

# ISLAMIC EDUCATION BASED ON AGROFORESTRY IN MTs PAKIS GUNUNGLURAH CILONGOK BANYUMAS

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## Abstract

The paper aims to describe the implementation of Islamic education in Madrasah Tsawaniyah (MTs PAKIS) located on the edge of the forest of Mount Slamet village of Gunung Lurah Cilongok Banyumas Subdistrict. MTs PAKIS is a private MTs established by volunteers who care about the high number of primary and secondary drop outs of children from the edge of the forest. Poverty, low awareness of education, limited access to transportation and infrastructure make it possible for rural residents not to receive inherited educational services from generation to generation. MTs PAKIS is expected to be one of the alternatives to provide Islamic education-based secondary education services that can make school-aged children and forest-edge communities better educated and improve their quality of life. In order for the education process is not uprooted from the roots of the community, MTs PAKIS held gricultural-based learning process and forestry or agroforestry.

**Keywords:** *islamic education, agroforestry, gricultural-based learning.*

## A. INTRODUCTION BACKGROUND OF THE STUDY

Linking between Islamic education, local wisdom and agroforestry is very interesting. Islamic education as a subject (Islamic Religious Education / PAI) and as a religious-based education institution, has not given much attention to the environment and its utilization. Materials of PAI taught more emphasis on aspects of the teachings that are normative, *mahdah* worship, and so forth. Adequate attention to local wisdom and the environment around the community lacks priority in the education process. It makes education institutions become uprooted from the roots of culture and society, learners become "foreign" with cultural values and the potential of the surrounding nature. Therefore, it is time for educational institutions to manage and implement the educational process based on cultural richness in the form of local wisdom of society and the potential of the surrounding nature that is important to be managed and utilized.

One of the educational institutions that implement the process is MTs PAKIS located on the edge of the forest slopes of Mount Slamet in the village Pesawahan

Village Gununglurah District Cilongok Banyumas. The establishment of MTs PAKIS is actually a pioneer of dreams to build a village or *kampung* based madrasah and pesantren. The establishment of MTs PAKIS is the answer to the need for formal education services at junior high school level. MTs PAKIS was held due to a deep concern about the high dropout rates of children on the edge of the forest. Since long ago, the village which is at an altitude of 700 mdpl does not have adequate educational facilities, both primary and secondary education. The nearest school is located in the village of Sambirata which is more than 6 km away. These conditions make many school-aged children in Kampung Pesawahan and surrounding areas choose not to go to school or not continue to the higher level.

Poverty, limited infrastructure and low awareness of education make children not getting adequate education. As a result, the backwardness of education, economic and social heritage has been hereditary. Some residents then went to work out of town looking for better jobs and livelihoods. In fact, primary and middle school-aged children are not attending school and are wandering to improve their family's economic life. If that is allowed, it will threaten the future of children from generation to generation. However, children are entitled to adequate education services in order to improve the quality of their lives, their families and their nation. MTs PAKIS was established as an alternative to provide educational services for these children. MTs PAKIS as a private MTs established by education volunteers strives to carry out formal education in accordance with the context of learners and their community. MTs PAKIS strives to carry out the educational process based on the values, knowledge and skills of local people who live based on farming, utilizing the forest and the surrounding nature.

## **B. EDUCATION, GLOBALIZATION AND LOCALIZATION**

Education ideally rooted in society because each society has a value system that is believed, obeyed and implemented in order to maintain harmonization in society. These values are known as local wisdom. The value system is the local knowledge and local wisdom that actually always interact with global knowledge. According to Cheng (2002: 9) "Local knowledge is valid knowledge that has been validly tested in the local context and accumulated by local communities." The local knowledge of each community, of course, differs according to very different social

contexts, cultural assets, and historical backgrounds and this is why local knowledge and wisdom they find useful and valid and accumulates every time and may change and differ.

