



THE POTENTIAL OF PESANTREN IN SUSTAINABLE RURAL DEVELOPMENT

(Case Study: Pesantren Buntet in Rural Mertapada Kulon, Subdistrict Astana Japura, Regency Cirebon, Province West Java)

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Abstract

The number of pesantren that scattered in rural areas makes it as one of the potential of informal institutions in sustainable rural development. The aim of this study was to determine the potential of pesantren Buntet in sustainable rural development. The method used in this study was a qualitative method that carried out through unstructured interviews and observations that aim to describe the potential of the pesantren in supporting sustainable rural development. The results of the data analysis are interpreted using the theory of Pretty and Ward that used to analyze the potential of pesantren. Through this research was determined that Pesantren Buntet had a potential in terms of sustainable development activities which include social, economic, and environmental activity. Moreover, in term of institutional aspect Pesantren Buntet at the stage awareness interdependence. However, Pesantren Buntet not entirely on stage Awareness interdependence. Because in indicators of technological development, Pesantren Buntet is still at the stage 1 is reactive dependence, where the use of technology in these pesantren is still at the stage of eco-efficiency and harm reduction.

Keywords: Rural, Sustainable Development, Pesantren, Potential, Institution

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A. Introduction

The real problem that a fact of society's life in rural at this age is the matter of environment and degradation of natural resources. The damage of this environmental as consequence of business mining operation, contamination of region industry, and factories are the problems that cause bad impacts to life and health of inhabitant (Kolopaking, 2009). That damages especially because of human behavior with motive that to increase quality's life and comfortable (Susilo, 2008) that is a development process (Lehman, 1979). During 30th Indonesian follows national development paradigm that put economic growth as an indicators of development successful and more rely on natural resources and environmental as a principal focus of development (Asdak, 2012). Those matter that effecting degradation in rural environment. Therefore, the concept of sustainable rural development planned as a solution on imbalances development. What is more as an effort to raise a safety of society to fulfill a requirement and human's aspirations in present as well as in future (Salim, 1990).

Sustainable rural development is an effort of national development that not only raising of economically with exploitation of natural resources but also with pay attention to socially and environmentally. According to Wu (2003: 9) sustainable rural needs equally and congruity from nature, physical condition, human being, social modal, and financial. Generally, social asset related to society ability to receive social problem, economic problem and environmental problem (Berkes and Folke, 1994 in Werner, 1999). Social asset include a value of social-cultural, norms, human resources employment, local knowledge, about environmental social competence, and social institution (Hediger, 1999). One of social asset that reside in rural area is social institution, formally and informally (Spiro, 1965: 1099).

Community and social institution cannot be separate in relation to the management of rural environment (Uzawa, 2007: 24). Environment degradation as consequence of mismanagement that caused by how human being treating nature in accordance with agreed values and norms through social institution (Pretty and Ward, 2001:211). In addition, social institution is an institution based on a relationship and reciprocity that can mediate environmental issues (Pretty and Ward, 2001: 201) that are part of rural

development. According to Ostrom (1990) in Pretty and Ward (2001: 212), the absences of social institutions caused environmental degradation. Us like the case in India, the loss of natural resources management systems had become critical factor in increasing over-exploitation, poverty, and physical damage that occurred during half a century (Pretty and Ward, 2001: 216).

Pesantren is one of village's institutions that have norms and religious value also become an important part in supporting rural development with the empowerment of community effort. The real issue faced by rural communities today is the issue of environment and degradation of natural resources (Supardi, 1994). Capability's pesantren to make empowerment initiatives will be effective if there is alteration of perspective's pesantren that not 'into' oriented that only talking purely about religion without regard to the social reality (Suwito, 2008: 25). The form of empowerment is economic activity with involving pesantren's communities such as agribusiness (agriculture, fisheries, and plantation) services (KBIH, printing, LAZIS, BMT, cooperative) and commerce and industries (Suwito, 2008: 30).

Ministry of Religious Affairs state that pesantren across Indonesia in 2006 there were 16.015 with the amount of student 3.190.394 inhabitant, with 83.83% pesantrens are in rural area (Sudibyo, 2010: 55). Thus makes pesantren potentially to become an activator for improving public welfare considering pesantren as a social power that quite substantial (Suwito, 2008: 31).

