

Green Islam: New-Theology and Implementation of Pesantren Al Qodir Managerial System

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Abstract: *This paper studied the concept of Green Islam as a new-theology spreads at Pesantren al-Qodir, Sleman Yogyakarta. The theology has a series of ideas on nation-state, Islāmic studies, and interpretation of Islamic teachings on ecological issues. In implementing that theology, Pesantren al-Qodir arranged many programs such as preventing socio-ecological crisis resulting from uncaring human attitudes on the ecosystem. These uncaring ones encourage al-Qodir to cooperate with many partners and promote that theology. The disaster volunteer training program is only an example of the contribution of pesantren al-Qodir in implementing its program. For Green Islam Theology, ecological studies are then philosophically not secular, but religion. It is needed as a crucial tool for continuing the life of a human being. K.H Masrur Ahmad as a leader of al-Qodir has cooperated with and invited all his partners not only to focus on aspects of life in the hereafter, but also on the best pragmatic interests. The most important thing in the view of Green Islam Theology is how to deal with the ecological crisis caused by human ignorance. It is an implementation of the theories of developmental ecology proposed by Bronfenbrenner. He said that human development is influenced by society and environmental habitation.*

Keywords: *Ecotheology, Green Islam, Enviromental Management System, The Slopes of Merapi*

Abstrak: *Tulisan ini berusaha menggali gagasan teologis 'Islam Hijau' sebagai teologi baru mengenai kebangsaan, keislaman dan keilmuan yang berkaitan dengan wawasan ekologi. Islam Hijau merupakan basis teologis bagi implementasi program kerja dan sistem manajerial pondok pesantren Al Qodir. Kemunculan teologi 'Islam Hijau' didorong oleh berbagai fenomena krisis sosial dan lingkungan hidup seperti; beragama tanpa kedewasaan, berbangsa tanpa moralitas, dan berkehidupan tanpa kepedulian terhadap alam. Sikap acuh terhadap alam dan lingkungan ini mengakibatkan kerusakan dan krisis lingkungan yang meniscayakan lahirnya bencana alam. Dengan demikian,*

pesantren Al Qodir melalui teologi Islam Hijau-nya, melakukan program reboisasi hutan yang bekerjasama dengan pemerintah dan LSM, serta mengadakan Training of Trainer (TOT) terhadap relawan tanggap bencana alam, yang merupakan upaya mensukseskan sistem manajerial pesantren Al Qodir. Teologi 'Islam Hijau' secara filosofis bukan hanya sebagai wawasan ekologi sekuler, tetapi juga ekologi religius yang berbasis agama demi menjaga eksistensi manusia. Implementasi teologi 'Islam Hijau' yang bersinergi dengan sistem manajerial pesantren Al Qodir, khususnya melalui langkah-langkah praksis dari pengasuhnya, membuat teologi ini tidak hanya berfokus pada tujuan ukhrawi, tetapi juga memikirkan pengelolaan kepentingan dunia yang baik. Paradigma tersebut selaras dengan tesis Schumacher, "Krisis lingkungan ini sangat terkait dengan krisis kemanusiaan, dengan moralitas sosial, serta krisis orientasi kita terhadap Tuhan". Dengan menggunakan metode kualitatif, studi ini mengkaji teologis 'Islam Hijau' yang digagas Pondok Pesantren al Qodir dalam menghadapi krisis lingkungan hidup masyarakat sekitar. Teologi ini merupakan basis ideologis sekaligus implementasi program-program kerja yang disusun oleh pihak manajemen pesantren. Pada akhirnya, teologi dan program kerja yang sinergi dan progresif dari pesantren turut merubah paradigma masyarakat yang bermukim di lereng gunung Merapi dalam menyikapi lingkungan dan mencintai alam.

Keywords: *Ekoteologi, Islam Hijau, Sistem Manajemen Lingkungan, Lereng Gunung Merapi*

INTRODUCTION

Environmental problems both globally and locally began to be widely discussed since 1972. This is because the environmental crisis has become a social problem that is the responsibility of all elements of society. The rapid productivity of population growth poses a challenge to compete to accelerate development and industrialize.¹ But it should be noted, that this also has negative effects on humans, including environmental pollution.²

¹ Antonio Andreoni and Ha-Joon Chang, "Bringing Production and Employment Back into Development: Alice Amsden's Legacy for a New Developmentalist Agenda," *Cambridge Journal*

Based on the environmental crisis which is a global responsibility, Pesantren Al Qodir through Green Islam theology conducts various programs and managerial systems for environmental conservation. Green Islam theology considers that the environmental crisis is a global issue that will remain current in the 21st century. This crisis is experienced by almost all modern societies in various countries, and it will be even worse if the process is not immediately carried out to improve the pattern of people's behavior towards the surrounding environment.³ Related to this, the human paradigm has a central role. As Kuhn said, "That every human history is characterized by a paradigm or a system of beliefs about the nature of reality and human entities in it".⁴

