

DESIGNING NEW TREND OF *PESANTREN* FOR *SANTRI* ENHANCEMENT IN RESPONSE TO GOLDEN INDONESIA VISION 2045

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ABSTRAK

Tahun 2045 diproyeksikan menjadi momentum Indonesia Emas sebagai negara yang berdaulat, maju, adil makmur. Visi Indonesia Emas 2045 terdiri dari 4 (empat) pilar mendasar: 1. Pembangunan manusia serta penguasaan ilmu pengetahuan dan teknologi, 2. pembangunan ekonomi berkelanjutan, 3. Pemerataan pembangunan, dan 4. Pemantapan ketahanan nasional dan tata kelola pemerintahan. Pesantren sebagai salah satu lembaga pendidikan tertua di Nusantara memiliki peran strategis dalam membantu pemerintah untuk merealisasikan visi di atas. Tulisan ini bertujuan untuk mengeksplorasi gagasan konseptual tren baru pesantren untuk visi Indonesia emas 2045 mendatang. Metodologi penelitian dalam tulisan ini menggunakan pendekatan kualitatif dengan jenis library research. Sumber datanya berupa teks-teks ilmiah yang dianalisis menggunakan content analysis. Temuan hasil kajian ini antara lain: Pertama, memperbaharui arsitektur tata kelola pesantren meliputi; a. meningkatkan kualitas pembelajaran yang dapat membentuk kapabilitas santri agar mampu membaca teks klasik, menghafal Al-Quran dan terampil mengamalkan ajaran agama dan nilai keislaman dalam kehidupan sehari-hari, b. meningkatkan kualitas pembelajaran bahasa Inggris, matematika dan sains, c. menyediakan alokasi praktik yang memadai yang didukung ketersediaan sarana dan prasarana yang representative. Kedua, menyusun proyeksi baru lulusan pesantren dengan mewajibkan lulusan pesantren memiliki kompetensi dasar, kompetensi holistic integratif dan penguatan keterampilan lulusan dalam bidang-bidang terapan yang

erat hubungannya dengan natural capital di sekitar tempat tinggalnya.

Kata Kunci: *Tren baru, Pesantren, Visi Indonsia, Emas*

ABSTRACT

Golden Indonesia is predicted to reach a tipping point in its development as a sovereign, advanced, just, and rich nation in 2045. The golden Indonesia 2045 Vision is supported by four pillars: Human development, scientific and technological mastery are prioritized, followed by sustainable economic development, equitable development, national resilience and government consolidation. *Pesantren*, as one of the oldest educational institutions in Nusantara, plays a key role in supporting the government in achieving the above-mentioned vision. The goal of this article is to look at the concept of a new *pesantren* trend for responding emerging issues in 2045 for succeeding the vision of a golden Indonesia. The research methodology used in this research was a qualitative method with library research. Academic texts (manuscripts) were used as primary data sources. The researcher intentionally applied the content-analyzed to read and analyze the data collected from the source mentioned above. The following were the study's findings: First, renewing the governance architecture of Islamic boarding schools entails: a. improving the quality of learning, which can enhance students' ability to read classical texts, memorize the Al-Quran, and increase a capacity in practicing Islamic religion and Islamic values in daily life; b. improving the quality of learning English, mathematics, and science; and c. providing adequate practice allocation supported by the availability of resources. Second, create new forecasts for *pesantren* graduates by requiring them to possess fundamental competencies, holistic integrative competences, and skills in cultivating the priority sectors tied directly to natural capital in the areas surrounding their homes.

Keywords: *New Trend, Islamic Boarding School, Indonesian Vision, Gold*

INTRODUCTION

Pesantren, as one of Indonesia's oldest educational institutions, plays a vital role in developing human resources who are religious, has a national perspective, loves their homeland, and upholds human values. *Pesantren* has proven effectively in fostering and forging national cadres with high qualification, allowing them to participate and dedicate in various fields of work such as education, politics, economics, and the protection of human rights. Many of the country's great figures studied and came from *pesantren*, particularly those who have specializations in religion insight, social movement, humanity, and politic². The existing of *pesantren*, as the oldest and the most indigenous educational institution in Indonesia, has proven a significant positive impact on national development in terms of human and cultural aspects.