This research was conducted in Cirebon regency which is one many areas that still have problems in sustainable rural development. Shifting of agricultural and forest area into settlement, housing, trading and industry, sugar cane plantation, and mining C-graving (Official LHKP Cirebon, 2008) are the issues caused by development which is focused on upgrading economic activity. That matter was increasingly worse by river contamination that is still using as toilet as part of culture in some rural society and were difficult to removing and changing (Official LHKP, 2008). So that also, poor waste management behaviours that result in poor environmental sanitation and the emergence of various diseases caused by rubbish.

One of the largest pesantrens in Cirebon is Pesantren Buntet (Muhamimin, 1995), located in the village of Astana Japura Mertapada Kulon District of Cirebon. This supported by data from the Ministry of Religion,

which states that there are currently approximately 565 pesantren in Cirebon. Of the 40 districts, the highest number of pesantren bound in village of Astana Japura is Pesantren Buntet (Daily Pelita, 2013). This research will take case study of Pesantren Buntet in village Mertapada Kulon, District Astana Japura, Cirebon. The purpose this study is to determine the potential Pesantren Buntet in sustainable rural development.

The existence of influence that possessed by pesantren and capable role in social, economic, and environmental development is a basic for the assessment of potential pesantren in sustainable rural development and will be measured using quality of social institutions. Analysis about this potential aims to determine whether the pesantren can utilized as agents of rural development in order to achieve sustainable rural development. Pesantren said to be have potential in sustainable development when pesantren institutions meet the criteria in rural development by using the theory Pretty and Ward. It theories explain that, there are three stages of the development of social institutions that is reactive-dependence, the realization-independence, and awareness-interdependence. Each stage has some indicators that are a common view and sense making, which includes awareness, view of institutions to change, as well as attitudes and values. Internal norms and rules are includes rules and norms, recognition of value of the group, and share ethics. Relation and externals networking institutions; which are includes relationships horizontally, vertically, and an external facilitator. Technology development; which includes environmental, technological resources, and the capacity of institutions to experiment; as well as the duration of the group that includes; reason for the formation of groups, resilience and variability activities.

Pretty and Ward suggests that an organization is able to mobilize the community around and make changes when the institution is in a phase of social awareness of interdependence in which the institution is able to meet the criteria raises public awareness about the social problems faced and have a program or a solution in dealing with these problems.

B. Discussion

Not all social institutions can be agent of rural development. Today, there are some indicators to determine about quality of social institution

(Baliamoune and Lutz, 2011: 336). Chong dan Celderon (2000) shows there are relation between development and social institution based on quality of institution. Generally, the indicators used to analyze weather institution have potential in commit rural development is the autonomy of local institution, relation with higher institution, the commit role in rural development, and how many locals participation in development activity (Wijayaratna, 2004).

Beside of that, related to environmental management. Brunckhorst (2002: 110) said that the condition for institution in commit to natural resources management include the following: ability to decide ecology and ecosystem's structure, ability to introducing and keeping interactions between human and ecosystem, ability to make society receive the role of utilizing natural resources, ability to adjust that rule with new knowledge about ecosystem, and guarantee that rules are obeyed and operated sustainability by using natural development.

Pretty and Ward (2001: 219) identify there are four central aspects in social institution. There is:

1. Connection of confidence
2. Connection of reciprocity and alteration
3. General rules, norms, and sanctions
4. Connections, networks.

Furthermore, Pretty and Ward mentioned that there are three phase in development of social institution that influencing the quality of social institution. First phase is *reactive-dependence* that which are the first stage of an institution. Second phase is *realization-independence* is stage of institution started to change. Third phase is *awareness interdependence* that indicating an institution had ability to capable of doing changes, so can be considering as a social change in institutions that have the potential to carry out sustainable rural development.