According to KH Masrur Ahmad, "Nature is now stretching, so it often causes disasters. No exception in the area around the slopes of Merapi, which is a disaster-prone area. Merapi eruption caused landslides, earthquakes, explosions of magma, hot clouds (*wedhus gembel*) and incandescent lava. This condition occurs not naturally, but there is a relationship with human behavior that is already at the normal threshold and makes nature angry. Immoral, corruption, illegal logging, industrialization without insight into the environment, and other bad deeds committed by humans have made this nature angry."⁵

The continuity of the Mount Merapi disaster is a frightening specter for the people of Yogyakarta, especially the people who live on the slopes of Merapi. However, this fear is not as imagined. Sari Bahagiarti said, "The activity of the Merapi eruption, described as releasing hot clouds (*wedhus gembel*), rain of ash

of Regions, Economy and Society 10, no. 1 (March 1, 2017): 175–76, <https://doi.org/10.1093/cjres/rsw029>.

² "RECOVER_BETTER_0722-1.Pdf," 105–8, accessed November 18, 2020, https://www.un.org/development/desa/en/wp-content/uploads/2020/07/RECOVER_BETTER_0722-1.pdf.

³ Navarro Ferronato and Vincenzo Torretta, "Waste Mismanagement in Developing Countries: A Review of Global Issues," *International Journal of Environmental Research and Public Health* 16, no. 6 (March 2019): 3–5, <https://doi.org/10.3390/ijerph16061060>.

⁴ Thomas S. Kuhn, *The Structure of Scientific Revolutions*, [2d ed., enl, International Encyclopedia of Unified Science. Foundations of the Unity of Science, v. 2, No. 2 (Chicago: University of Chicago Press, 1970), 40–43.

⁵ Masrur Ahmad, *Teologi Islam Hijau: Melihat Bencana sebagai Barokah*, September 16, 2018.

and dust, and melting of hot and cold lava is in fact not too costly. Animal behavior is a marker of the eruption. Because they concluded, when the temperature of Merapi increased, flocks of birds would descend the slopes, then monkeys, tigers, and porcupines. When the porcupine drops, it is usually not how long the Merapi volcano will erupt."⁶

Internal human problems related to environmental care are a major theme in the environmental crisis discourse, because humans have varying degrees of understanding and character. Likewise, the appreciation and understanding of the verse *kauniyah* which should be *muhasabah* (introspection), that human behavior reflects the state of its environment, is sometimes ruled out. Humans as caliphs (agents of change) on Earth have the duty to maintain and be friendly to both nature and the environment. Green Islam theology is the application of religious doctrine, environmental problems, and individual morality. The three applications form a pattern of managerial systems called *fiqh al-bi'ah* (the environmental Islamic jurisprudence). The pattern of the environmental conservation system not only uses natural wealth but also considers the sustainability of nature so that it can be utilized in the long term. So that the use of natural resources does not lead to exploitative behavior. Because the conservation system has 3 (three) meanings: Conservation, preservation and sustainable use.⁷

Green Islam theology which was initiated by KH Masrur Ahmad formed a managerial system of *pasantren* and communities around the slopes of Merapi. KH Masrur Ahmad is concerned about the behavior of people who are haphazard towards nature and the environment. He through the Green Islam theology seeks

⁶ "The 2010 Eruption of Mount Merapi," *Internet Geography* (blog), accessed November 18, 2020, <https://www.internetgeography.net/topics/the-2010-eruption-of-mount-merapi/>.

⁷ Yina Wu, "Ecological Discourse Analysis," n.d., 648–50.

to improve the behavior patterns of people who have been judged to exceed this limit. In line with KH Masrur Ahmad who offered Green Islam, Lynn White said, "Regarding the ecological crisis which continues to be a problem for mankind, it is necessary to present *new religion* that is useful for ending all environmental problems."⁸ The new religion in question is a reconstructed religious thought and doctrine so that it can connect with environmental and natural problems. Supporting the White thesis above, Richard Foltz also said, "That Muslims are not serious enough in responding to the problem of environmental damage."⁹

Pesantren have been known only as non-formal educational institutions that focus on exploring the religious sciences. However, Pesantren Al Qodir through Green Islam theology views religion as not just a ritual rite but rather views how religion can be applied in daily life so that relations between individuals and the environmental surroundings can be realized. KH Masrur Ahmad said, "That the problem of theology is not only discussing the dimension of divinity but the issue of the environment and the surrounding environment."¹⁰ In the pesantren landscape, there is a leadership hierarchy, the Kiai is an absolute source of power and authority in the life and environment of the pesantren.¹¹ Kiai's leadership in pesantren comes from a combination of (tradition) Islamic education and charisma which is obtained or inherited (genealogical)¹² so that this charismatic leadership has strong persuasion in instilling ideology.¹³ Thus, the

⁸ Elspeth Whitney, "Lynn White Jr.'s 'The Historical Roots of Our Ecologic Crisis' After 50 Years: Lynn White Jr.'s 'Roots' After 50 Years," *History Compass* 13, no. 8 (August 2015): 397–99, <https://doi.org/10.1111/hic3.12254>.

