainable agriculture, thereby having a positive impact on food security and local economic development.

The reflectivity that is manifested in the movement to convert land into a greenhouse includes:

1. Reflectivity as a learning process

This land conversion movement can be used as a learning process for the surrounding community and female students at the Hajar Aswad Islamic Boarding School. By applying the greenhouse concept for growing vegetables and cultivating fish, the Islamic boarding school community can explore and deepen their knowledge and skills in the field of modern agricultural techniques.

2. Reflectivity as an evaluation process

This land conversion movement is also used as an evaluation process for vacant land management. Land that was previously unmanaged is now a food source that focuses on managing modern greenhouse technology. This movement creates a new paradigm where vegetable and fish cultivation is carried out in an integrated manner, which provides double benefits for the Islamic boarding school community.

3. Reflectivity as a transformation process

This land conversion movement is used as a transformation in land management that is more environmentally friendly and sustainable. Land that was previously unmanaged was converted into food source land, using modern greenhouse technology, which becomes a productive space that will improve the environmental economy and meet food needs.

4. Reflectivity as an innovation process

This land use innovation is not just a physical transformation, but is a means to achieve food and economic security. By maximizing agricultural production and cultivating fish for consumption, the Hajar Aswad Islamic Boarding School also brings positive benefits to the surrounding community.

5. Reflectivity as a participation process

The land conversion movement at the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation is not just a physical transformation of land, but is a collaborative process of the Islamic boarding school community in carrying out better land management.

b. Solidarity and Collective Identity

The implementation of the greenhouse at the Hajar Aswad Islamic Boarding School as a new social movement provides an opportunity for the Islamic boarding school community to manage the greenhouse together. The social ties of the Islamic boarding school community are getting stronger thanks to this collaboration. The new social movement that focuses on greenhouses in the land conversion movement has become a source of new collective identity. Santriwati have a sense of pride and identity as an Islamic boarding school community that is actively involved in participating in sustainable greenhouse management. This identity can increase the sense of belonging to the Islamic boarding school by providing moral support and motivation to continue to be involved in these activities.

In the context of solidarity, the sustainability of the land conversion movement creates involvement from the entire Islamic boarding school community. Supporting each other by providing labor assistance or being involved as an active participant in greenhouse management activities can help them form a sense of solidarity. Thus, the responsibility for managing the greenhouse is not only the responsibility of female students, but the entire Islamic boarding school community bears a similar responsibility.

At the same time, the sustainability of this eco-Islamic boarding school program will reflect a shared commitment to environmental values and sustainable agriculture. The involvement of Islamic boarding schools in the movement to convert land into eco-Islamic

boarding schools reflects their concern for local environmental issues. This can strengthen their collective identity as agents of change who care about environmental sustainability. It is important to realize that this greenhouse not only builds solidarity between Islamic boarding school communities, but also becomes a center for interaction with the surrounding community. Implementing land conversion movements in collaboration with local residents can strengthen relations between groups, build solidarity involving many communities, and enrich the collective identity of Islamic boarding schools.

The implementation of greenhouses in the eco-Islamic boarding school program as a new social movement is not only a source of additional income, but also increases the economic sustainability of Islamic boarding schools. The success of the program created a sense of collective pride among the Islamic boarding school community. This shows that they are not only an Islamic boarding school that focuses on religious aspects, but also play a role in realizing food security and economic development for the Islamic boarding school community.

This can strengthen the collective identity of Islamic boarding schools as drivers of holistic and sustainable development. Therefore, the movement to convert empty land into a greenhouse at the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Yogyakarta Foundation in the eco-Islamic boarding school program as a new social movement not only has an impact on solidarity and collective identity in the Islamic boarding school environment, but has the potential to have a wider positive impact on local communities.

Socio-Ecological Impact of Changing Land Function to Food Resource Land

The movement to convert empty land to food source land has a large socio-ecological impact. One of the main social impacts is increasing society's understanding of sustainability. Better knowledge of the importance of preserving the environment for the survival of future generations is fostered by involvement in environmentally friendly Islamic boarding school programs. In addition, by creating new economic opportunities through sustainable agriculture, this program encourages economic growth in the Islamic boarding school community so that it can improve the welfare of the surrounding community.

The ecological impact is equally important. Islamic boarding school communities that are actively involved in converting land for sustainable agriculture have the potential to become a foundation for sustainable development. These efforts support the sustainability and well-being of the surrounding environment in addition to long-term community benefits. These communities make significant contributions to the preservation of regional ecosystems and encourage sustainable practices for a brighter future by limiting adverse impacts on the environment.