The year 2045 is envisioned as a watershed moment in Indonesia's awakening to become a quality state and globally competitive country that upholds the values of justice, equitable distribution of prosperity for all Indonesians, and progress at all levels of life. To meet these lofty goals, the government devised a grand plan of national development in the form of a vision of Golden Indonesia 2045 to achieve the status of a sovereign, just,

² Masdar Hilmi, "Kepemimpinan Modern Berbasis Karakter Pesantren", *Jurnal Pendidikan Agama Islam* 7, No. 2 (2019): 89-196, DOI: <http://dx.doi.org/10.15642/jpai.2019.7.2.89-106>
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advanced, and prosperous country. To realize these noble ideas and grand ideals, the Vision of Golden Indonesia 2045 was formulated and divided into four fundamental pillars, namely: "(1) Human Development and Mastery of Science and Technology, (2) Sustainable Economic Development, (3) Equitable Development, and (4) Consolidating National Resilience and Governance"³.

To realize the ideal vision outlined above, all stakeholders in this country must work together in a synergistic and collaborative manner. All elements of Indonesian society, both civil and the Government, must collaborate in order to support Indonesia's development toward 2045. As an educational institution, Islamic boarding schools (*pesantren*) must be capable of playing a strategic role in establishing the four pillars established by the government. It has to transform to be educational institutions which can build students to have power consisting of skill for life, knowledge and good attitude. This is consistent with Thomas's assertion that the best education can provide students with the ability to test, learn, and change their lives for the better⁴.

In this context, *pesantren* must be positioned as the turning point of human development constrained by achievement goals. The existence of *pesantren* has shifted from its original purpose of serving for the moral strength of society to become a center of

³ Bapenas *Indonesia 2045: Berdaulat, Maju, Adil, dan Makmur*, (Jakarta: Bapenas, 2019): 2

⁴ Jeremy Henzell Thomas, *The Power of Education*, (Washington: IIIT, 2018): 4

education and sharpen human qualities. This necessitates the development of a framework and blue print that is measurable, systematic, and professional oriented, as well as equitable and standardized. As far as we knew, education program launched in *pesantren* was based on an autonomous caregiver (*mudir* or *muassis*) and it looked unstandardized. There are two types of *pesantrens*: adapts new changing around the world, and on the other hand there are Islamic boarding schools that adhere to classical traditions⁵. Using a class system, many *pesantrens* are developed as services for religious education and general science in balance proportion⁶.

This paper was intended to develop conceptual ideas for *pesantren* system that can be implemented in response to the Golden Indonesia Vision 2045 and current issues related to Indonesia society especially. The methodology employed is qualitative, with focusing on a library research approach. In this paper, the researcher looked at new patterns of *pesantren* that possibly can be model to nurture the ideal concept and build the newer ones which is measurably to produce ideal *santri* who has capacity to take on roles in 2045. This study's data sources were academic texts, which were then analyzed by using content analysis as scientific discussion material. The widespread

⁵ Hamruni, "The Challenge and The Prospect of Pesantren in Historical Review", *Jurnal Pendidikan Islam* 5, No. 2 (2016): 413-129, DOI : 10.14421/jpi.2016.52.413-429

⁶ Azyumardi Azra dan Dina Afrianti, "Pesantren dan Madrasa: Modernization of Indonesia Muslim Society", *Workshop on Madrasa, Modernity and Islamic Education*, (Cura: Boston University, 2005): 11.

distribution of *pesantrens* across the Nusantara represents an opportunity to act as a catalyst in strengthening the capacity of the Indonesian generation to assist the government in realizing its medium and long-term development goals.

RESULT AND DISCUSSION

Pesantren must be able to establish a learning system that solve the actual problems to prepare graduates who will play an active role in national development in the future, at least by 2045. *Pesantren* as an educational center should be organized in such a way that may present a model of education that respects traditional values and also embrace the most up-to-date educational model to adapt to current circumstances. Modern *pesantren* fundamentally will assist students in shaping themselves into a generation of Indonesians who master religious knowledge and its applications, as well as the applied sciences required to build the nation's civilization.