⁹ Fachruddin Majeri Mangunjaya and Jeanne Elizabeth McKay, "Reviving an Islamic Approach for Environmental Conservation in Indonesia," *Worldviews* 16, no. 3 (2012): 288–90, <https://doi.org/10.1163/15685357-01603006>.

¹⁰ Masrur Ahmad, Islam Hijau sebagai Teologi Baru, Interview on September 15, 2018.

¹¹ Auliya Ridwan, "THE DYNAMICS OF PESANTREN LEADERSHIP FROM THE DUTCH ETHICAL POLICY TO THE REFORMATION PERIODS," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 15, no. 02 (December 1, 2020): 369–70, <https://doi.org/10.21274/epis.2020.15.02.365-400>.

¹² Naufal Rijalul Alam, "Strengthening Leadership Culture (The Role of Kyai in Indonesian Pesantren)," *At-Ta'dib* 13 (June 20, 2018): 10–12, <https://doi.org/10.21111/at-tadib.v13i1.1986>.

¹³ Tuomo Takala, "Charismatic Leadership and Power," *Problems and Perspectives in Management*, n.d., 48–50.

doctrine of Green Islam can easily be accepted and applied in activities initiated by pesantren Al Qodir. One of them is the program of '*Pesantren Peduli Lingkungan*', which focuses on environmental conservation programs by inviting local government elements and surrounding communities. The system of cooperation between the pesantren and stakeholders related to the program was appreciated by many parties.

Dinas Lingkungan Hidup (DLH) Yogyakarta even provided assistance in the form of tree seeds to support the forest reforestation program. In addition to concrete actions in the form of tree planting, Green Islam theology also encourages the improvement of individual paradigms related to the environment and nature, by holding an Environmental Management Training of Trainer (ToT), and voluntary Training of Trainers (ToT). Given the location of pesantren Al Qodir on the slopes of Mount Merapi, which is a disaster-prone area. The training held by pesantren Al Qodir was an effort to build an ecological paradigm based on religiosity. K.H Masrur Ahmad as a caregiver of pesantren Al Qodir as well as a drafter of Green Islam theology continues to campaign for the slogan '*from Nature to Nature*' on every occasion.

In the end, this study would like to answer a number of questions that have been expressed in the elaboration of the above problems as follows. *Firstly*, how to implement the concept of Green Islam theology of pesantren Al Qodir as a managerial system related to environmental conservation? *Secondly*, how do the views of Green Islam theology relate to environmental crisis?, and *Thirdly*, what are the factors that encourage of pesantren Al Qodir to conduct environmental conservation programs on the slopes of Mount Merapi?. With the formulation of the problem, this study aims to describe how the concept, motivation of Eco-Theology Green Islam of pesantren Al Qodir as a managerial system in the

context of managing environmental preservation, especially the implementation of Green Islam theology that is closely related to the fundamental teachings of religious texts.

METHOD OF RESEARCH

This research is qualitative research using phenomenology method. Phenomenology views that human behavior is a product of the individual's perspective interpreting his world. Therefore, it is necessary to have the ability to relive the thoughts, feelings, motives, and thoughts that are behind a person's actions.¹⁴ In this case, Berger classifies human behavior in 3 (three) things: externalization, objectification, and internalization. Thus, this study focuses on the relation of human behavior to its environment, which is based on a constructive mindset in Green Islam theology of pesantren Al Qodir. This theology is intended as a managerial system for environmental preservation, which regulates the mindset of the community towards its environment.

The internalization of Green Islam theology has formed an interesting discourse on Eco-Theology to study, especially the implementation of the eco-theology. Bronfenbrenner classifies individual relations with the environment in 5 (five) systems: Microsystems, mesosystems, ecosystems, macrosystems, and chronosystems.¹⁵ The five systems are elastic and can interact interpersonally to the influence of wider culture. Thus, the work program and managerial system of pesantren Al Qodir are interpretations, understandings, views and perceptions of Green Islam theology about the preservation of the natural environment through environmental conservation, which is realized by considering five (5) systems from Bronfenbrenner.

¹⁴ Daniel H. Grossoehme, "Overview of Qualitative Research," *Journal of Health Care Chaplaincy* 20, no. 3 (July 2014): 110–11, <https://doi.org/10.1080/08854726.2014.925660>.

¹⁵ Edinete Maria Rosa and Jonathan Tudge, "Urie Bronfenbrenner's Theory of Human Development: Its Evolution From Ecology to Bioecology: The Evolution of Urie Bronfenbrenner's Theory," *Journal of Family Theory & Review* 5, no. 4 (December 2013): 243–45, <https://doi.org/10.1111/jftr.12022>.