Local knowledge can not be separated from global knowledge. Understanding global knowledge is not uniform. Cheng (2002: 6) argues that one of the definitions of global knowledge is "the knowledge that is valid and common in many, if most, countries and areas in the world". Global knowledge is a valid and common knowledge accepted in many or all countries and regions of the world. Therefore, some parts of local knowledge may contribute to global knowledge if it is considered valid by many countries. On the contrary, local knowledge will not be accepted by global knowledge because it is considered valid only in its local context. The facts indicate that the speed of globalization is due to the development of information technology and extensive international network, communication, interaction and international competition. This affects and brings effects to disseminated knowledge systems and disseminates globally and quickly to many countries. In effect, local communities must respond to learn from global knowledge to be developed in their local knowledge in order to foster the development of their locality in an inevitable era of globalization. Globalization has changed many human lives in this world, both positive and negative effects. Globalization born of the advancement of science and technology is colored by capitalism that brings culture that sometimes contradict or negatively affect. Mungmachon (2012: 174):

Under influence of globalization communities are affected by capitalism from western countries that place importance on economic development and consumerism. In addition, structures of government lack careful and compassionate thinkers, so that they support globalization. Consequently, people in the country have become dominated mentally, intellectually and culturally by forces which are foreign to the traditional... children are now even more prone to forgetting tradition. Foreign values spread and ruralness is ignored. But ruralness is well worth preserving and reviving. Villages are more self sufficient than cities and cause much less environmental damage. Ruralness emphasizes relative relationships, respect for seniors, and helpfulness even among strangers. Loss of these values causes problems, namely moral, ethical, health and environmental.

Globalization is influenced by capitalist societies in Western countries that place economic interests and consumerism. The governmental structure in a less

caring country and passionate thinkers support globalization. As a result of globalization, people's lives traditionally in a country are dominated mentally, intellectually and culturally by foreign values. Children or young people are also easily influenced by messages from mass media that tend to claim and regard something as "modern" because it describes the life of an attractive city. Children's interest in this makes them more likely to forget traditional values. Nowadays a lot of happening, foreign values are allowed to spread among the people, while traditional rural values are simply ignored. Traditional values are ideally a valuable thing that must be nurtured and developed from generation to generation. There is the fact that villagers tend to be more confident than city dwellers. Self-esteem is influenced by less environmental damage. Traditional rural values also put more emphasis on kinship, respect for the elderly and help each other even with strangers. In fact, rural communities who lose these values will face many problems related to morals, ethics, health and environmental issues.

Mungmachon (2012: 176) stated that each community has community knowledge transmitted through tradition. Community knowledge can be obtained from within and outside the community. There are three categories of community knowledge, namely: (1) Knowledge to defend the community includes: community history, important stories, main values, cultural, traditions, rules and important teachings from the community. This knowledge is an indicator of the strength of a community in the face of ever changing values; (2) Knowledge for livelihood which includes: work, religion, and training to develop the quality of potential and health of community members; (3) knowledge to maintain community harmony that includes knowledge derived from how people enjoy life or knowledge found in coffee shops, retail stores, or meeting places such as religious meeting rooms or sports fields in schools. This knowledge includes storytelling, nina bobok tales (lullabies), harvest song, etc.

The Indonesian nation is endowed with various kinds of local wisdom, in various forms, spread throughout the archipelago. Local wisdom has been born and developed from generation to generation, as if surviving and developing by itself. According to Nakornatap.et.al. that local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is

accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life. This wisdom from real experiences integrates the body, the spirit, and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things. (Mungmachon, 2012: 176).