New Architecture of *Pesantren*

The most distinguishing features and benefits of *pesantren* as educational institutions is the intensive development of each individual student from cognitive, affective, and psychomotor dimension. Because education is provided 24 hours a day, the process of knowledge transfer and value transfer can occur concurrently there. The students can see the central figure (*kiai*) of the *pesantren* as a prominent model that can be imitated and

nurtured timeless. *Kiai* and *ustadz* fulfill their roles and responsibilities as teachers and educators by teaching in the classroom, fostering mental and character development, and training students in commendable habits that encourage an increase in life skills and a commendable attitude.

Santri, as a learning community living in a dormitory, creates a life laboratory, a place for self-observation and testing of good things as a provision for entering the reality of life after leaving the cottage. Students learn to live in a society with all of its dynamics and challenges by living together. The various problems they face and solve together like human interaction in social life in general, where problems and opportunities are challenges that must be bravely faced in order to improve a quality of life. Students directly learn to organize and build network with others in the *pesantren* community to grow collectively and to forge themselves and seek experiences that will be very useful when they land in the community later.

Pesantren ideally should be able to strengthen students' basic abilities to develop themselves and explore their potential to the fullest in order to prepare students for the golden era of Indonesia 2045. *Pesantren* should ensure that all students master the fundamental sciences that serve as a springboard for them to improve their identity and life skills. As an Islamic educational institution, the curriculum in the *pesantren* that is used in every unit of education programs must guide students to has ability to

read books, rather than simply providing opportunities for students to learn classical books by only listening to *kia's* speech. *Pesantren* education is designed to produce learners who can read and master classical texts independently as an indicator of students' competence.

Memorization of the al-Quran and Hadith, in addition, beside reading yellow books, should be part of an integrative mandatory program. Students' ability to read books and memorize the al-Quran is a fundamental skill that must be mastered in a balanced manner. Because they memorize verses of the holy Quran without understanding the meaning, like Indonesian vocalists who memorize the lyrics of Indian songs but they do not master the language, students are not dynamic and their scientific progress are not perfect because they memorize verses without understanding the meaning. It is impossible to properly internalize the substances contained within it. This also occurs with people who memorize the Quran verse but are unable to read classical literature. It is impossible to learn Islamic science utilizing the framework of *bayani*, *'irfani*, and *burhani* without strictly following the teacher's instructions. *Bayani* perspective is based on the ability to study Arabic scriptures such as the Quran's revelations and Al-Hadith, which necessitate a thorough understanding of Arabic and its syntax.

This also happens to people who memorize the Quran but are disable to read classical literature which literally typed by Arabic.

The study of Islam utilizing the *Bayani*, *'irfani*, and *Burhani*⁷ frameworks is impossible. Islamic boarding schools must also help students to become state cadres who can contribute and work in real-world industries including agriculture, trade, finance, technology, health, and digital business. The students' mastery of mathematics, English, and natural sciences comprising biology, chemistry, and physics, provides the foundation for entering these professions. Applied sciences based on natural science and mathematics are the only way to manage and investigate the domains of agriculture, maritime affairs, oil and gas. Students typically come from rural areas that rely on agriculture, animal husbandry, and the sea, all of which have vast natural resources that have not been well managed using modern methods. They can study more in fields that are strongly tied to natural resources near their homes if they have a firm grasp of basic information. They have not been separated from the culture and livelihoods of their forefathers. They will become one of the local forces agent of sustaining the nation's economy, culture, and civilization. They only follow the teacher's procedures and instructions and can not create and elaborate the new term which is more adaptable to the current issue and it still meet a criteria built by *ulama salaf* based on Al-Quran and sunnah. *Bayani* thought is based on the strength of

⁷ Muhammad Abid Al-Jabiri, *Bunyah al-'Aql al-'Arabī*, (Beirut: al-Markaz al-Thaqafi al-Arabi, 1773).

studying Arabic such as the Koran's revelations and Al-Hadith, which necessitate mastering Arabic and its dialects⁸.