According Pretty and Ward (2001) to analyze a social institution is done by using five indicators of the general view and change, internal rules and norms, relationships and external networks, technology and development, as well as the old establishment of the institution. At stage of *Reactive dependence* the parameter of an institution as follows:

- a. Worldview and sense-making indicators, the effort to make society aware still restrictive about individual inclination in sees tradition. In additions, the institutions also still have afraid in changing and attitudes change, the truths and significant value.
- b. Internal norms and trust tend to be imposing or acquired externally. Some member acknowledged that the group has a value to achieve something new and being able to share ideas but are unlikely to have a new idea.
- c. External links and networks are still little or nothing at all with any other group or institution and still dependent on the external facilitator confidence for the sustainability of the institution.
- d. Technologies and improvements in environmental aspect are still in the eco-efficiency efforts and technology's resources still comes from external agents and is still in the adaptation phase to do experiment.
- e. The establishment of institutions based on underlying the emergency and external agent encouragement with the result that easy to disperse and variability of activity still same with the other institution (Pretty and Ward, 2001: 218-219).

The realization dependence stage, the parameters are:

- 1) Worldviews and sense-making indicators in effort to make society aware has begun to tend to the new realities faced, began to adapt with changes and realizations of attitude and value with new capacity.
- 2) Develop their own norms and rules so it will have ability to increase investment of its member because of the recognition value of the group and have started sharing ideas in groups.
- 3) Start to make relations with other institutions and government institutions so it will have ability to create information that flows from bottom up, and the existence of new role from facilitator.
- 4) Technologies and improvements in environmental management amended with doing experiment and innovation in collective planning so that solutions could be generate internally.

5) The group formed by the activities planned so easily dissolved if a project has been complete. However, in this phase institutions have started doing different activities with other institutions (Pretty and Ward, 2001: 218-219).

The third stage is the stage of awareness-interdependence parameters include:

- a) In worldviews and sense-making indicators, institutions have been able to form a behavior adapted to the reality in an effort to sensitize the public. In addition, the views of the changes also have been expecting that changes as a norm and the diversion of attitudes and values into a new view.
- b) Indicator of norm and rules already at the stage of evolution and strengthening of norms and rules on its members, so most likely the group more interest to express their social values and be able to share ideas with external actors.
- c) Indicator of external links and networks, horizontally, institutions are able to promote its activities and spread to other agencies. Vertically, the agency has a good relationship with many agents and strong enough to resist external forces so that in this case facilitator no longer needed.
- d) Indicator of technologies and improvements, in environmentally aspect, institution has begun a program and new design based on ecological principles. Capacity for experimentation was already at the stage of experimental lead to adaptation and innovation so have ability to provide solution internally and externally.
- e) Indicator of group life span, institutions cooperate with other institution in conducting activity. Have strong resilience. So in this stage institution not easily dispersed and have variability activities completely different from other institutions (Pretty and Ward, 2001: 218-219).

In first stage, it is *reactive-dependence*. New institution will recognized by communities have a values. However, norms and rules that held still likely tend to be loaded on an external institution itself. Additionally, individuals are still looking for solution from others because of their fear to

institution in the process of change. This group is only focused on development or sustainable technologies and tend to the eco-efficiency by reducing prices and damage for example in agriculture (Pretty and Ward, 2001: 219).

The second stage is realization-independence. Social institution at this stage began to growing independence combined with realization of new capabilities possessed these institutions. Both individual and group in these institutions began to develop rules and norms that suitable to real problems faced by society. With the growing of awareness about it, institution has resulted new solution concerning to existing problems. Also begun differentiate and develop individual characteristics (Jules and Ward, 2001: 219).

The third stage or awareness-interdependence is the stage where the institution began to have hope for dynamic change so that people more aware about values and norms contained in these institutions. Institutions are also able to spread and affect the community and other group regarding new technologies as well as build relationships with external agents other institutions. So, the institute at this stage can be said that have enough strength to resist and face threats from outside forces (Pretty and Ward, 2001: 219).

1. Worldviews and Sense-making

The real issues faced by the society around Pesantren Buntet related to environmental issues, social, and economic, there are still many poor people so appearing civilian that disrupt social stability. Meanwhile, related to environmental issue is river pollution consequence by resident who are be a resident in river vicinity throwing trash and sanitation activities in the river. These conditions inspired Pesantren Buntet to create activities that could be a solution to problems associated with the pesantren itself.