There seems to be no science or technology underlying it, because there is no education and training to continue the skill. Local wisdom has been preserved and grown in the community. Local wisdom can be a force, social capital for the community to maintain its life and culture. Local wisdom such as human values, togetherness, brotherhood and other sophisticated attitudes began to erode much in the cultural environment of society. The vision and ideology of development which put forward economic growth, physical and material development compared to immaterial values and local wisdom propagated by state machinery, in many ways influenced the thinking and acting of most members of society. Now, the success and success of a community leader (elite) is no longer measured by the extent of his social role and his service in society, but wealth becomes the benchmark. Society has been poisoned by consumptive cultural modernism, selfishness and practice justifies any means. The values of modernity have shifted the local community's cultural wisdom. If traced, of course, many local wisdom that has cultural roots in building social integration through appreciation and a high understanding of the values of togetherness and humanity. These values are very inclusive because it teaches and sets a civilized example of how to overcome conflict, emotions, passions by burying violence and vengeance. If these values are nurtured, nurtured and always become the endeavor and action of all Indonesians, it will be very useful to resolve various conflicts.

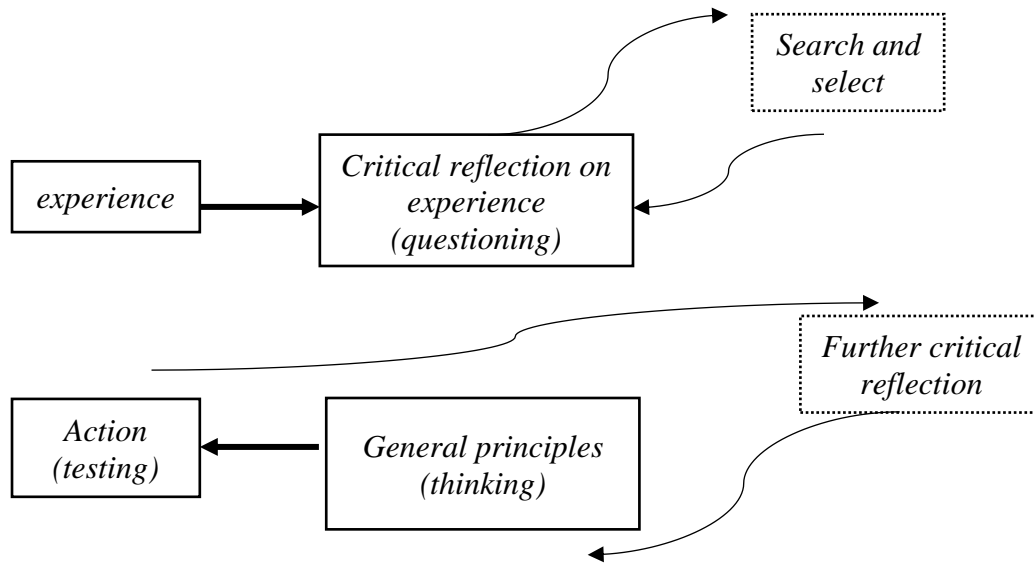
The essence of Indonesian education is to develop to a complete Indonesian man. That is, the direction of education is to bear human beings who are characterized by Indonesia, not character of other nations or countries. Therefore, education should include local Indonesian content in each type, path and level of education. A crucial issue is how local content is integrated into formal schools, both primary, secondary and higher education (Qomari, 2016:99). The local content or curriculum included in the educational program and its learning media is linked to the natural environment,

social environment and cultural needs in accordance with the region and should be studied within the region. Local content in general aims to develop knowledge, skills and attitudes of students adequately so that students have extensive knowledge in accordance with local values or rules that apply within a region and support the development of regional and national development (Giska Adillah Sharfina Saputra, 2013 : 614). Thus, the development of Indonesia in the global era must be in accordance with the values of Indonesian cultural character that have attitudes, behaviors, morals and cultures that are able to cope with the flow of globalization and modernization. Moendardjito as quoted Giska Adilah SS (2013: 615) that the element of culture as a potential area for local genius which is proven with the ability to survive to date, consists of: (1) able to hold foreign youth; (2) has the ability to accommodate elements of foreign culture; (3) have the ability to integrate elements of foreign culture with indigenous cultures; (4) has the ability to control, and; (5) can provide direction towards the development of culture.