Pesantren must also be able to help students become state cadres who can contribute and work in real-world industries including agriculture, trade, finance, technology, health, and digital business. The students' mastery of mathematics, English, and natural sciences which comprises biology, chemistry, and physics, provides the foundation for entering these professions. Applied sciences based on natural science and mathematics are the only way to manage and investigate the domains of agriculture, maritime, oil and gas⁹. Students typically come from rural areas that rely on agriculture, animal husbandry, and the sea which have vast natural resources that have not been well managed using modern methods. They can study more in fields that are strongly tied to natural resources near their homes if they have a firm grasp of basic information. They have not been separated from the culture and livelihoods of their forefathers. They will become one of the local forces agent of sustaining the nation's economy, culture, and civilization¹⁰.

⁸ Masdar Hilmi. "Induktivisme Sebagai Basis Pengembangan Ilmu Pengetahuan dalam Islam". *Ulumuna Jurnal Studi Keislaman* 17 No. 1 (2013): 97-126

⁹ Shulhan, "Thariqah Akademik dan Upaya Membangkitkan Kualitas Insan Indonesia", dalam *Teologi Bencana Dan Refleksi Bagi Pemulihan Ekonomi Masyarakat*, eds Akhmad Nasir & Rohmatul Izad, (Yogyakarta: IKMP UIN Sunan Kalijaga, 2021): 30.

¹⁰ Sinan Özgelen, "Students' Science Process Skills within a Cognitive Domain Framework", *Eurasia Journal of Mathematics, Science & Technology* 334 | Volume 16, No. 02, Juli-Desember, 2021

To raise education quality, it is important to improve the quality of learning mathematics, science, and literacy helping and equipping students to have skills that can be implemented in everyday life¹¹. Students receive outstanding learning services for the courses listed above, allow themselves to master them completely and apply them in real life after they return home. They urgently require to keep a mastery field that is qualified in the aforementioned subjects to develop themselves independently or by continuing their higher education in applied courses that are appropriate for their surroundings. They will be better to take out science process skills exercises if they have a strong grasp of maths and science. This ability can simply be defined as a method of thinking used by someone to generate information to solve problems or improve their performance.

Santri's parents, commonly, are farmers from village and have agricultural land, which is typically used primitive method for farming without the use of technology. Therefor, Students should study applied sciences based on nature to farm with modern and renewable technologies for manage and innovate their parents' land. They grow up on a farm and have a strong desire to work independently without relying on job vacancies. Students who appreciate their environment with dignity and pride can be fostered and formed at Islamic boarding schools. They become

Education 8. No. 4 (2012): 283-292,
<https://doi.org/10.12973/eurasia.2012.846a>.

¹¹ Kementerian Pendidikan dan Kebudayaan, *Peta Jalan Generasi Emas Indonesia 2045*, (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2017): 26.
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advocates for the growth of the agricultural sector, or other potentials fields and keep the stability of natural environment and the public good. This strategy can prevent the *santri* as next generation of farmers from losing their commitment to become contemporary farmers. This sector innovation should be presented together, and the selling alignment should be increased to make farmers retain a sense of dignity in their profession, and the millennial generation is not afraid to follow in the ancestors as farmers, breeders, or sailors, and using renewable technologies and the most up-to-date knowledge.

Santri who have parent as farmers are increasingly choosing to pursue abstract-social sciences which is respectably not inline to the nature such as law, philosophy, or religious science instead of deepening applied science corresponding to existing the natural resources . This pattern is not faulted as long as it does not clash with religious provisions and seeks knowledge purely for worship without being tendentious and neglecting social science. The issue is one of seeking information to improve one's level of living and quality of life. Many farmers send their children to school, even to university, in fields where jobs are crowded, high competitive and less prospective because of over productive and limitedness of opportunity, such as Islamic religious education especially in Madura island. When deciding on a subject of study in formal education, the student should consider future opportunities to guarantee social status and as well as financial and basic need. Seek

good understanding knowledge of Islam can execute by taking non formal way such as guiding and learning from traditional *kiai*.

