

ECO-MODERATISM: THE VIEW AND ATTITUDE OF NAHDLATUL ULAMA IN RESPONSE TO ENVIRONMENTAL CRISIS

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ABSTRACT: *This research seeks to reveal the views and attitudes of Nahdlatul Ulama in responding to the environmental crisis. With the qualitative method of literature and descriptive analysis the research concluded two things. First, Nahdlatul Ulama's views in responding to the environmental crisis reflect an eco-moderate approach, namely based on moderate values as a basis for thinking and acting. Nahdlatul Ulama's view of eco-moderatism is reflected in several ways. Among other things, balancing between the permissibility of utilizing nature and the environment with the obligation to preserve it. In formulating religious views regarding the environmental crisis, Nahdlatul Ulama has proportionally combined the use of revelation and reason. In addition, Nahdlatul Ulama also provides views that protect collective and individual benefits. Second, in line with this eco-moderate view, Nahdlatul Ulama has responded to the environmental crisis by taking concrete actions and movements, including forming the Nahdlatul Ulama Institute for Disaster Management and Climate Change (LPBI-NU). Through this institution, NU has carried out many environmental care programs such as establishing a Compost House, the Nusantara NU Waste Bank (BSN-NU), and Paying for Plastics.*

Keywords: Eco-moderatism, Nahdlatul Ulama, Environmental Crisis



A. Introduction

Today, the environmental crisis is the biggest problem facing humanity in various parts of the world. One of the most real threats is global warming. IPCC scientists predict that in the next 20 years - if humanity continues to carry out activities as usual and does not reduce carbon dioxide emissions to the maximum - global warming which is the cause of extreme weather throughout the world is at risk of being uncontrollable. WALHI, "Environmental Conditions in Indonesia Amid the Issue of Global Warming", This condition also urges all parties to work together to find a solution. Including by conducting studies related to the environmental crisis.¹

One theory states that the anthropocentrism paradigm which was born from the womb of modern rationality is one of the roots of the environmental crisis problem. The accentuation of this paradigm is by placing humans as the center of the universe. Meanwhile, everything outside humans, including nature and the environment, is seen simply as an object that has no value.² As an implication, humans are free to exploit nature and the environment to fulfill their own needs and interests.

Next, the view emerged that religion also suppresses anthropocentrism bias. Lynn White even claims that religion is the cause of the latest environmental crisis.³ Specifically, White points to Western Christianity as the cause of anthropocentrism tendencies. In his view, Western Christianity has created a dualism that separates humans and nature. Simultaneously, Western Christianity has also legitimized humans to exploit nature irresponsibly.⁴

This view was also criticized and considered an error in understanding the text of the holy book.⁵ This view was also considered weak because it could not differentiate between religion and the interpretation of religious teachings. Regarding White's view, Silva S. Thesalonika Ngahu tried to set the record straight, "If White's criticism is correct, it must be said that the tendency for human destructive exploitation of nature is not because humans or Christians have obeyed the mandate to conquer and control nature correctly, but rather have misinterpreted the text and manipulate the interpretation of the mandate."⁶

Apart from these various opinions, researchers tend to agree with the opinion which states that the recent environmental crisis can only be overcome by fundamentally and radically changing the way humans view and behave towards the natural environment.⁷ With the

¹ <https://www.walhi.or.id/ Condition-lingkungan-live-di-indonesia-di-tengah-isu-pemanasan-global>.

² Muthmainnah, Lailiy, Rizal Mustansyir, and Sindung Tjahyadi. "Kapitalisme, Krisis Ekologi, Dan Keadilan Inter-Generasi: Analisis Kritis Atas Problem Pengelolaan Lingkungan Hidup Di Indonesia." *Mozaik Humaniora* 20, no. 1 (2020), p. 62

³ Najitama, Fikria, and Chusnul Chotimah. "Islam Dan Krisis Lingkungan Hidup (Rekonstruksi Paradigma Menuju Islam Ramah Lingkungan)." *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* 3, no. 2 (2016): 126–142, p. 129

⁴ Ngahu, Silva S. Thesalonika. "Mendamaikan Manusia Dengan Alam." *Pengarah: Jurnal Teologi Kristen* 2, no. 2 (2020): 77–88, p. 82

⁵ Najitama, Fikria, and Chusnul Chotimah. "Islam Dan Krisis Lingkungan Hidup (Rekonstruksi Paradigma Menuju Islam Ramah Lingkungan)." *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* 3, no. 2 (2016): 126–142, p. 129

⁶ Ngahu, Silva S. Thesalonika. "Mendamaikan Manusia Dengan Alam." *Pengarah: Jurnal Teologi Kristen* 2, no. 2 (2020): 77–88, p. 82

⁷ Mardhiah, Izzatul, Rihlah Nur Aulia, and Sari Narulita. "Konsep Gerakan Ekoteologi Islam Studi Atas Ormas NU Dan Muhammadiyah." *Jurnal Studi Al-Qur'an Membangun Tradisi Berfikir Qur'ani* 10, no. 1 (2014): 1–14, p. 86

understanding that human behavior is influenced by their perspective, efforts oriented towards changing this perspective need to receive support and attention from all parties.