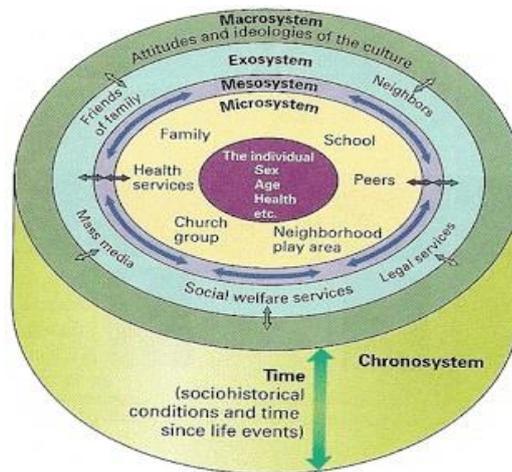


Figure 1: Diagram of 5 (five) ecological systems according to Bronfenbrenner.¹⁶

The location of this research was conducted in the Al Qodir Pesantren in Wukirsari Village, Cangkringan Sleman, Yogyakarta, and surrounding residents. The research targets chosen were people who were directly involved in environmental conservation programs since the beginning of Green Islam theology introduced by KH. Masrur Ahmad, as a pesantren Al Qodir caregiver. The related parties are pesantren caregivers, *pesantren*, management teams, *santri*, other strategic stakeholders.

The technique of data collection is done by interview, observation, and documentation. While the data analysis used in this study is data analysis using phenomenology methods and supported by a thesis from Bronfenbrenner about environmental and individual interactions. The steps are as follows;

¹⁶ Emmanuel Nii-Boye Quarshie, "Public's Perceptions of the Phenomenon of Street Children: A Qualitative Study of Students and Shopkeepers in Accra, Ghana.," n.d., 13.

1. Reread all descriptions of learning outcomes in the field (active observation and documentation) to get an understanding in the context of the research study.
2. An examination of the description of the results of field observations) results of active observation and documentation), more slowly, carefully, and eliminating each time finding something irrelevant.
3. Look for a series of meaningful units by breaking down all information (from the results of interviews) repeatedly and elaborating on the meaning of each.
4. Performing a statement from the results of the interview that has been fixed and raises something essential from the reality that exists.
5. Synthesize and integrate the understanding obtained (from the results of the description, meaning, and reflection) into a description of the leadership structure.

RESULT AND DISCUSSION

1. Green Islam as an Eco-Theological Concept

In the scientific tradition, the concept of theology is understood as a science that deals with divinity and its characteristics through the logic of formal religions.¹⁷ Etymologically, the word theology comes from Greek, *theologia*, which is a combination of *theos* words, meaning God, and *logos*, which means science. In terms of terminology, the word theology according to Lorens Bagus, "It is a study of all things related to divinity or religious beliefs. More specifically, it is a doctrine that is arranged in a concurrent manner about the nature of God, and His relationship with humanity as well as nature/environment."¹⁸ In environmental studies, theology is interpreted as a concept of thinking and

¹⁷ Helen De Cruz, "Religion and Science," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, Summer 2019 (Metaphysics Research Lab, Stanford University, 2019), <https://plato.stanford.edu/archives/sum2019/entries/religion-science/>.

¹⁸ Lorens Bagus, *Kamus Filsafat* (Jakarta: PT Gramedia, 1996), 1090.

acting that is connected to 'the Unseen' which creates and regulates both humans and nature. There are 3 (three) components in this theology, namely God, humans, and nature, all three of which are mutually related according to their respective functions and positions. So that theology is a pattern and concept of thinking and acting that is formed and integrated in a manner between the three components. This relationship must be balanced, because if one component is not balanced then what happens is limp and leads to an environmental crisis.¹⁹

The "ecology" in etymology is in the form of two combinations of two words, namely oikos, which means household or residence. While the word logos, meaning knowledge or science. So, the terminology, the word ecology has a very broad sense. Haeckel defines it as an overall knowledge related to the total relations between organisms and their environment which are both organic and inorganic.²⁰ Ernst Haeckel was a German Biologist who first introduced the term ecology in 1866 after he carried out a comprehensive reading of Darwinism.²¹

In the process of developing science and social dynamics, ecological concepts have led to many environmental scientists such as De Bel, William H. Matthews, and Van Bleck. The three ecologists provide different contributions to the ecological formulation, especially with regard to the focus of their studies. De Bel, for example, sees that ecology focuses on aspects of natural balance. Whereas William H. Matthews views that ecology focuses on the relationship of

¹⁹ Alireza Sayadmansour, "Neurotheology: The Relationship between Brain and Religion," n.d., 52–54.

²⁰ "BSCBO-203.Pdf," 7, accessed November 19, 2020, <http://www.uou.ac.in/sites/default/files/slm/BSCBO-203.pdf>.