According to Cheng (2002: 4-5) that education, globalization, locality and individualization is a "triplized" relationship. Cheng referred to it as "triplization in education". The details are as follows: (1) Globalization. Globalization processes that affect human life globally, both technological globalization, social globalization, cultural globalization, economic globalization, political globalization, learning globalization. They are the process of transfer, adaptation and development of values, knowledge, technology and norms of behavior across countries and communities in different parts of the world. The realities of globalization are: (a) global networking, (b) globalization in technology, economy, culture and learning; (c) globalization of internet growth; (d) international alliance and competition;; (e) international collaboration and exchange; (f) global village; (g) multi-cultural integration integration; and (h) international standards and benchmarks; (2) localization is a transfer, adaptation and development activity in accordance with the values, knowledge, technology and behavioral norms of / for local context which include: (a) local networking; (b) technological, economic, social, political, cultural and learning localization; (c) decentralization to the local site level; (d) indigenous culture; (e) Involvement, collaboration and local / local involvement, collaboration and support; (f) relevance to locality and legitimacy / local relevance and legitimacy;

(h) based on community-based needs and; (i) social norms and ethos. Some of the implications that occur in localization practices include community involvement in education, among others: education privatization, public-institution collaboration, institutional accountability guarantees, implementation of institutional autonomy, school-based management and community-based curriculum. The most easily recognizable is the development of a new curriculum that links localization with technological, economic, social, political, cultural and learning aspects in many countries; (3) Individualization is an activity of transfer, adaptation and development of external values, knowledge, technology and behavioral norms that meet the needs and characteristics of individuals who have the form: (a) individualized services; (b) development aspects of human potential in technology, economic, social, political, cultural and learning aspects; (c) promoting human initiative and creativity; (d) self-actualization encouragement; (e) self-control and self-governing; (f) concern for special needs. The main implications of individual education programs are: maximizing motivation, initiative and creativity of students and teachers in learning and research process through clear measurement by applying progressive methods and schedules, encouraging students to self-learning, self actualizing, self initiating, individual needs and the development of student potential in accordance with the application of multiple intelligences

Rudebjer et.al. (2001: 12) stated that the capacity of students in absorbing the concept is influenced by the needs of their attitudes and interests. So the effectiveness of learning depends on many elements, the availability of resources needed, the type of curriculum adopted and the quality of educators. It shows that students will learn more effectively when they experience or have experience, reflect on their experiences, describe their generalizations and apply what they have learned. Learning begins with experience and the student then takes time to reflect on the experience. Reflection with critical reflection to make learning effective. *The experiential learning cycle* according to Rudebjer et.al. (2001: 12) describe below:



Cheng (2001: 6) states that students, teachers and educational institutions are "triplized" in the context of globalization, localization and individualization that contribute to the process of triplization. This concept has implications for education, a paradigm shift of education in the new *the traditional site-bounded paradigm to the new triplization paradigm*. Relationship between globalization and localization in education and the accompanying values, there are four possible scenarios: (1) *highly globalized dan localized*; (2) *Totally globalized*; (3) *totally localized and*, (4) *totally isolated*. The first scenario, Highly globalized and localized education is an ideal scenario that emphasizes localization and globalization in education. This scenario aims to localize the global knowledge and resources and make it valid and relevant to the local context and aims to globalize the educational opportunities and experiences of students and expand the international look. The second, totally globalized education scenario focuses primarily on global orientation and dependency and ignores local orientation and values in the design of educational goals, curriculum and learning. The main educational activity is global oriented. The third scenario, totally localized education that totally ignores local knowledge and its effects. This scenario emphasizes local relevance and community involvement in the design of education and practice. The core of education is local values, culture, cultural identity, community experience and local knowledge. The fourth scenario, Totally Isolated Education is a representation of a traditional model of education that is isolated from the local community and the outside world. Educational goals,

curriculum content and educational practices are maintained and unchanged over the years and have little relevance to the lives of daily community experiences, real life-related lives, and changes in social development. So this model shows a big gap between education and global and local reality.

