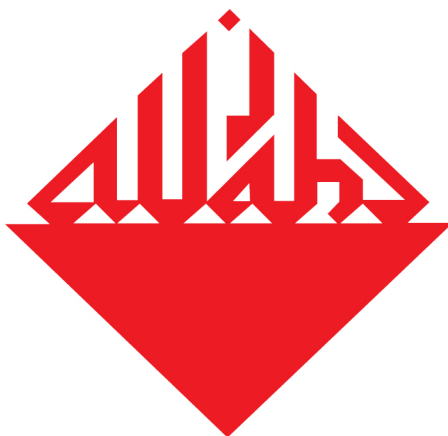


# STUDIA ISLAMIKA

INDONESIAN JOURNAL FOR ISLAMIC STUDIES

Volume 31, Number 3, 2024



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THE SCRIBE OF SUFI-PHILOSOPHICAL LETTERS:  
SHAYKH YÜSUF OF MAKASSAR'S FORMATIVE DECADES  
(1640S-1660S) IN ARABIA AND SYRIA

Zacky Khairul Umam

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DOCUMENTING THE HALF-CENTURY EVOLUTION OF  
ISLAMIC EDUCATION RESEARCH: A PROBABILISTIC TOPIC  
MODELING STUDY OF THE LITERATURE  
FROM 1970 TO 2023

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EXAMINING NEW PUBLIC DIPLOMACY AND  
INTERFAITH DIALOGUE IN INDONESIA:  
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RELIGION TWENTY (R20)

Ridwan, Djayadi Hanan, & Tri Sulistianing Astuti

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## Educating Ulama to Address Climate Change: The Greenpeace MENA-Ummah for Earth

### **Tati Rohayati**

Environmental degradation and climate change are critical global issues. Issues such as air quality, water pollution, deforestation, natural disasters, and biodiversity are critical challenges impacting ecosystems and human being. In this context, Indonesia, a predominantly Muslim country, faces significant risks. It is ranked as the third most disaster-prone nation globally (World Risk Report, 2022) and stands 103rd out of 185 countries for vulnerability and 102nd out of 192 for climate change preparedness, with higher rankings indicating better performance (Notre Dame Research, 2021).

This issue requires responses from various sectors, including religion, which has a significant influence on people's values and behavior. Meanwhile, Islam emphasizes the importance of maintaining the balance and harmony of nature (*mizan*) and highlights the responsibility of humans as caliphs of the earth (*khalifatullah fil ardh*). These principles can be used as the basis for environmental education based on religious values. Ulama, as influential figures within religious communities, play an important role in promoting environmental movement and encouraging environmentally friendly practices.



Unfortunately, in Indonesia, their involvement in addressing climate change remains limited. Most of them also lacks sufficient knowledge about climate change and its societal impacts.

Furthermore, Islamic universities – institutions that responsible for producing scholars- have not optimally included environmental issues and climate change in their curriculum. In fact, environmental education is essential for cultivating a generation that is mindful and committed to preserving nature. A curriculum that integrated with religious values also enhance prospective scholars in protecting environment. Educating scholars on environmental issues not only provides them with the knowledge and skills to contribute to environmental conservation, but also strengthens their da'wah by incorporating relevant environmental messages and their urgency in the context of faith and good deeds. This raises a crucial question: to what extent have the curriculum in Islamic universities that prepare scholars integrated climate change and environmental issues?

### **Collaboration between PPIM UIN Jakarta and Greenpeace MENA-Ummah for Earth**

To address the question of how extensively Islamic institutions have integrated Climate Change and Environmental (CCE) issues into their curriculum, the Center for the Study of Islam and Society (PPIM) at UIN Jakarta, in collaboration with Greenpeace Middle East and North Africa (MENA) and Ummah for Earth, launched the Greenpeace MENA-Ummah for Earth program. This initiative, which began in July 2023, aims to analyze the curricula of Islamic universities and develop strategies for addressing climate and environmental principles into teaching materials. The program seeks to strengthen the role of Muslim community, particularly the Ulama, in promoting environmental conservation efforts.

This research employs a qualitative approach, focusing on analysis of academic documents from Islamic universities in Indonesia, especially religious study programs that focus on producing scholars such as Islamic Broadcasting Communication, Comparative Mazhab, Quran Science and Tafsir, Islamic Religious Education, and Islamic Family Law. In addition, in-depth discussions were conducted with a number of universities including the State Islamic Universities (UIN) in Jakarta, Surabaya, Makassar, and Lampung, as well as PTIQ University Jakarta.