²¹ Frank N. Egerton, "History of Ecological Sciences, Part 47: Ernst Haeckel's Ecology," *Bulletin of the Ecological Society of America* 94, no. 3 (July 2013): 222–23, <https://doi.org/10.1890/0012-9623-94.3.222>.

living things, both of which are also different from Joseph Van Bleck's view that ecology is an emphasis on the content and activity of relations of living things.²² The third discourse of the ecologist was revealed by Koesnadi Hardjosoemantri who succeeded in cataloging the definition of ecology as the basis for the birth of environmental governance law.²³

Green Islam theology is a conception of *Islam Ramah* and *Islam Peduli Lingkungan* which was originally introduced by K.H. Masrur Ahmad carers for the pesantren Al Qodir. KH. Masrur Ahmad views the importance of presenting bridges between religious and environmental interests through mutual relations and interrelation between humans and nature as a form of concern for fellow God's creatures. Religious conservative theology views the divine object and its characteristics to be believed, while the implementation or application of the divine nature that has been studied has not yet fully materialized. The pattern of *bar-bar* behavior, ignorance, and indifference to the environment/nature is a problem with us today. Environmental problems were born because of a lack of environmental insights that were not comparable to religious insights. Religion teaches kindness, caring, and love for fellow living beings, but the doctrine of religion is not directly proportional to human behavior towards the environment. Among them is the dredging of prolonged natural wealth, without thinking of long-term impacts, and carrying out conservation efforts including from the ecological crisis. In the teachings of religion, especially Islam, the ecological crisis has been discussed in the Qur'an in Ar-Rum: 41, as follows:

*Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].*²⁴

²² Angela M. Guerrero et al., "Achieving the Promise of Integration in Social-Ecological Research: A Review and Prospectus," *Ecology and Society* 23, no. 3 (2018): 1–2, <https://doi.org/10.5751/ES-10232-230338>.

²³ "Full_proceedings_2014.Pdf," 357–68, accessed November 19, 2020, https://cuprimconference.files.wordpress.com/2014/02/full_proceedings_2014.pdf.

²⁴ "Surah Ar-Rum - 30:1," accessed November 19, 2020, <https://quran.com/30/1?translations=131>.

The Qur'an criticizes the behavior of human facades not only as morally damaged, but also socially, environmentally and all aspects of life. Environmental damage causes suffering to humans.²⁵ Green Islam theology reconstructs the environmental crisis, social problems, and religious doctrine so that it can be implemented in life in this dynamic world. As a new theology in an effort to answer the problems of the people, the conception of Green Islam is very close to the nature conservation and interrelation systems of humans and nature. Therefore, environmental/natural related discourse becomes the focus of the discussion. The incorporation of the concepts of theology and ecology is the basis for the formation of Green Islam theology.

The environmental crisis occurs because of greedy and greedy behavior in humans. An example is agreed because of poverty, ignorance and to collect personal wealth. Even clearly E.F Schumacher said, "That the problem of this environmental crisis is seriously related to the humanitarian crisis, with social morality and a crisis of orientation towards God."²⁶ Thus Green Islam takes on the role of an eco-theological doctrine that seeks to regulate, assist and bridge disintegration between environmental crises, human behavior, and religion.

This meeting of two concepts (theology and ecology) is a form of constructive theology that explains the relationship between religion and nature (interrelationship of religion and nature), especially in terms of the environment. The basic understanding of eco-theology is the awareness that the environmental crisis is not merely a matter of secular nature, but also acute religious problems. Because, everything that happens starts from a false understanding of religion

²⁵ Masrur Ahmad, *Islam Hijau dalam Tinjauan Al Quran dan Etika Sosial*, September 17, 2018.

²⁶ Najma Mohamed, "Revitalising an Eco-Justice Ethic of Islam by Way of Environmental Education: Implications for Islamic Education," n.d., 16.

about life and the environment, especially regarding the position of humans, relations, and responsibilities related to the earth, nature and the environment. Bronfenbrenner reinforces that ecology has a focus on the interrelation between organisms and the environment. The human environment includes biological, psychological, and cultural processes all the time. In the context of Green Islam theology, the Bronfenbrenner mesosystem is more in line with its correlation. Because in the mesosystem, individual experiences, both school experience, religion, family and peers have a fairly strong relation to human behavior towards nature and the environment.²⁷

The concept developed by K.H Masrur Ahmad to educate santri and the society of the slopes of Merapi about this environmental insight forms an eco-theological paradigm. Green Islam is an alternative system and an active instrument that combines elements of divinity in every human behavior. Eco-theological discourse developed because of the ecological crisis. Arnold Toynbee concluded that the worldview is *anthropocentric-monotheistic* religions which have caused an ecological crisis.²⁸ Nature in the view of monotheistic religions is an object provided by God to be utilized. Thus, giving birth to the 'power' and continuing behavior of natural exploitation, not the behavior of respecting and protecting nature. This misunderstood religious doctrine then attracts debate among ecological scientists. In fact, Jincheng Shi came to his extreme conclusion, "Those humans are obliged to abandon monotheism and turn to pantheism and eastern religious traditions to build a cosmology that has spiritual insight."²⁹ Nevertheless, K.H Masrur Ahmad as said before, that alternate from the environmental crisis is to interpret Green Islam as an eco-theology that does not conflict with the fundamental teachings of religion. The reason is, Green Islam is

²⁷ Jonathan R. H. Tudge et al., "Uses and Misuses of Bronfenbrenner's Bioecological Theory of Human Development," *Journal of Family Theory & Review* 1, no. 4 (December 11, 2009): 199, <https://doi.org/10.1111/j.1756-2589.2009.00026.x>.