The existence of these problems underlying Pesantren Buntet to make long-term changes that through the activities undertaken pesantren by involving students and the surrounding community as an effort to improve the quality of human life and the environment. Lobo (2008) said that there are six factors that affecting an institution in making a change. These factors are the crisis, both in

the economic, social, and environment, the emergence of new ideas, leadership, dissatisfaction, successes and failures, and social and political pressures.

YLPI explain that the existence of changes that made pesantren buntet are because the dilemma graduate students are required not only understood to the Koran, but also must have other skills such as skills of workers, farmers, and animal husbandry. In addition, improving the quality of education also occurred due to the change of leadership pesantren, dissatisfaction with educational institutions outside the pesantren only teaches general knowledge that is not accompanied with religious knowledge that are the foundation in human life.

Such changes include making activities related to social, economic and environment as describing below:

No.	Activity		
	Social	Economy	Environment
1.	Mass circumcision	Counseling dan entrepreneur seminar	Supplying trash spot
2.	Giving capital to 40 the owner of small shop	Counseling dan entrepreneur in animal husbandry and aquaculture	Making sanitation
3.	Giving a scholarship to poor student	Counseling dan entrepreneur in making salted egg	Making small dam
4.	Training mechanical skill		
5.	Free medical examination		

Institution's view in issues that faced by also expressed sense-making effort or awareness on sustainable development issues. Pesantren Buntet orientation in education is one of effort to increasing quality of life communities around it, by establishing educational institutions from kindergarten to college (AKPER Buntet Pesantren). According to Castri (1995) in Brunckhorst (2002: 108) explain that improving the quality life of future generations is the key success in achieving sustainable development ecosystem.

2. Norms and External Rules

Norms in Pesantren Buntet applied the village of Mertapada Kulon that located around the pesantren, especially young age to not interfering with students. According to the Kyai, their students bring easy of luck for parents. Pesantren Buntet student are numerous and come from outside Mertapada village and external Cirebon contribute to the economy of the surrounding community. Mr Firman as secretary of YLPI, said that;

“Don’t bothering pesantren buntet’s student, because students were people who feed us. We can eat, attend school, having house, it is because students. If there are no students, who buying food in small shops, and who became a costumer from pedicab. Students are people who contributed to our lives so suppose them as a family”

Besides the norms that regulate behaviour society relationship in Mertapada village between migrant communities and students. Kyai Buntet also emphasizes the norm in keeping nature that is not throwing trash around the river and sanitation activities in the river. According to the informant, the enjoinderments are founding. The prohibition to carry out public bathing activity is because in 1980s there are students who died.

“In 1980s there were students who died, and it is precisely in the dry season. When the water not too much. According to public confidence, it is because the amount of waste that flows in the river and a little water in the dry season. Since that time pesantren forbid the students to do public bathing activity in the river and then prohibits the surrounding community as well”.

Norms and rules that regulate behavior society are capable of giving effect to the level of pollution in the river Kali Anyar. That matter is evident in the reduced number of people who carry out activities in the river. The kyai suggest not to washing and throwing garbage in the river because it would lead to a variety of disasters. The ban reduces the number of people who still use the river as a toilet.

One reason of these norms influence in people's lives around the pesantren Buntet is a strong influence of the kyai. The society is very respect to what in kyai's words as a person who had religion knowledge and who give them it. In pesantren society the person who had strong influence is the

leader of pesantren, in this case is the kyai. This matter being easily to to pesantren for shaping norm in society of rural's life. Among them is by making dam to accommodate the flow of the river in the rainy season and running it as a source of irrigation for their agricultural activities. The activity challenge society to be sensitive to the problems that will confront that is the overflow of streams due to high rainfall and transferring it to irrigating their agriculture area.

Ostrom (2005) said that informal rules are cable extension, expansion and modification from formal rules, and sanctioned norms of behavior socially (attitudes, traditions or customs, taboos or restrictions, rules and traditions). Implementation of the characteristics are the personal characteristic mechanism of the obligation, expectation of reciprocal relationship, adherence to norms (standard operating procedure) will avoid from gossip, exiling, boycotting, shame's feeling, threatening and using of hardness as a sanction of that norm.