By using social movement theory as a tool for analyzing research results, there are indicators used to analyze the socio-ecological impact of eco-Islamic boarding school programs in achieving common goals, as follows:

a) Common goals

The movement to convert the land of the Hajar Aswad Islamic Boarding School into a greenhouse for cultivating fish and vegetables is a form of movement that is a common goal/aspiration. This common goal is to help Islamic boarding schools create a sustainable and independent economic model by producing their own food needs through greenhouse management. This land conversion also supports other common goals, namely strengthening agricultural education and empowering the Islamic boarding school community. Through the greenhouse management land conversion movement, Islamic boarding schools can provide direct education to the Islamic boarding school community in managing vegetable and fish cultivation using the aquaponics method.

This provides the Islamic boarding school community with the opportunity to learn about modern agricultural techniques and natural resource management. In this way, this new

social movement forms an Islamic boarding school community equipped with knowledge and skills that are relevant to future needs. By converting empty land into a greenhouse, the eco-Islamic boarding school program encourages the conservation of natural resources. In Islamic boarding schools, this forms a paradigm of ecological sustainability, strengthening the shared goal of protecting the environment and reducing adverse impacts on ecosystems.

The program's emphasis on fish and vegetable cultivation has the potential to improve the welfare of the Islamic boarding school community. Students can get nutritious and high-quality food from greenhouse production, and the fish harvest is sold to the surrounding environment. This supports the common goal of improving welfare and food security while providing direct benefits to the community around the Islamic boarding school.

In Islamic boarding schools, this land conversion movement produces a relevant integration between sustainability and religious education. With the existence of eco-Islamic boarding schools, Islamic boarding schools can teach female students about social and environmental responsibility as well as the principles of sustainability in their religious education. Therefore, this new social movement advances the common goal of developing Islamic boarding schools that excel in their academic fields and act as catalysts for constructive change in the formation of a sustainable society.

The social movement theory presented by Anthony Giddens can be linked to research findings, namely the existence of joint efforts to achieve a common goal, namely the movement to convert empty land into food source land. Giddens emphasizes the importance of social change driven by collective action in society. In this context, the land conversion movement at the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation is a clear example of collective action that empowers the Islamic boarding school community through social change. This land conversion can be understood as an effort by the Islamic boarding school community to respond to economic and environmental challenges, as well as a form of response to social change as proposed by Giddens' social movement theory.

Giddens argues that social movements are the result of changes in social structures and the Islamic boarding school community can be seen as a social actor involved in these movements. The land conversion movement can be seen as a form of community empowerment in the Islamic boarding school environment. This empowerment is reflected in the Islamic boarding school's ability to convert empty land into sustainable food sources. Thus, Islamic boarding schools not only function as religious educational institutions, but also as agents of social change that meet the practical needs of the surrounding community.

Giddens' theory also emphasizes the importance of flexible social structures in dealing with change. The land conversion movement at the Hajar Aswad Islamic Boarding School reflects the Islamic boarding school's ability to carry out its social role in society, apart from being a religious education institution, it can also provide benefits to the surrounding community. This shows adaptation to social and environmental dynamics, in line with the structural concept proposed by Giddens. Apart from that, the land conversion movement in Islamic boarding schools can also be seen as a form of active community participation in managing local resources. By involving the community in the agricultural process based on modern greenhouse technology with the aquaponic planting method, a close relationship will be established between the Islamic boarding school and the surrounding community. This is in accordance with Giddens' idea of collective action as a means of achieving desired social change.

This research provides an understanding that the land conversion movement through the eco-Islamic boarding school program at the Hajar Aswad Islamic Boarding School provides concrete evidence that land conversion as a new social movement that focuses on greenhouse management can be a means of empowering and improving the welfare of the Islamic boarding school community. The compatibility between Giddens' social movement theory and the

practice of community empowerment through the land conversion movement at the Hajar Aswad Islamic Boarding School, Sunan Pandanaran Foundation can be understood as the embodiment of Giddens' theoretical concepts in practical action in society. Where the collective actions of the Islamic boarding school community play a central role in facing social change and encouraging community empowerment.

CONCLUSIONS

The land conversion movement at the Hajar Aswad Islamic Boarding School to convert empty land into food source land by establishing a greenhouse is a clear example of community involvement, empowerment and efforts to overcome challenges, an initiative that can produce positive social and ecological impacts. Land conversion as a new social movement that focuses on greenhouse management can be a means of empowering and improving the welfare of the Islamic boarding school community. The eco-Islamic boarding school program is not only a solution to sustaining local resources, but also forms a new paradigm in land use that has a positive impact on the daily life of the Islamic boarding school community.

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