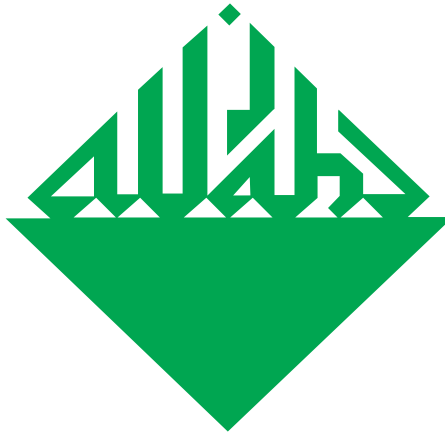


# STUDIA ISLAMIKA

INDONESIAN JOURNAL FOR ISLAMIC STUDIES

Volume 31, Number 2, 2024



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# STUDIA ISLAMIKA



# STUDIA ISLAMIKA

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## Expert Meeting on Green Islam: Igniting Faith-Led Environmentalism Action in Indonesia

**Aptiani Nur Jannah**

**G**reen Islam is an environmental protection movement based on Islamic teachings that emerges as an alternative solution to address environmental degradation, which emphasizes the use of religious arguments as the basis for its actions. This movement spreads a message of environmental awareness instilled with Islamic values, in which environmental conservation is seen as part of faith, advocating compassion and care for God's creations such as plants, animals, and nature. As a country with the largest Muslim population in the world, Indonesia has an important role in promoting the Green Islam movement, with various Islamic actors and organizations. Nahdlatul Ulama and Muhammadiyah, for example, have made Green Islam a key agenda, as well as the Indonesian Ulema Council (MUI), which issues fatwas as a basis for Islamic law in protecting the environment. Istiqlal Mosque also applies the green mosque concept with the principle of environmental conservation in its worship activities.

Mainstreaming Green Islam is an important challenge. This Islamic value-based movement needs to spur the government to make more substantive policies and act decisively against those who cause serious



environmental damage. To discuss it further, UIN Jakarta's Center for the Study of Islam and Society (PPIM) through the Religious Environmentalism Actions (REACT) program held an Expert Meeting on June 27, 2024. The Religious Environmentalism Actions (REACT) program is an initiative driven by UIN Jakarta's Center for the Study of Islam and Society (PPIM) aiming to strengthen the role of young people and religious organizations in promoting a sustainable environment in Indonesia. Through evidence-based knowledge and policy advocacy, this program is expected to make a significant contribution to strengthening the actions of the faith-based environmental movement. In addition, this program also aims to increase public awareness and capacity related to environmental issues and climate change through capacity building and public campaigns.



Figure 1. Expert Meeting on Green Islam Participants.

The expert meeting on green Islam by REACT aims to map the Green Islam movement in Indonesia and strengthen the potential for collaboration between various parties and institutions through the Green Islam movement to create a sustainable environment. The Expert Meeting involved experts and representatives of Green Islam movement institutions and discussed several important issues. Some of the experts in attendance were Ahmad Dhiaulhaq from the World Resource Institute, Hayu S. Prabowo from MUI's Environmental and Natural Resources Protection Institute, Fachruddin Mangunjaya from UNAS Center for Islamic Studies, Eko Cahyono from Sajogyo Institute, Fabby Tumiwa from IESR, Adib Abdushomad from Ministry of Religious Affairs, Hening Parlan from Eko Bhinneka Muhammadiyah,

Nasaruddin Umar from Istiqlal Mosque, Parid Ridwanuddin from WALHI, Rahma Shofiana from Greenpeace Indonesia, Roy Murtadho from Misykatul Anwar Islamic Boarding School, and Ulil Abshar Abdalla from Nahdlatul Ulama.

### **Green Islam Principles**

First, the expert meeting is intended to identify strategies for strengthening the theological basis of the Green Islam Movement to push for real action. Nasaruddin Umar expressed his opinion that environmental degradation cannot be resolved by fiqh but must be reviewed by theology. Environmental problems are the result of arbitrary interpretation of the holy book, especially how human greed interprets the holy book to allow humans to become kings of the universe to fulfill self-satisfaction. The Holy Book is not examined comprehensively but rather narrowly focuses on a particular verse as an argument for the exploitation of nature. Therefore, environmental fiqh is not quite enough to answer the severe destruction of the earth. People must re-read the holy book comprehensively. The environment and social environment must interact with each other. Therefore, a more fundamental concept is needed, namely the re-sacralization of nature.