Pesantren should ensure that pupils have skill to study ancient books, memorize the Al-Quran, speak English fluently, and grasp science as a comprehensive center for human potential development. Understanding religion (*tafaqquh fi al-din*) and practicing it in daily life as a form of devotion to Allah SWT will motivate pupils to master Arabic and memorize the Quran. Students expertise in English, mathematics, and science both theoretically and practically can improve their motivation to become scientists or practitioners who can participate in natural resource exploration projects. Students are not separated from the realities of their lives or the setting of their social lives by a decent education. Education serves to form character, mindset, and talents to blend or fuse with the surrounding environment to student as an activator in spreading the benefits and values of goodness,.

Education's primary goal is to mold people into noble individuals who observe religious observances and possess energetic living skills. This is accomplished by repetition and ongoing training under the supervision of teachers. Because learning activities are focused on growing creativity (know how) and sensitivity in overcoming difficulties faced, learning to do and learning to be should be used as a point of view for learning outcomes. *Pesantren* allocates time in bigger percentage for students to exercise the conceptual knowledge that they already

possess, allow them to develop abilities that are not merely theoretical but also functional. Guided practice for students must continue to be established among Islamic boarding schools and other types of educational institutions because this is a unique method employed by *mursyid tariqah mu'tabarah* to produce a cadre of followers. In the midst of a crisis of character and human values, this strategy must be widely accepted by *pesantren* to ensure the success of the learning process directed to applied science-based life skills. They are not only good in theory but stutter in practice based on heart. Islamic boarding schools have the necessary infrastructure and resources to support the implementation of this program¹².

New Projection of *Pesantren* Graduates

Time flies very fast bringing us to get situation where everything changes dramatically and the needs of human life gradually increase. The quality of *pesantren* graduates is being requested to rise to respond to the most recent difficulties and play a role in increasingly competitive national growth. Basic competences and integrated holistic competencies should be held by Indonesian residents in 2045. The basic competences are religiosity competence, citizenship competence, literacy in science, technology, art, and language, digital competence, and learning competence to learn. Meanwhile, integrated holistic competence

¹² Maslani et al, "Al-Zarnuji's Thought of Education and its Implementation at Pesantren", *Jurnal Pendidikan Islam UIN Sunan Gunung Djati*, 3 No. 2 (2017): 179-190, <http://journal.uinsgd.ac.id/index.php/jpi>
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encompasses the following: a. biological competence, b. social, cultural, and natural competence, and c. economic competence¹³. In order to become a vital role in the dynamics of national and global growth in the future, Islamic boarding school graduates must acquire both of the aforementioned competencies.

For a long time, the fundamental introduction of these two competences has been implanted in the *pesantren* milieu. The orientation of learning to seek knowledge must incorporate transcendental components of religion to awaken the identity of a citizen who is free of ignorance in a broad sense, and to appreciate the gift of a healthy body with a decent way of life and harmonious social interaction¹⁴. Learning activities can be valuable as religious activities if they are intended as worship to Allah SWT, and an ideal educated society can improve religious practice in daily life. Everyone's education can help them become more conscious of good citizenship by following all public orders, obeying the law, and upholding the ideals of justice, honesty, tolerance, and respect for others' rights.

In turn, an educated individual recognizes that he is a true learner (long-term learner) who continues to study even after completing the greatest level of formal education. This will instill a

¹³ Muhammad Ali et al, *Arah Kompetensi Generasi Indonesia Menuju 2045*, (Jakarta: BNSP, 2020), 24-25.

¹⁴ Miftachul Huda dan Mulyadhi Kartanegara, "Ethical Foundation of Character Education in Indonesia: Reflections on Integration between Ahmad Dahlan and al- Zarnūjī", dalam *Persidangan Antar Bangsa Tokoh Ulama dan Melayu Nusantara 2015*, (Selangor: KUIS, 2015): 404-420.

sense of self-awareness about the need of growing scientific, technological, language, artistic, and digital literacy. Because practically every aspect of people's lives is now tied to the digital world, mastery of information technology and the digital world is now a requirement for everyone. The world has changed dramatically, and the *santri* community must be ready to adapt rapidly to not being left behind and to continue to participate and take advantage of significant opportunities. Every *santri* must include education as a core component into deliver the greatest number of advantages to the surrounding community through programs that empower and motivate them to improve their lives¹⁵.