²⁸ Md Sayem, "Environmental Crisis as a Religious Issue: Assessing Some Relevant Works in the Field 1" *Asia Journal of Theology*, Vol. 33, April 2019 (November 10, 2019): 128–29.

²⁹ Jincheng Shi, "Pantheism and Science in Victorian Britain," n.d., 11–12.

a profound meaning related to the Qur'an as a standard guideline for a Muslim to live in various aspects.³⁰

2. Managerial Systems and Implementation of Green Islam Theology

In order to succeed the doctrine of Green Islam theology in carrying out environmental conservation programs, pesantren Al Qodir uses measurable and systematically structured strategies and various businesses as follows:

a. From Nature to Nature: Providing Guidance, Direction and Assistance for Caring for The Environment

Pesantren have a role as coaches, directors, and assistance related to the importance of environmental conservation. This was done through a forum of majelis taklim, *mujahadah*, *istighasah*, and counseling in the community. K.H Masrur Ahmad on every occasion always inserts wisdom lines related to eco-theological insights. He always emphasized that Islam is not only limited to the rites of worship between humans and God alone. But the *muammalah* ritual rites between humans and humans, humans and nature are also governed by Islam. Furthermore, that Islam is *Rahmatan Lil Alamin*, which is very concerned and attentive to nature and everything in it. Because Islam covers all aspects of life is a necessity.³¹

Green Islam theology is the contextualization of the concept of *maqashid ash sharia* by Imam Abu Ishaq Ash Shatibi. He formulated about *Hifdz ad Din* (guarding and nurturing religion), *Hifdz an Nafs* (guarding and nurturing the soul), *Hifdz al Aql* (guarding and nurturing reason), *Hifdz al Mal* (guarding and

³⁰ Ahmad, Islam Hijau sebagai Teologi Baru.

³¹ Ahmad, Teologi Islam Hijau: Melihat Bencana sebagai Barokah.

maintaining wealth), and *Hifdz al Nasl* (guarding and raising offspring).³² In order to preserve and preserve nature, K.H Masrur Ahmad held a reforestation program which was directly managed by pesantren Al Qodir in collaboration with many parties, both government, NGOs and the communities.³³

b. Developing a Democratic Economy

Pesantren Al Qodir provides assistance in managing natural wealth on the slopes of Merapi. The demographic bonus and 'blessings of the eruption of Mount Merapi' in the form of abundant material, such as sand and stone, are the backstop of the life of the local community. Assistance and management of pesantren Al Qodir are based on the Green Islam theology, that natural wealth must be preserved, not to be lulled and exploit which causes nature to be destroyed and angry with humans. K.H Masrur Ahmad facilitates all kinds of tools to make use of natural resources, such as trucks, heavy equipment, and so on. But with the use of records that are not excessive, such as K.H Masrur Ahmad's message to the workers, "Take it as needed and just enough, don't overdo it. If you can gain sand for 4 hours 1 day, it can meet the needs of your family for 1 day. Stop working, save energy and 'bless' Merapi for tomorrow's pleasure."³⁴ K.H Masrur Ahmad always says, "That work is worship. Worship is good, but if it's excessive it's also not good. For example, you can afford the 4 raka'at Fajr prayer, but religion limits that Fajr prayer is 2 raka'at, so don't add your Fajr prayer to 4 raka'at, that's excessive. All there are rules and portions of each."³⁵

c. Pesantren Al Qodir as mediators between communities, government, and NGOs

³² Mukti Tabrani, "Maqâshid Revitalization in Global Era: Istidlâl Study from Text to Context," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 13 (December 31, 2018): 325, <https://doi.org/10.19105/al-ihkam.v13i2.1814>.

³³ Masrur Ahmad, *Islam Hijau untuk Indonesia dan Dunia*, September 18, 2018.

³⁴ Ahmad, *Islam Hijau sebagai Teologi Baru*.

³⁵ Masrur Ahmad, *Islam Hijau: berislam, beragama dan berindonesia dengan ramah*, September 19, 2018.

The efforts of pesantren Al Qodir in conducting guidance, direction, and assistance in the communities are in synergy with the government and NGO's. The reason is, K.H Masrur Ahmad realizes the importance of connecting with the competent parties in his field. Considering that Pesantren Al Qodir still has limitations in human resources. Pesantren Al Qodir still has limitations in human resources.³⁶ Therefore, K.H Masrur Ahmad embraces those who are considered capable of realizing the dreams of Green Islam theology.³⁷ The result is cooperation and MoU between pesantren and the government regarding environmental conservation, which also benefits the surrounding community.

The reforestation program, disaster volunteer ToT, sand mining development, livestock development, and community economic development will not be realized without the support of the government and NGOs. Synergy is then formed a managerial pattern pesantren as a mediator between society, government and the private sector in order to develop good cooperation and measurable. Green Islam theology thus be pursued as an alternative to overcome the environmental crisis that hit almost all over the world.³⁸ This positive relationship can be formed thanks to K.H Masrur Ahmad's reputation that is very concerned about social, economic and environmental problems.