The program has received massive positive response from environmental activists and the wider community. This prompted the expansion of the research to universities under Muhammadiyah and Nahdlatul Ulama (NU), which have specialized institutions related to the environment. Muhammadiyah already established environmental programs such as LLHPB Aisiyah and MDMC, while NU has LPBI NU. The programs are used in various universities including Muhammadiyah Universities in Jakarta, Tangerang, Malang, and Yogyakarta. As well as Nahdlatul Ulama (NU) Universities in Jakarta, Yogyakarta, Malang, Blitar, Jepara, and Semarang. It is hoped that the qualitative study can produce strategies on how religious disciplines can play a role in CCE issues through Muslim communities in Indonesia.



Figure 1. Launching of the Research Results “Ulama and Climate Change in Indonesia: Integration of Climate Change Issues in the Islamic Higher Education Curriculum” in July 2024.

### **Variations in Integration of Ulama Education Curriculum on Environmental Issues**

At the university level, University of Indonesia (UI) in 2010 initiated a ranking of green campuses and environmental preservation through the “UI Green Metrics World University Ranking”. Recently, 1,183 university in the world have participated in this ranking, including Islamic universities in Indonesia. Based on interviews with students, lecturers, and campus leaders, it was found that State Islamic Universities (UIN), Nahdlatul Ulama (NU) Universities and Muhammadiyah

Universities have not integrated many CCE issues into their courses. As a result, scholars and Ulama in Indonesia still lack of knowledge to respond to CCE issues, as their curriculum has not provided specific courses that discuss environmental issue

Out of the 17 campuses studied, only two—PTIQ University Jakarta and Ahmad Dahlan University Yogyakarta—have begun integrating Climate Change Education (CCE) issues, though these efforts are not yet fully institutionalized. For instance, PTIQ University offers a course titled Islam and the Environment, while Ahmad Dahlan University includes a course on Hadith, Health, and the Environment. However, these initiatives are less robust compared to Raden Intan University Lampung, which not only incorporates CCE topics into the curriculum of its religious studies programs but also has a dedicated Green Campus team, known as the Sustainable and Environmentally Sound Campus Development Team (TPKBBL).

This research concludes that integrating Climate Change Education (CCE) into Islamic institution faces several challenges including the lack of specific CCE courses, limited institutionalization of CCE in universities, low commitment of leaders to CCE issues, and misalignment between CCE and the universities' missions and goals. To address these challenges, stronger policy support, institutional dedication, and curriculum alignment are essential to ensure environmental education becomes a core component in shaping future Ulama who are responsive to climate change issues.

### **UIN Raden Intan Lampung: Green Campus Based on Theology**

UIN Raden Intan Lampung is one of the Islamic universities that become a role model in integrating “theological messages” into the concept of “green campus” both at the institutional, infrastructure, and curriculum levels. Since 2018, under the leadership of Moh. Mukri, UIN Raden Intan Lampung has transformed into a comfortable environment-friendly campus.

Various sustainability initiatives have been implemented, such as waste recycling, water sanitation systems through ponds, green open spaces (RTH), smoke-free areas, and the use of solar panels. Campus visitors will feel a comfortable atmosphere with facilities such as tap water, wide sidewalks for pedestrians, special bicycle parking lots, and “go green” campaign banners scattered in various corners of the campus

(Sustainability Report UIN RIL, 2022). These efforts reflect the Islamic principle of environmental protection (*hifz al-bi'ah*). Mukri underscores this commitment with the philosophy: *al-muḥāfazat 'alā al-qadīm al-ṣāliḥ, wa al-akhdhu bi al-jadīd al-aṣlah*—preserving beneficial traditions while embracing better innovations.



Figure 2. Focus Group Discussion with Rector of UIN Raden Intan Lampung.