Sonny Keraf, as quoted by Fikria Najitama and Chusnul Chotimah, stated that the environmental crisis is intertwined with the anthropocentrism paradigm which emphasizes that humans are the center of the universe. The implication is that humans are simply perceived as social creatures and deny the reality that humans are also ecological creatures. Apart from that, this paradigm also gives rise to the view that ethics only applies to human social communities. For this view, nature and all its contents are nothing more than tools or objects.⁸ This is where humans' exploitative-destructive actions towards nature and the environment emerge.

In relation to religion, Mary Evelyn Tucker religion has an important role in awareness efforts to save the environment. The role of religion here includes five Rs: 1) *Referce* or beliefs from texts (holy books) and the value of beliefs contained in them; 2) *Respect*, namely respecting all living creatures as God's creation; 3) *Restrain*, a way of controlling and organizing something, so that it is not wasted 4) *Redistribution*, namely the ability to spread wealth, joy and solidarity through charitable measures such as zakat and infaq in Islam; 5) *Responsibility*, a responsible attitude to care for the environment and natural conditions.⁹

However, errors in interpreting religious texts also have an impact on the environmental crisis. Next, this misinterpretation reinforces exploitative attitudes and practices towards nature and the environment.¹⁰ At this level, the offer to carry out reading with a moderate approach seems very relevant. Epistemologically moderate here can be understood as a characteristic pattern of thinking, acting and behaving *tawassuth*, *ta'ad*, And *tawazun*.¹¹

A moderate approach will also be very helpful in understanding religious texts comprehensively. With a moderate approach in looking at environmental crisis issues, it is hoped that a new paradigm will be born that is friendlier to the environment.

Nahdlatul Ulama is seen as an authoritative mass organization in providing religious views regarding contemporary problems. As the largest moderate Islamic organization, NU has quite a strong influence in shaping the religious views of Indonesian society. Especially in terms of environmental conservation, NU has official institutions such as the Institute for Disaster Management and Climate Change (LPBI).

Studies on NU and environmental problems are nothing new, here are some of them. First, *Concept of Islamic Ecotheology Movement Study of NU and Muhammadiyah Mass Organizations* by Izzatul Mardhiah, et al. (2014). This research seeks to reveal the environmental institutions under these two mass organizations and their programs and implementation in society. This research concludes that NU has an environmental institutional structure for Nahdlatul Ulama Disaster Management and Climate Change (LPBI-NU) while

⁸ Najitama, Fikria, and Chusnul Chotimah. "Islam Dan Krisis Lingkungan Hidup (Rekonstruksi Paradigma Menuju Islam Ramah Lingkungan)." *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* 3, no. 2 (2016): 126–142, p. 128

⁹ Romdloni, Muhammad Afwan, and Muhammad Sukron Djazilan. "Kiai Dan Lingkungan Hidup; Revitalisasi Krisis Ekologis Berbasis Nilai Keagamaan Di Indonesia." *Journal of Islamic Civilization* 1, no. 2 (2019): 119–129, p. 124

¹⁰ Ngahu, Silva S. Thesalonika. "Mendamaikan Manusia Dengan Alam." *Pengarah: Jurnal Teologi Kristen* 2, no. 2 (2020): 77–88, p. 82

¹¹ Muhajir, Afifuddin. *Membangun Nalar Islam Moderat*. 1st ed. Situbondo: Tanwirul Afkar, 2018, p. 6

Muhammadiyah formed the PP Muhammadiyah Environmental Institutions Council. These two institutions have work programs that are structured and implemented at the grassroots. The LPBI-NU implementation program includes the clean and safe movement for 3R (*Reuse, Reduce, Recycle*,) and eco-Islamic boarding schools. Thus, Muhammadiyah has a waste management program with the concept of waste sadaqoh.¹²