The managerial system of Green Islam theology of pesantren Al-Qodir on a new starting point in the discourse of the environmental crisis, which some scientists have criticized religious doctrines as the subject of environmental destruction. Fabio Zagonari argues, "Islam is the same as Judaism and Christianity which is very unfriendly to nature and the environment. Because

³⁶ Masrur Ahmad, *Islam Hijau: Etika Manajemen Pengembangan Lingkungan*, September 20, 2018.

³⁷ Ahmad, *Islam Hijau sebagai Teologi Baru*.

³⁸ Ahmad, *Islam Hijau: Etika Manajemen Pengembangan Lingkungan*.

these religions assume that species of plants and animals do not have the right to be fit to be hurt."³⁹ Associated with the opinion of Fabio Zagonari, G. Tyler Miller even campaigned to immediately destroy Jewish, Christian and Greek philosophical ideologies which he considered counter-ecological. Because the ideologies above emphasize the importance of human hegemonic power over the earth. So according to him, the doctrine that the earth does not belong to humans poses a threat and endangers the integrity of nature.⁴⁰

Despite the many criticisms that religious doctrine is an instrument of environmental crisis, K.H Masrur Ahmad remains in principle, "That religion teaches hospitality and concern for all aspects of life, including nature and the environment. If human behavior that commits destruction of nature is not merely reflecting the ideology and doctrine of religion that he adheres to, but his low ecological insight and natural human character are minimal in understanding the true teachings of religion."⁴¹ In line with K.H Masrur Ahmad, Seyyed Hosein Nasr emphasized the need to strengthen spirituality for modern humans to overcome the environmental crisis.⁴² So that Nasr came to the conclusion that the root of the problem of the environmental crisis was the dryness of the insights and awareness of modern human spirituality because they deified apocentric humanism which placed humans as absolute rulers. So that humans treat nature like a prostitute that is exploited without the obligation to be responsible for it.⁴³ Nasr clearly criticizes the views of Keith Thomas and G. Tyler Miller, and the real action of Nasr's argument is the program and activities of pesantren Al Qodir through its Green Islam theology.

³⁹ Fabio Zagonari, "Comparing Religious Environmental Ethics to Support Efforts to Achieve Local and Global Sustainability: Empirical Insights Based on a Theoretical Framework," *Sustainability* 12, no. 7 (March 25, 2020): 14–15, <https://doi.org/10.3390/su12072590>.

⁴⁰ James E. Perley, "Replenish the Earth: A Primer in Human Ecology (Miller, G. Tyler, Jr.)," *Journal of Chemical Education* 50, no. 8 (August 1973): 1–3, <https://doi.org/10.1021/ed050pA413.1>.

⁴¹ Ahmad, Islam Hijau sebagai Teologi Baru.

⁴² Seyyed Hossein Nasr, *Islam and the Plight of Modern Man* (Place of publication not identified]; Chicago: ABC International Group; Distributed by KAZI Publications, 2001), 4–5.

⁴³ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: Unwin Paperbacks, 1990), 18.

3. Motivations of Green Islam Theology in the 'From Nature to Nature' Program

The emergence of Green Islam theology is based on several aspects of motivation stemming from K.H Masrur Ahmad's anxieties. He views that humans have failed to preserve this world and nature. So, it is not surprising if there are many natural disasters that devastate an area. Indeed, natural disasters are God's will, but all God's will is also connected with human behavior. If humans behave badly toward nature, nature will also be angry at God's will. K.H Masrur Ahmad said, "Nature also has feelings like humans. If hurt, he will retaliate with a more cruel reply. Such are the characters of creation and living things, which should guard and care for each other."⁴⁴

There are several motivations that encourage K.H Masrur Ahmad in an effort to develop an environmental management and conservation program through Green Islam theology, including the following:

a. Ecological Motivation

K.H Masrur Ahmad concern to the maximal application of management and maintenance of the environment, especially people who do not understand fully about the ecological insights, both the benefits and impacts. As mentioned above, that 'Merapi blessing' must be properly managed so as not to lead to exploitative behavior that can cause natural damage and can be potentially disastrous. Green Islam acts as a managerial system to launch and implement programs and tree planting activities around the sand mining site. This effort as a form of human responsibility towards nature, because nature has given and human benefits only need to maintain and manage it.