### **C. ISLAMIC EDUCATION BASED AGROFORESTRY: CREATIVITY OF UTILIZATION OF LOCAL POTENTIAL**

One of the wealth of natural resources owned by the Indonesian people is forest. Forests have a sental role in the development of human life. Since ancient times until now human needs are provided by the forest. Therefore, human development begins with how we manage forests and develop new forest management systems. This is what is called agroforestry. Understanding agroforestry is very much proposed by experts. Lundgren and Raintree as quoted by Kurniatun Hairiah et al. (2003: 2-3) have summarized many definitions of agroforestry with the following formula: "Agroforestry is a collective term for land use systems and technologies, planned for one unit land by combining woody plants (trees, shrubs, palms, bamboo etc.) with crops and / or animals (livestock) and / or fish, which are carried out at the same time or take turns to form ecological and economic interactions between the various components . To recognize agroforestry, the elements include the following: (1) Land use or land use system by humans; (2) Application of technology; (3) Annual crop components, annual crops and / or cattle or animals; (4) Time can coincide or take turns in a given period; (5) There are ecological, social, economic interactions. Other terms used with similar meanings are: (1) Social Forestry Social forestry is a forestry effort / policy aimed at improving the welfare of the people, especially those living in the vicinity of the forest. The main products of social forestry are wood and non-timber. In practice, therefore, can be either man-made forest or tree planting on community-owned land utilized for large industries; (2) *Community-Forestry*) dan Hutan Rakyat (*Farm-Forestry*). Both terms are part of social forestry. Community forestry is forest which planning, development, management and harvesting of forest product and its marketing is done by the people living in the forest. Implementation can also be done by the forestry that helps the community by giving priority to the benefit of the whole community, not for individuals. Farm-forestry is a forest where farmers / landowners plant trees

on their own land. They usually have attended forestry education, training and counseling or received assistance for forestry activities; (3) Multiple Use Forest A multipurpose forest is a forestry practice that has two or more management objectives, including production, services or other benefits. In its application and implementation may include agricultural crops or livestock activities. Nevertheless, multipurpose forest is still forestry (in terms of its emphasis on tree, forest and forest land), and is not an integrated land use form as agroforestry is planned to be aimed at combining forestry and agriculture to achieve several goals related to environmental degradation and the problems of rural communities; (4) Forest Farming The term "farming" is actually similar to multiple use forestry, which is used to increase forest land production, which is not merely wood products, but also includes various foodstuffs and forages. This practice is also often called "Dreidimensionale Forstwirtschaft" or forestry with three dimensions. In the United States, the term forest farming is used to express the effort of plantation development by small farmers, (5) Ecofarming Ecofarming is a form of agricultural cultivation that seeks to achieve harmony with In some cases ecofarming may include tree or other woody components that can be called agroforestry. In eco-farming there is not always a forest element in the combination, so in this case

According to Kurniatun Hairiah (2003: 18) viewed from the location, agroforestry is usually located on the edge of the forest (forest margin) or in the middle between the system of agriculture and forest. Based on the above description, all agroforest have the main characteristic that is the absence of staple food production. However, most other farmers' needs are available in this system, such as food additives, construction materials inventories and other cash income reserves. According to Cheng (2002: 22) the important thing is how to develop local knowledge and local wisdom at the level of individual and school organizations with localization and globalization in education and information technology support and various types of international and local networks. Education can be globalized and localized with many theories and support of human environment and information technology developed in a global and local context. But the first thing to do is "to develop local knowledge and wisdom at the individual level should be a priority in the first and second learning arrangements. *First*, students can achieve the type of

operational knowledge and skills that are directly relevant and contribute to local development. In the second model of learning, students can achieve high levels of knowledge such as wisdom, meta cognition, values and beliefs (wisdom, meta cognition, values and beliefs) that are crucial and important in the long-term development of local communities. Students should learn not only local knowledge, but also individual knowledge, including new elements and new discoveries and elements that contribute to the whole of local knowledge and global knowledge. Therefore, the development of local knowledge is not in the sense of a static concept, but is dynamic because in it there is development and contribution to individual knowledge. Improving individual knowledge will result in the development of local knowledge both in short and long term development