Wan Jamaluddin who currently serves as rector, continues this vision by placing religious messages as an integral part and mission of green campus sustainability. This theological message is applied in all lines of campus life, involving leaders to the academic community. However, the basic idea of the “Green UIN Lampung” concept began during Mukri’s leadership, inspired by the thoughts of three former rectors of leading Islamic universities: Azyumardi Azra (UIN Syarif Hidayatullah Jakarta), Amin Abdullah (UIN Sunan Kalijaga Yogyakarta), and Imam Suprayogo (UIN Maulana Malik Ibrahim Malang). Around 2014-2015, they encouraged UIN Lampung to become a pioneer in environmental studies, which was reinforced by the concept of “Point and Coin”—emphasizing the importance of real contributions for the entire academic community (FGD UIN Lampung, September 22, 2023).

Under Mukri’s leadership, the vision of sustainability was rendered into several actions. The establishment of the Green Campus Team and introduction of sustainability-focused courses became important milestones of this transformation. Commitment to environmental management also involves all lecturers, staff, students, and support personnel, fostering collective responsibility. One significant achievement

is the success of UIN RIL Lampung in becoming the only Islamic Religious University (PTKI) that is completely smoke-free. This reflects how environmental awareness has become an integral part of institutional culture (FGD UIN Lampung, September 22, 2023).

These efforts paid off in the UI Green Metrics rank. UIN Raden Intan Lampung secured first place among Islamic universities, eighth in Indonesia, and 61st out of 1,183 global green campuses. This transformation highlights how theological commitment and sustainability can coexist, establishing UIN Raden Intan Lampung as a main institution in environmental conservation within Islamic education.

### **The Future of Climate Change in the Ulama Curriculum**

The future of climate change and environmental sustainability largely depends on the extent to which Islamic universities are committed to Climate Change Education (CCE). This commitment can be realized if three main aspects are implemented effectively. First, visionary leadership with a strong dedication to the issue of CCE is fundamental. Leaders of Islamic universities must possess a profound understanding of environmental challenges and the capability to engage the entire academic community in efforts to mitigate and adapt to climate change. Their leadership sets the tone for prioritizing sustainability initiatives across institutional, curricular, and cultural dimensions.

In addition to leadership, organizational resources also play an important role. This includes campus spatial planning that supports environmental sustainability, such as green land management and environmentally friendly infrastructure, as well as the availability of competent and sustainability-oriented human resources. Finally, pro-environmental institutional policies must be the cornerstone of campus operations. Universities should adopt a vision, mission, and policies that prioritize sustainability, including creating specialized entities like a Climate Change Task Force to coordinate environmental initiatives. Additionally, allocating sufficient budgets is crucial to ensure the long-term success and impact of these environmental programs.

If these three elements are met—strong leadership, adequate organizational resources, and environmentally oriented institutional policies—Islamic universities can play a strategic role in facing the challenges of climate change. The integration of CCE into the curriculum not only produces a generation of environmentally conscious scholars, but also strengthens

the campus' position as a sustainable institution that contributes to a better future for the earth.

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Tati Rohayati, *Center for Study of Islam and Society (PPIM), Syarif Hidayatullah State Islamic University (UIN) of Jakarta, Indonesia*. Email: [tati.rohayati@ppimcensis.or.id](mailto:tati.rohayati@ppimcensis.or.id).

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2. Booth, Anne. 1988. "Living Standards and the Distribution of Income in Colonial Indonesia: A Review of the Evidence." *Journal of Southeast Asian Studies* 19(2): 310–34.
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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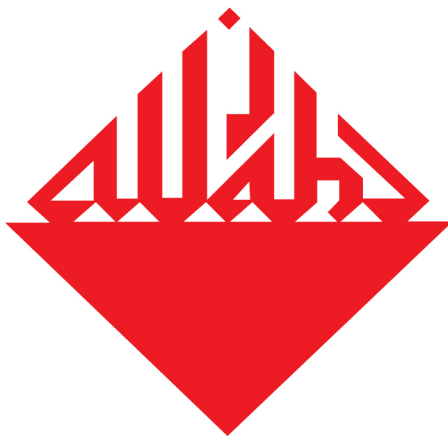


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## MAINTAINING LIFE UNDER NEOLIBERAL CAPITALISM: A CASE STUDY OF MUSLIMAH LABORERS IN SOLO RAYA, INDONESIA

Diatyka Widya Permata Yasih & Inaya Rakhmani

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## MOVING OUT OF ISLAM ON YOUTUBE: ACEHNESE CHRISTIAN NARRATIVES, THE PUBLIC SPHERE, AND COUNTERPUBLICS IN INDONESIA

Muhammad Ansor

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