There is no other means of saving nature except the re-sacralization of nature itself. Meanwhile, the logos that is the basis of modern man has forced its desacralization and made the universe no longer considered sacred. In Islam, even objects have value, beyond being inanimate objects. God incarnates the universe; therefore, it holds a sacredness that must be preserved. There is a strong connection between humans, nature and God. In the Quran, for example, it is mentioned that everything in nature is praising God, hence everything in nature has emotions.

Ushul fiqh must also be reformed by not only looking at five urgencies but six including environmental urgencies to create a progressive environment. We need to create conditions to re-sacralize nature. We need to create conditions to re-sacralize nature. The logos approach cannot save nature but instead, we need to re-sacralize nature. All religions, regardless of what religion they are, sacralize nature. If religion is to have a role in environmental issue, then it must be redirected to how it is used to sacralize nature. As long as religion

is unable to promote the sacredness of the universe, it cannot solve environmental destruction. The environmental problems cannot be solved with fiqh but only through theology.

### **Green Islam in Practice**

The forum has also mapped out several measures to establish an Islamic values-based nature protection movement as an integral part of daily religious understanding and practice. Hayu Prabowo from MUI stresses real action especially how to practice religious teachings in daily life. MUI has issued a fatwa that serves as a guideline for the community, such as the Fatwa on climate change control. Indonesian people are pragmatic, meaning they need solutions that can be implemented immediately. Islamic teachings need to have a direct connection with nature, such as fiqh on land, trees and water that clearly relates to society. Therefore, it is important to design a green Islamic action plan for the future.

In line with other figures, Fachruddin Mangunjaya considers it important to strengthen religious authority in terms of environmental conservation. There is no encyclopedia of Islam and the environment. It is necessary to educate religious scholars on environmental issues, for example in Islamic boarding schools. In addition, Islamic finance can also be leveraged for the environment, especially how to distribute zakat to finance environmental issues.

Hening Parlan also highlights the crucial importance of religious leaders in environmental issues. For her, the utmost importance in strengthening religion is to provide facts and data to religious leaders. Religion does not destroy nature but the system created by religious people. Thus, religious leaders must think about how religion can penetrate into this environmentally destructive system to improve it. At a certain point, I thought we cannot fight the system. Even if fighting it is hard, we should start from around us, saving what is still existing and what is left of the environment around us.

Furthermore, still according to Hening Parlan, the religious environmental movement should not separate livelihood, religion and the environment. Environmental affairs are embedded with our daily lives. We breathe air to live, we cannot leave nature that produces oxygen. Environmental issues should not be the domain of activists or green scholars, while this is the duty of all parties.

Rahma from Green Peace recommends that the Green Islam Movement target a youth audience. It is important for public campaigns to reach young people, especially on social media, to expand the movement. In addition, it is important to address government policies. It is crucial to emphasize that development can go hand in hand with nature conservation. Many believe that massive development must be at the expense of nature, even though it can go in harmony. There are various terms such as green economy to address this.

On the other hand, Roy Murthado refers to the mode of production as the main problem that causes people's behavior to move away from religious principles that are actually environmentally friendly. This is due to capitalism as a world system. Much of the damage came after the industrial revolution. According to him, Indonesian society is contradictory, for example they are taught to give charity but the measure of success is material. Consequently, the green Islam movement in society might take the form of teaching agrarian fiqh or smaller pro-environmental behaviors such as planting trees and abandoning single-use plastics. Although this may not show immediate results as it requires a long process.

### **Hope for the Future of Green Islam**

At this expert meeting on green Islam, participants expressed their hopes for the future of the faith-based environmental movement. Ulil from NU suggested a simple recipe for the green Islam Movement to be successful, that is, to be rooted in the needs of the people and avoid radical environmental activism. Environmental solutions should be applied on a wide scale. If the goal is to raise widespread public awareness, it cannot use radical methods to be welcomed by the public. Second, it is necessary to look at the idea of reasonable environmentalism using fiqh according to Islamic teachings. Fiqh is a tradition from Muslims to see problems as contextual issues, not a matter of doctrine.

Eko Cahyono from Sayogya Institute further strengthened the green perspective of the green Islam movement. According to him, many projects are tagged with "green" in the name but forget that green is not always justice. First, there is a paradigmatic problem in using the term green, thereby overlooking many variables in it. There are at least two environmental schools of thought when discussing the environmental crisis according to political ecology. The first is

ecological modernization. The root of the problem according to this group is human behavior and unsustainable technology. According to them, the solution is to change the human habit to be more energy and water efficient, and do the three R's (reduce, reuse, recycle).