.Cheng (2002: 24) states that the development of institutional knowledge as a local in globalized educations has a very strong reform movement in various parts of the world to develop the school as a learning organization or as a learning community somewhat adaptive and effective in dealing with the diverse challenges of rapidly changing educational environment in the era of globalization and transformation. Schools should be managed with autonomous management in order to improve the effectiveness and quality of education. It requires the development of a great school self-initiative and autonomy, this is called school-based management. School-based management can be organized as a self-management process in three levels and five stages: environmental analysis, *planning and structuring (affiliating)*, *staffing (developing)* and *directing, implementation dan monitoring and evaluating*.

The independent management process of this school is a self-learning cycle for continuous learning and self-improvement schools in the context of globalization and localization of education. In line with the development of individual knowledge in global education, local knowledge can be developed at the school organizational level in self-management processes or self-learning cycles. There are three levels in the development of local knowledge within the school organization in a multi-level self-management process: (1) individual level; (2) group level; (3) organizational level. That is, individuals, groups and entire schools can learn and accumulate knowledge from everyday activities and interactions with local and global circles as social knowledge or local knowledge in global education. Madrasah Tsanawiyah

PAKIS is a "school struggle" for children of forest villages located at Pesawahan hamlet of Gununglurah village, Cilongok sub-district, Banyumas regency. The condition of Pesawahan hamlet is very poor because the people only work as farmers or farm laborers, pine and rubber tapers and other workers. This hamlet also does not have educational institutions, either the level of Early Childhood Education, elementary, junior high school especially high school. There is a nearby educational institution in Sambirata village which must be reached about 6 km from Pesawahan hamlet. Other facts are found in Pesawahan and Karanggondang: (1) There is no school / madrasah / pesantren for formal learning and religious learning; (2) difficult and far-reaching road infrastructure to the village or sub-district center; (3) Many poor families are unable to afford the cost and education needs; (4) The level of education is still low and concern for parents of children's education is also very low. These conditions make the volunteers sympathetic and feel called to accompany residents Pesawahan hamlet. In the month of Ramadan 2013, volunteers and a carpenter make two tiny huts under a pine tree grove on the edge of a natural lake, known as kumpe lake. Lake area of 3.5 hectares is a state forest area. The gazebo they call a study room prepared to start the next round to provide junior high school education services under the Ministry of Religious Affairs, Madrasah Tsanawiyah (MTs PAKIS).

Vision of MTs PAKIS are: "Meng-inspirasi, meng-edukasi dan Men-jelajah negeri" (to inspire, to educate and to explore the country) which is based on the volunteer struggle to provide educational services to poor children of forest edges who are unwilling or unable to attend school. Inspiring because of the school on the edge of the forest aims to inspire children and forest communities that the limitations do not make them have to stop dreaming and achieve goals. In order to achieve dreams it must be done by educating school-aged children as well as educating parents and the community of Pesawahan that they can provide support to children and they can also learn to become better insight and ability. Exploring the country because MTs PAKIS aspires to make children able to become children who know the potential and potential of Indonesia. The potential around as a natural wealth that must be managed and utilized properly in accordance with local intelligence and

Islamic Education Based on Agroforestry in MTs Pakis Gununglurah Cilongok Banyumas wisdom. In the wider context, PAKIS children dream to be able to explore the country of Indonesia from Sabang to Merauke.