In the framework of the *pesantren* setting, integrated holistic competency is intimately linked to a person's potential to achieve a *hasanah* level of living in this world and the hereafter. The *hasanah* is defined by three indicators: first, managing the world, including property, position/power, and network; second, being virtuous and active religious actors; and third, keeping environmental balance and promoting the concept of kindness to other humans and nature. Everyone requires stuff to consume to carry out his obligations as Allah's vicegerent on Earth. Everybody requires a place to reside for avoiding contracting diseases that result in death and to be able to pass down quality generations from

¹⁵ Shulhan, "Kunci Pembangunan Kualitas Insan Indonesia", dalam *Sebuah Upaya Menggrakkan Semesta*, ed. Aditya Kusuma Putra, (Surakarta: CV Kekata Group, 2020): 54-55.

generation to generation. Nature and the environment are the most valuable human assets that must be managed and preserved by paying attention to ecological factors and environmental repercussions to narrowly avoid catastrophic natural disasters.

People with great goals to develop and progress had to move to urban places before information technology transformed the structure of global life. People can now develop themselves without regard to the constraints of location and time as long as they have willingness, competence, and fighting to do so. The majority of the *pesantren* come from remote areas of the country, near to the world of agraris, maritime, and natural capital, all of which are numerous and promising to manage. Many of these *santri* groups are impoverished and incapable of managing natural resources, and what they are doing is failing to improve their competency in to cultivate both biotic and abiotic resources. They frequently employ pragmatic strategies, such as selling their land and migrating to large cities to work as laborers.

The great natural potential and the *santri's* limitations in managing it are a huge opportunity that all parties in this country, particularly *pesantren* administrators and the government, must take care about it seriously. Standardized and synergistic system in Islamic indigenous education has been not established yet among *pesantren* to enhance *santri* competence based on local wealth that is unique and distinctive to the local natural terrain. Efforts to improve competency are made, but at the expense of removing the

community from its cultural origins and way of life. When they acquired boarding school education, the children of agricultural traders were overly preoccupied with studying religious knowledge above the level of their demands as employees, and even continued their studies in the field of religion to a higher degree. Understanding religion is restricted to addressing the immediate requirements of worship (*dharuri*) and must be implemented in daily life. Meanwhile, the *kiai* and their sons and daughters as figures responsible for the moral instruction of the people are only required to study religion to an advanced degree.

Santri from *non-kiai* families should avoid religious specialization programs because they will face two additional challenges into the community's dynamics. First, there is an overabundance of religious specialists beyond what is required, resulting in unhealthy competition and unemployment. The number of preachers who have sprouted up as a result of various techniques to draw public interest, including making religious issues too much of a joke, demonstrates this. In this context, a person who studies religion is motivated by two things: fulfilling individual obligations (*fardu ain*), which is a prerequisite for the perfection of his servitude to Allah, and fulfilling communal obligations (*fardu kifayah*), which is a prerequisite for people who want to become enlightening figures such as *kiai* and *ustadz*. or other designations. Religion study is confined to perfecting one's duty as an Allah's servant, which applies to everyone. While studying religion to become an expert is highly recommended for

people with sufficient capital as religious leaders, such as children of *kiai*, who master good Arabic and book studies, have a passion for this field, and have no intention of using religious knowledge as a tool to profit the world.