Based on that data, can explaining that Pesantren Buntet try to applying norms relating to the problems faced. These norms as a connector of formal rules actually contained the prohibition to disrupting social orderliness and river contamination or throwing trash on it. The prohibition for it as found in the article of KUHP 156, which is explain that anyone who expressed feelings of hostility, hatred or contempt against one or several groups of Indonesian people will be sentenced to a maximum of four years or a fine of three hundred dollars (Susilo, 1991). Whereas a written prohibition on taking out the trash in the river as mentioned in the Act No. 18, 2008, Article 29 e which contains the prohibition to throw garbage out of place and the Law no. 32 of 2009 Article 98 paragraph 1 which prohibits the public for environmental damage either water, air and land.

Soekanto (2003) said that norms as a guidelines for the behavior of someone who lives in the community obedient and agreed that identifying individuals with the group. The norms that extended by pesantren through the kyai's prohibition are guideline for student behavior and society then agreed as submissive rules. The norms

determine thought of behavior as a behavior that is set for when the 'necessity' violated and penalized. Speaking more broadly, encroachment of activities people change the norm, so, as an institution, the institution makes stronger norms that regulate alturistic behavior among changing of community (Ensminger, 1992 in Sayosa, 2012). The existence of public behavior that reputed no longer appropriate with the shared values, making the pesantren establish norms as rules are capable of straightening the wrong behavior. It is relevant to the statement Putnam (1995) in J. Sobels et al., (2001) who argued that through norms, social institutions capable of empowering people to participate in activities related to social welfare and rural development.

Other than a norm, important aspect in informal institution is confidence that a form of willingness to take a risk in social relations based on assurance that an institution will act as expected and will not harm the group (Putnam, 1993). Collective action that based on mutual trust will increase people's participation in various forms and dimensions, especially in the context of common progress (Inayah, 2012). Without internal reliance will be very difficult to demonstrate environmental problems and solutions in rural development faced by society (Hu, 2007). So that, in turn, trust is a product of communities that have been there before who have had norms or common moral values (Fukuyama, 2002).

3. Connections and External Networks

Pesantren Buntet interlaced good cooperation vertically and horizontally. Horizontal relationships interlaced with fellow pesantren for religious and scientific developments. Horizontal relationships which are woven Pesantren Buntet include Pesantren Kempek, Patwa, Gedongan, Ciganjur, Babakan Ciwaringin Pesantren, and other pesantrens which is the alma mater of his kyai, such as Pesantren Krapyak and Pesantren Sarang in Rembang. The relationship between pesantren and can be seen on student exchange to compare the activities in Buntet and other pesantren. And what is more inviting the kyai in various religious discussion that held even in either at

the annual event like khaol, imtihan and Khataman also a form of cooperation that exists with other pesantren.

Many alumni of pesantren buntet who are members of Parliament and the House of Representatives are facilitating pesantren to engage with formal institutions that have higher power and wider. It is shown on the vertical relationships were interlaced, including by some government agencies such as the Ministry of religion, the Ministry of Education, Ministry of Health, Ministry of Public Works, the ministry of labor, ministry and underdeveloped region, PU, and Depkominfo all of which according to the informant is to have close ties with Pesantren Buntet.

One form of this relationship can be seeing in Pesantren Buntet cooperation with the Department of Public Works in doing Rusunawa development for poor people who still do not have a home. The cooperation by using a foundation to build Rusunawa land intended for public. Although the building has not being established and still in the stage of verification by the PU, but these activities indicating that Pesantren Buntet had been in contact with external institutions. In addition, cooperation with the Ministry of Health Pesantren Buntet including by conducting health counseling to community in the form of seminars concerning on infant and maternal health, as well as medicinal treatment and free circumcisions are held once a year.

North dan Thomas (1973) in Hu (2001) states that the non-formal institutions has a function as a complement to formal institutions. Also according to that described by Putnam (1995) in Daniere et al., (2002) who argued that the social institutions that good is having a relationship or network with government agencies. Based on data above, can describing that Pesantren Buntet relationships with formal institutions and non-formal outside the pesantren to improve the welfare of the community through activities held Pesantren Buntet.