. These ideals also inspire the name PAKIS. There are many meanings of PAKIS names that are relevant and in accordance with the ideals of the volunteers and villagers. *First*, PAKIS is an abbreviation of "Pesawahan Kampung Islami" which contains dreams and hopes of Pesawahan village become pilot as "Kampung Madrasah and Pesantren" which is independent, prosperous and religious. Therefore, the established Madrasah Tsanawiyah was also based on these considerations. Learners, residents and volunteers not only learn science, technology and various life skills, but also learn religion so that it becomes a good human and cautious. *Second*, the name PAKIS because it is the name of a typical plant that grows in the mountains. PAKIS is usually processed into stir-fry or oseng cuisine that tastes delicious and typical of the original cuisine of the mountains. This is also related to the existence of MTs this school is serving the education for children who are around the mountain forests Pesawahan and Karanggondang. *Third*, PAKIS stands for *Piety, Achievement, Knowledge, Integrity and Sincerity*. Piety means piety because of the ideals of MTs PAKIS to give birth to a virtuous young generation godly. Being a human being who has knowledge, commitment and behavior based on Islamic religious teachings. Achievement means achievement, which contains the ideals of making children who have good achievement, produce work and benefit themselves and society. Knowledge means knowledge because learners are expected to have knowledge, understanding, insight and good and useful intelligence. Integrity or integrity that is an ideal for students to have integrity, namely the consistency between values or principles with action. Integrity is a character that indicates a person can be trusted or not, is a good person or not. While sincerity or sincerity is a spirit that becomes the spirit of learning to teach between volunteers and learners,

Students of MTs PAKIS currently have a total of 20 people, 10 new students in the academic year 2017/2018, 10 Class VIII and there is one grade IX students, but are inactive or may resign. Originally amounted to 4 people, but only one who survived until class IX. It is not easy to keep the spirit and motivation of children in school because of economic conditions and the temptation to seek a better life in these two hamlets is very high. The average child is of lower economic background

and they sometimes rebel with the condition. There is a tendency to be impatient and want to make money only, or for girls, they are then married off. But Isrodin said, not too concerned with the small amount, because the most important transmission of virus "seek knowledge" which becomes the obligation of Muslim men and women do not take a moment. It takes time, patience and evidence that education is related to improving the quality of life.

Daily activities of learning with standard subjects from Ministry of Religious Affairs and Ministry of National Education. Every Monday, Wednesday and Friday classes VII and VIII perform activities together with the learning of agriculture, animal husbandry, fisheries and forestry. They learn and practice planting, caring and checking the health of their crops and livestock. Mutual help and cooperation are important things they must do. Heart-to-heart approach by volunteers to prospective students and parents is also not an easy thing. Similar to children, parents have pessimism about their ability to send their children to school because they feel that they have no cost and difficulties accessing transportation from home to school. Educators or teachers in MTs PAKIS are usually known as friends or co-learners. No teacher is formally a permanent teacher except the principal, concurrently the teacher and concurrent school guard, Kang Isrodin. Formally, MTs PAKIS implements the curriculum according to the ministry of Religion, but is developed in accordance with the characteristics of the school. MTs PAKIS identifies itself as an agro-forestry based MTs because it has a curriculum and learning process tailored to the child's needs and its geographic-sociological context. These MTs are located in agricultural and forestry areas so that learning materials also emphasize agriculture, livestock and forestry. Thus, the material and learning process utilize the potential of existing local wisdom in the form of agriculture, fishery, animal husbandry

Thus, the subject matter in MTs PAKIS is: (1) The MTs standard curriculum from the Ministry of Religious Affairs; (2) Agricultural material; (3) Livestock material; (4) Forestry Material; (5) Practical materials needed for life skills: computers, IT, recycling waste into handicrafts, and so on. But basically, all done with the basis of local wisdom and geographical, socio-cultural conditions in the area of MTs PAKIS. Curriculum, materials and learning process based on local wisdom and agroforestry is chosen based on the context because the children PAKIS is a child

farmers so do not get uprooted from the roots of their parents. They are born from parents who work as farmers and they should be proud as farmers and should be able to empower potential village. The goal is that children do not go out of town and wander leaving their village, but able to empower the village and live in the village with provision of knowledge and experience of agroforestry studied in PAKIS. Principally, learning is unlimited, but it must know the limit. That is, children may study anything to their liking, but do not forget the socio-cultural context in which they live.