Students who do not match these qualifications are strongly encouraged to consider enrolling in a specialist program to further their religious understanding, particularly if they do not speak Arabic and cannot read classical works well. Religious areas such as theology, law, Sufism, interpretation, and hadith should be pursued by persons who are sincere in their desire to become religious leaders and have a high level of devotion and honesty. This field, in terms of academic cadre, should not be pursued by those who are financially strapped and lacking in knowledge. Poor people should not enroll in *ulama* cadre education if they are only driven by economic necessity rather than adequate basic talents. Children who do not excel in the field of religion and/or are impoverished should avoid enrolling in the *ulama* regeneration program, which entails studying in the religious department, because there will be individuals who are not true experts and may mislead the general public. Religion majors, while inexpensive, are not inexpensive, and they do not deserve to be the final resort for those who cannot afford other, more expensive majors. Non-religious areas have a high expense that can be offset by English, math, and science skills. Scholarships are currently available from the government and non-government organizations for excellent people or people with the potential to excel.

Second, prospective local sources are overlooked since no specialist is available to assist in their protection. Because there are no cadres who master technology and agricultural sector products in that area, agricultural harvests or fishermen's catches are sold straight at low and uncompetitive prices, rather than being turned into high-quality products with great selling power. The lack of expertise in this field opens up the community's potential from among the *santri*, who are unable to read opportunities and are easily duped by a gang of pragmaticians seeking to dominate natural resources. Students in small amount take study in education related to the natural environment in which they live, such as agriculture, animal husbandry, maritime technology, and fisheries¹⁶. *Santri* should continue their education after graduating from Islamic boarding schools and achieving fundamental competences at the top campuses in the country and abroad, specializing according to the natural capacity of their location of residence. Thus, *Santri* return to their local regions after gaining the necessary skills and earning a degree help improve the country from remote areas.

Outsiders will be able to enter the area and exploit nature with a business motive because of the lack of trained and educated professionals (expertise) in the field of natural asset management among grassroots groups. They rarely care about nature conservation and allow nature to be fully dredged without regard

¹⁶ Shulhan, "Nahdlatul Ulama dan Thariqah Akademik", dalam *Mengapa Harus NU?*, ed. Moh Nasrudin, (Pakalongan: NEM, 2021): 21-43.

for the environment's equilibrium. Communities can only be spectators or, at least, unskilled laborers who are unable to hold significant positions in the middle and top management which possibility can make decision and policy¹⁷. Local residents will be directly affected by environmental damage caused by irresponsible natural resource management that ignores sustainable development. However, they will be unable to do much more than complain because they lack access of strategic stakeholders and have no capacity to express their aspirations due to a lack of skills.

People who are uneducated are more likely to work as unskilled laborers, relying heavily on the wisdom of their superiors. These individuals will occasionally allow evil to continue because they are afraid of losing their jobs. They are aware that over exploitation has a harmful influence on the environment and their children's and grandchildren's existence, but they choose to remain silent because their fate is dependent on these activities. Poverty and ignorance entrap people, making it impossible for them to accomplish things that should be a natural part of their lives as humans charged with becoming caliphs on Earth and totally accountable for the preservation and maintenance of nature. Humans must have great faith, enough knowledge and abilities, and commendable morality toward others and the environment in order to be caliphs.

¹⁷ Shulhan Alfinnas, *New Trend Dunia Maritim: Menuju Poros Maritim Indonesia*, dalam *Membaca Potensi Maritim Indonesia*, ed. Andi Fajar Asti, (Jakarta: Wijana Mahadi Karya, 2018): 170.

CONCLUSION

This country is well-known for its culture and natural beauty. This is one of Allah's greatest blessings to this nation, as well as a huge challenge (test) to see if we have what it takes to become caliphs on this planet. First, as beings entrusted with the archipelago's mandate, is to ensure that all natural and cultural riches is carefully protected and not taken by strangers or irresponsible individuals. Second is to guarantee that this vast natural resource is adequately managed in accordance with a balanced approach to sustainable development. Both of these duties necessitate qualities and abilities capable of therapeutic knowledge, technological mastery, and religious and human values application. Internalization of religious and human values is critical for science and technology to be used in a way that does not hurt people or the environment. Mastering the practice (*haliyah*) of science, technology, religion, and humanity in a balanced and measured manner will result in the formation of a transformational *muhsin* person who is actively creative in the world for the common good and worships Allah genuinely for the afterlife.

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