This paradigm is criticized by the second group, namely the political economy of ecology. For the second group, the ecological crisis is due to unequal relations, both political and economic, which produce "anthropocene" or the commodification of nature. It is not enough for the second group to change behavior but also to deconstruct structural inequality in the political economy. For the first group, gold and coal are not the cause of climate change. In contrast, the second group definitely sees them as the cause of climate change. Thus, the first offer of green Islam in the context of political ecology is to strengthen its position on green ecology or in this context a more comprehensive ecological political economy.

Second, the research we conducted with ICERS in 2022 titled "The double face of religion" with 20 cases illustrates how religion has two faces. On the one hand, it is the guardian of environmental sustainability. On the other hand, it legitimizes environmental destruction. In many cases, both in Islam and other religions, we discover that the religious source can be a blessing or a disaster. It becomes a disaster when one claims the absolutism of truth in the name of religion. Secondly, religion can be a disaster when there is politicization and commodification of religion. Religion is being demeaned solely for temporary political interests. Accordingly, the second offer is that the "Green Islam" spirit must stay away from the absolutism of truth and the politicization of religion to make its positioning clear.

Third, theology often lacks empirical basis, which ultimately causes environmental destruction. Empirical cases are essential for strengthening in areas that are directly affected. The third offer for green Islam is that it is not only a theological abstraction from religious texts but also takes into account the empirical facts of those affected by the environment.

Pardi from WALHI believes that green Islam needs to push the environmental justice agenda in religious discourse, which has not often been undertaken. Religious perspectives are rarely used to see justice and inequality. Religious language is applicable to the environment, for example climate justice, which needs to be campaigned together.

Secondly, we must draw solutions from the crisis. Problems must be addressed not in an empty environment but in a crisis situation. In religious language, crisis is called *fasad* or the departure of something from balance. If we cannot do something meaningful today, we will be at the point of no return.

The Expert Meeting on Green Islam in the REACT program is designed to address challenges by strengthening the theological foundations of environmental awareness and responsibility, inspiring concrete actions. This forum aims to ensure that the Green Islam movement becomes a natural part of everyday religious practice, extending beyond a trend followed by certain groups. By bringing together religious and environmental experts, this initiative hopes to capture public attention on the significance of Green Islam and encourage active community participation in environmental conservation. Through hope and collective effort, integrating Green Islam into daily life can pave the way for a more sustainable and harmonious future for all creatures.

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Aptiani Nur Jannah, *Center for Study of Islam and Society (PPIM), Syarif Hidayatullah State Islamic University (UIN) of Jakarta, Indonesia*. Email: [aptiani.nur@gmail.com](mailto:aptiani.nur@gmail.com).

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The journal invites scholars and experts working in all disciplines in the humanities and social sciences pertaining to Islam or Muslim societies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.

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3. Feener, Michael R., and Mark E. Cammack, eds. 2007. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Islamic Legal Studies Program.
4. Wahid, Din. 2014. *Nurturing Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia*. PhD dissertation. Utrecht University.
5. Utriza, Ayang. 2008. "Mencari Model Kerukunan Antaragama." *Kompas*. March 19: 59.
6. Ms. *Undhang-Undhang Banten*, L.Or.5598, Leiden University.
7. Interview with K.H. Sahal Mahfudz, Kajen, Pati, June 11<sup>th</sup>, 2007.

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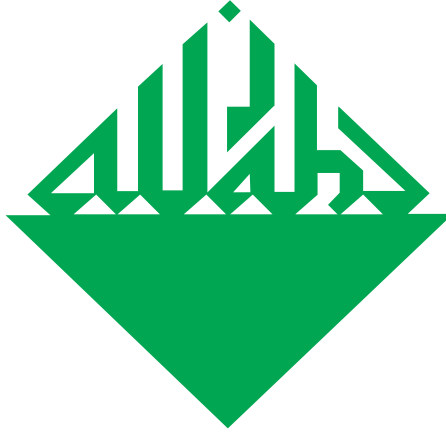


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مجلة إندونيسية للدراسات الإسلامية



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## INDONESIAN IMAGE OF THE OTTOMAN CALIPHATE AND THE NEW REPUBLIC OF TÜRKIYE 1918–1925

Mehmet Özay & Nia Deliana

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## THE RISE OF TAHFIZ SCHOOLS IN CONTEMPORARY INDONESIA

Jajang Jahroni

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الحراك الصوفي والدعوة الإنسانية في إندونيسيا:  
حالة العبيد أبي بكر العطاس الزبيدي

شمس الرجال وموسى الكاظم الحبشي

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