According to Cooley in Fadli (2007) mentions that other elements in the social network is cooperation. Cooperation is collective effort between individuals or groups of people to achieve one or more goals that arise because individuals have the orientation of the group or to other

groups. This is in accordance with the statement of Evans (1996) in Inoue and Pretty (2010) which states that a strong network among public institutions with local communities can be an instrument in rural development that supported each other. Pesantren Buntet had been creat a strong network through cooperation with formal institutions such as the Ministry of Health and Public Works. With the relationships with these institutions, Pesantren Buntet can to promote and disseminate their activities. That matter can be seeing on incidental YLPI programs. The programs were conduct on the results of cooperation with other institutions. This describes that Pesantren Buntet as informal institutions have the potential to create activities that are appropriate to the circumstances surrounding communities. Pesantren Buntet can make the idea or ideas for interacting with other agencies that can easily support sustainable rural development (OECD, 2007: 33).

4. Technologies and Improvements

In general, the growing field of technology at this pesantren is quite adequate. Although in fact, there is still no self-developing related to eco-efficiency and reduction of environmental impact in the pesantren. In this pesantren there a school majoring automotive where the student has been introducing on the mechanical technology in collaboration with one of the company cars in Indonesia. The students who attending this vocational school then perform practical work, that is going directly to the community and they introduce the mechanical workings and provide training in its efforts to repair, installation, or disassembly of motor vehicles.

Pesantren Buntet still at phase consuming the product of technologies then developed later. However, it is still in renewal stage. Although Pesantren Buntet has done such initiatives in dams and sanitation for rural communities are being make to face the dry season. Where, the water debit of river is very little that river water can used to drain the rice fields, sugar cane garden, washing and wells dried up because the sources of well water absorbing down to river also absorbed into the river water changed slightly turbid and potentially become a

disease nest. However, it does not show any indication that applied technology is the result of self-developed technology.

The technology developed Pesantren Buntet still at the stage of eco-efficiency and reduction of environmental impact is one of indicators of sustainable development. In agriculture, animal husbandry and management of rivers that are in pesantren, there were no developments to conduct experiments in that field. This contrasts with Robbins (2012) which said that the technology is able to increase the ability of the implementation in development institution. Because of appropriate technology needed to solve environmental problems and it is one of the indicators used to assess the capacity of institutions in sustainable development (UN, 2000). According to Rudd (2000), capacity to doing this experiment is need to determine whether an institution is able to develop an efficient technology to meet the needs of technology in a rural. In addition, the presence of appropriate technology is also one of the indicators in rural development.

Environmental impact management efforts are doing Pesantren Buntet still about waste management efforts that not handled properly by the village government. That management is not at the stage utilization waste for making fertilizers that provide positive results for the community. The management still limited at this stage of giving sense to the people not to throw garbage in the river and do not carry out public bathing activities in the river. The efforts are doing waste transportation activities from every society's house around pesantren to TPSA and giving the ash can to every two houses. Whereas for the river contamination problem due to the persistence of public bathing activity, pesantren made toilets around the house residents who still do not have a bathroom. The efforts were make pesantren recognized the residence and rural government were able to reduce the garbage heap and the number of people who carry out public bathing activities. This is in accordance with the Douglass et al., (1994) in Daniere et al., (2002) who argued that social institutions are able to mobilize not only the advocacy locally but with a guarantee of public services. Advocacy activities through recitation by kyai Pesantren Buntet not throwing garbage at randomly and with giving a warranties public service by providing ash can and carried it done by students.

5. *The Institution Life Span*

At the beginning of Pesantren Buntet was establish to fulfill educational Islamic religion needs of community in the 18th century is still very low, especially for region of Cirebon. The elder former more focused on establishment of pesantren Buntet is to reduce illiteracy and against the colonizer, who at that time Indonesia was colonized by the Dutch. In further developments, Pesantren Buntet stands as an institution that is Intitution of Indonesian Education Foundation with the basic idea is to improve the quality of public education in Mertapada Kulon village by founding educational institution that consist of kindergarten level to college, that is Nursing (nursing academy) Buntet Pesantren. The next stage, the process of improving the quality of life is not only associated with formal education, but also with increased skills through training to students and people who are around the pesantren. As at the beginning of establishment pesantren buntet has an aim to provide knowledge to society and as a form of kyai's devotion to God through community.