⁴⁴ Ahmad, Islam Hijau: Etika Manajemen Pengembangan Lingkungan.

b. Economic Motivation

Of guidance and assistance to the community through green Islam theology cannot be separated from economic motives. However, economic factors according to K.H Masrur Ahmad are just sweeteners. K.H Masrur Ahmad reinforcing, "Our interest was to teach, guide and example. If the money problem is for those workers on the field alone."⁴⁵ Green Islam theology is structurally carried out by administrators, santri of pesantren Al Qodir and the communities using management of the autonomous of pesantren. So that its economic interests are more directed at developing the management of pesantren Al Qodir because when management is solid, human resources are also tough.

c. Physiological Motivation

Physiological motivation is the motive for fulfilling physical needs to meet daily needs. To support development towards the better pesantren of a managerial side. Given the large operational costs of pesantren, the use of the environment on the basis of the Green Islam theology carried out by pesantren Al Qodir was intended to meet the needs of santri's. Because there are some santri of pesantren Al Qodir who suffer from mental disorders and are undergoing a period of therapy.

d. Theological Motivation

Green Islam Theology is a form of interpretation of the conception and view of the Qur'an on the interrelation of all creatures of God, including nature and the environment. According to Ozdemir, "There are many verses of the Qur'an which reveal an invitation to examine and investigate the heavens and the earth, and everything that can be seen in the environment (birds, sheep, clouds, moon, sun, mountains, rain, wind, etc.) related to all natural phenomena."⁴⁶ The Qur'an also regulates moral-ethical actions that are not limited to relations between humans, but also in nature. The human thing to use nature does not

⁴⁵ Ahmad.

⁴⁶ "Environmental-Ethics-Quran.Pdf," 7–8, accessed November 19, 2020, <http://www.islam-and-muslims.com/Environmental-Ethics-Quran.pdf>.

mean allowing it to disturb, damaging, and destroy the ecological balance that has been set by God. Ozdemir said, "Islam regulates the use of nature without ignoring the existence of animals and plants."⁴⁷ KH. Masrur Ahmad said, "The government is actually very concerned about the environmental crisis. In fact, the government is aggressively campaigning for Law No. 32 of 2009 concerning environmental management, and Law No. 5 of 1990 concerning the conservation of natural resources and ecosystems. But these efforts are less effective because the paradigm of most Indonesian people is still indifferent to regulations. Therefore, I took another alternative, by promoting religious ethics as a fortress against natural and environmental crises."⁴⁸

e. Sociological Motivation

In addition to the above fourth motives, sociological motive becomes important to pin down. Because the Green Islam theology will not be able to develop without cooperation with the surrounding community which is the object of the Green Islam project. The need for friendship and cooperation in this working group is the pesantren Al Qodir managerial system in the success of programs that have been carried out such as; Disaster volunteer ToT. K.H Masrur Ahmad believes that the harmonization of togetherness is needed to create a sense of belonging in an institution, especially pesantren.⁴⁹ This is inseparable from the concept of Green Islam theology in managing nature and society.

⁴⁷ "Environmental-Ethics-Quran.Pdf," 16–18.

⁴⁸ Ahmad, *Islam Hijau: Etika Manajemen Pengembangan Lingkungan*.

⁴⁹ Ahmad, *Islam Hijau: berislam, beragama dan berindonesia dengan ramah*.

CONCLUSION

The conclusions from this study are as follows: Conceptually eco-theology can be formulated as a theological concept related to environmental problems and human interaction with a religion-based environment or the theological values it believes in. Because the environment and humans are God's creations that are interrelated with each other, interdependent with each other. So, the basic assumption is that all forms of creation have one entity and cannot be separated. Green Islam theology is included in the concept of religious eco-theology which creatively carries out social engineering to encourage the santri and the surrounding communities in order to transform the paradigm in the field of religion and the environment. Green Islam theology adheres to the *eco-theocentric* paradigm, which "presents God" as the creator of all nature, and is not only fixed on humans, living things and the entire ecological community that is only an object. Although God has the character of *ghaniyy 'an al- alamin* (does not need and has an interest in understanding all of his creatures), ethically, the pattern of human relations and behavior towards nature will be held accountable before God. When the paradigm has changed, then locally-culturally, human behavior that was originally bad, will also be eroded and replaced with civilized human behavior.

The implementation of Green Islam theology of pesantren Al Qodir in environmental conservation programs, among others: *Firstly*, as an initiator and motivator in encouraging santri and the public to care and be friendly to the environment through religious events, such as the Majlis taklim, *mujahadah*, *istighasah* and counseling in collaboration with the government such as Dinas Lingkungan Hidup (DLH) Yogyakarta, Sleman Regional Government, and the Provincial Government of Yogyakarta. *Secondly*, as a catalyst, by becoming a liaison between the people on the slopes of Merapi and the government or parties concerned about the environmental crisis. For example, providing tree seedlings, providing mentors for disaster volunteer ToTs, and so on. *Thirdly*, as a

coordinator, namely coordinating the community to form an environmentally conscious sand mining group. This working group regularly reports its work to be evaluated along with Pesantrens. In this case, The position of pesantren is a *watchdog* that oversees, controls, fosters and accompanies this working group. Although there are many factors that encourage Green Islam theology in implementing programs from nature to nature, they can be concluded into 4 (four) components, including; geographical, economic, theological and sociological factors. These factors are intertwined and support the efforts to succeed Green Islam as a basis for thinking and acting santri and the communities of the slopes of Merapi. Thus, it is hoped that Green Islam theology can form a culture that regulates the pesantren's managerial so that it continues to develop well, firmly and solidly.

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