So, in addition to studying subjects as usual for MTs children, children learn a variety of knowledge and skills. In the principal language MTs PAKIS: "Knowledge of all kinds, teachers also vary. Many volunteers who share knowledge in MTs PAKIS: there are activist organizations, entrepreneurs, journalists, members of parliament, lecturers, agricultural experts, animal experts, and so forth. In principle they have the concern and willingness to share knowledge and experience with PAKIS children as a form of dedication to the country ". This is called *Isrodin* as a form of volunteer serving, a role that can be done by society without waiting for initiatives

MTs PAKIS teaches children gardening by planting various kinds of crops, horticulture, organic farming with integrated farming system, raising goats. They also learn about the biodiversity, animals and plants around their villages to be learned, utilized and maintained in accordance with the scholarship gained from the experts. Around the school, PAKIS children plant a variety of crops: oyong, chili, eggplant, welok, beans, caisim, and so forth. All plants are nurtured and nourished by children, from planting seeds, taking care not to become infected, fertilizing, and harvesting. PAKIS children are taught directly to prepare the planting medium and the things that must be prepared to grow various crops. Although almost all children are farmers, but not all children are involved in the activities of their parents. The learning process in MTs PAKIS often involves parents to awareness and motivation to students. Awareness for parents is their concern for their children's education while providing evidence that children trained in MTs PAKIS have more knowledge, attitude and skills than non-school children. Parents who are initially less concerned

about education, are slowly feeling, seeing and being involved in the educational process of their children in MTs PAKIS.

MTs PAKIS teaches how to grow various crops and horticulture crops, children also learn how to keep fish in ponds or ponds in school and garden yard. There are fish melem, mujair and freshwater fish species. The task of the children is to ensure adequate and proper water, feeding and checking for the fish being kept. PAKIS children also maintain a goat which is a help from Bank Indonesia through its CSR to become a learning media for children in breeding as well as a source of income for school operational costs. Children should care for goats well, look for grass to eat, check goat health, cage maintenance, and so on. Besides planting, preserving crops, PAKIS children also learn how to harvest and sell their harvest. The harvest is sometimes auctioned or sold to the surrounding community. This condition causes PAKIS children to get used to having the ability to adapt well, by learning various knowledge and experiences so that they can adjust and do according to the development of the times. They are increasingly aware that by making networking, hospitality and knowing many others from various circles is an advantage and can build cooperation and do more for the country. In accordance with the vision of Men-Roaming the country, PAKIS children regularly have a program to explore the country by visiting places that are useful to increase their knowledge and experience.

The different things that happened in MTs PAKIS when the acceptance of the class increase report, the children not only submit the report card as well but also submit the result of gardening and farming done in school to his parents. The existence of agroforestry-based learning is planned not only for knowledge and experience, but also as a source of income for students and schools. For the completeness of whiteboards, markers, textbooks and libraries have been relying on volunteers from various backgrounds who are charitable books for MTs PAKIS..

#### **D. CONCLUSION**

The practice of Islamic education practiced in MTs PAKIS is an educational practice that empowers learners as do by other formal education institutions, but with characteristics in the context of the lives of children and community members on the edge of the forest. The agroforestry approach is an attempt to make the Islamic education carried out not only to study religion in the sense of mahdah worship, but

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also to study the surrounding environment and various agricultural and forestry  
knowledge that is very close to everyday life.

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