Pesantren Buntet based leadership development described as follows:

- 1) Mbah Muqoyyim who is the original founder of this school had established pesantren Buntet with the grounds to spread of Islam and against the colonizer.
- 2) Kyai Muta'ad (1785-1852). After Mbah Muqayyim die, Kyai Muta'ad continuing pesantren with deepening of religious teachings to students.
- 3) Kyai Abdul Jamil (1842-1919). Beginning his leadership more focused on managerial pesantren and academic aspect of the pesantren's student with the result that increase the number of students who started coming from various regions.
- 4) Kyai Abbas (1879-1964). At his time pesantren buntet begun to lead the social field, namely by giving food to the poor because at that time people in Indonesia is experiencing pressure from Japanese and Dutch colonies. In addition, during the period of his leadership Pesantren Buntet also began to build schools with formal educational based that is Madrasah Abnaul Wathan.

- 5) Mustahdi Kyai Abbas (1913-1975). Pesantren Buntet turned to improvement and development of madrasah system that previously existed. The ultimate goal is to create pesantren Buntet as one of the national educational institutions. In 1950, he changed the Madrasah Abnaul Wathan system become Elementary School (MI) were influence by the ideas of NU organizations. Furthermore, follow the establishment of MTs.NU and MA.NU (middle and high school level education) and the establishment of Islamic School Alumni Association Buntet (IKPB).
- 6) Kyai Mustamid Abbas (1975-1988) and Kyai Abdullah(1988-2007). Starting on Kyai Mustamid leadership, standing MAN (Madrasah Aliyah) which is a formal educational institution under the Ministry of Religion. While Kyai Abdullah leadership was active in political activities, pesantren Buntet began relationship with a high-ranking party officials and bureaucrats.
- 7) Kyai Nahduddin Royandi (2007-now). Kyai Nahduddin began directing the activities of pesantren on social issues that are in the vicinity, and economic field is to establish Buntet Mart, Pharmacy and a pesantren cooperative system.

According to that explanation, clarify that in periods pesantren buntet has changed from the beginning until now.

The reasons underlying the establishment of pesantren, showed the resilience or resiliency of a social institution. Term life groups were analyzing as an indicator that social institutions have a high or low level of institution vulnerability. It can see that the longer the period of time that the institution stands, the higher the level of vulnerability to the challenges faced. Resilience or resiliency of an institution is very important in determining whether the institution is easily lost in time or be able to face the challenges of globalization that can compete in the middle of the crush of development issues. The existence of this pesantren was establishing since 1785 making this pesantren has been establish for over two centuries and survived until today. Pesantren Buntet always make changes both in the educational curriculum, foundation programs as well as related to the fulfillment of public welfare as part of a moral pesantren which is as an institution for

community around. According Suradisastra (2005) institution resilience should be consider for a role as one of the key elements in the process of change to be used in a wide range of development programs with the mission of improving better productivity of the sector through technology innovation. Moreover, according to Berkes et al., (2003) in Bingeman et al., (2004) suggests that resilience or system capacity to deny and resist environmental disturbance is a framework for understanding how the community can be sustained in the environmental transformation, economical, and social which is part of sustainable development.

C. Conclusion.

Based on the above, the researchers saw that Pesantren Buntet have potential in sustainable development in terms of activities that include social, economic, and environmental. Moreover, in terms of its institutional aspects that are consists five indicators, it is a general view and sense making, norms and internal rules, relationships and external networks, technology and improvement, and the lifespan of institutions, pesantren Buntet at the stage of Awareness interdependence. However, Pesantren Buntet not completely on stage Awareness interdependence because the indicator of technologies and improvement Pesantren Buntet still at stage 1 is reactive dependence, where the use of technology in these pesantren is still at the stage eco-efficiency and reduction of damage impact.

Pesantren potential in terms of its institutional include values and norms that are able to change the behavior of people who are less concerned about the environment, relationships with other organizations and institutions so capable to make the activities related to the problems faced by the people around.

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