Second, *Exploring the Concept of Eco-Religious Education KH. MA. Sahal Mahfudh* by Sholahuddin (2019). This research tries to reveal the concept of ecological education based on religious teachings in the thoughts of former Rais Amm PBNU, KH. Sahal Mafudh. Using qualitative methods, this research reveals that KH's eco-religious education. Sahal Mafudh is an educational concept about various environmental issues using Islamic teachings as the basis. Namely that the goal of human life is to achieve happiness in this world and the hereafter and to make this happen humans need to protect the environment as the foundation of life.¹³

Third, *Green Fatwas in Bahtsul Masail: Nahdlatul Ulama's Response to the Discourse of Environmental Crisis in Indonesia* by Moh. Mufid (2020). Historically-philosophically, this study aims to discuss Nahdlatul Ulama's response to the environmental crisis that occurred in Indonesia. The results of this research reveal that the ecological fatwa from the Bahtsul Masa'il NU forum is very strategic in responding to Indonesia's current environmental crisis. From a social historical perspective, this is closely related to NU's strong commitment to overseeing Indonesia's sustainable development. Philosophically, the LBM-NU ecological fatwa is an implementation *maqashid al-syari'ah*.¹⁴ The launch of this fatwa is nothing more than an effort to build environmental awareness in the community, especially for internal Nahdliyin residents. Next, several follow-up steps were taken, including through the Nusantara Waste Bank program.¹⁵

From this review of previous research, it can be said that in general much research has been carried out on NU and environmental problems. The results are quite clear and varied. It's just that none of these studies have tried to approach this topic with a moderation perspective, which in fact is one of the foundations of NU's thinking and behavior. This is where the distinction of this research lies among previous studies.

B. Research Method

This study employs a qualitative approach with a library research design to explore Nahdlatul Ulama's (NU) perspectives and responses to the environmental crisis through the lens of eco-moderatism. This approach is suitable as it facilitates an in-depth analysis of existing data to understand NU's contributions and strategies in addressing environmental issues. The research relies on two types of data sources. Primary sources include the decisions

¹² Mardiah, Izzatul, Rihlah Nur Aulia, and Sari Narulita. "Konsep Gerakan Ekoteologi Islam Studi Atas Ormas NU Dan Muhammadiyah." *Jurnal Studi Al-Qur'an Membangun Tradisi Berfikir Qur'ani* 10, no. 1 (2014): 1–14, p. 97

¹³ Sholahuddin. "Menguak Konsep Pendidikan Eko-Religius KH. MA. Sahal Mahfudh." *Satya Widya: Jurnal Studi Agama* 2, no. 1 (2019): 22–47, p. 22

¹⁴ Moh Mufid, "Green Fatwas in Bahtsul Masail: Nahdlatul Ulama's Response to the Discourse of Environmental Crisis in Indonesia," *Al-Ihkam: Journal of Law and Social Institutions* 15, no. 2 (2020): 186, doi:10.19105/al-lhkam.v15i2.3956.

¹⁵ *ibid* p. 197

from NU's 32nd and 33rd Congresses, publications by NU's Disaster Management and Climate Change Institute (LPBI-NU) such as *Fiqh on Plastic Waste Management* and *Fiqh on Renewable Energy*, and ecological fatwas issued by NU's Bahtsul Masail forum. Secondary sources consist of academic articles, research reports, and publications discussing eco-moderatism, environmental crises, and the role of religion in environmental preservation.

Data collection involves document analysis, focusing on official NU publications, fatwas, and related literature to extract insights into NU's environmental views. Content analysis is also conducted to interpret both explicit and implicit messages in NU's policies and programs, such as the Nusantara Waste Bank and the Plastic Recitation initiative. The data analysis process follows a descriptive-analytical framework comprising three stages: data reduction, which organizes and filters relevant information; data presentation, which thematically structures findings on NU's environmental moderation, strategies, and program implementations; and conclusion drawing, which interprets findings within the principles of eco-moderatism and *maqashid al-syari'ah*.

The analytical framework integrates eco-moderatism with the theory of *maqashid al-syari'ah*, assessing NU's actions based on principles of moderation (*tawassuth*), justice (*ta'adul*), and balance (*tawazun*) in utilizing and preserving the environment. It emphasizes the protection of both collective and individual benefits, aligning with the objectives of Islamic law. To ensure data validity, the study employs source triangulation by cross-referencing multiple primary and secondary documents. Additionally, previous studies on Islamic ecological education and NU's ecological fatwas are used to contextualize the findings. This comprehensive methodological framework ensures a structured and credible analysis of NU's eco-moderate approach to addressing environmental challenges.

C. Result And Discussion

NU's Moderate View in Responding to the Environmental Crisis

In the Nahdlatul Ulama tradition, moderation means choosing a middle position that is not extreme (*call*) right or left accompanied by steadfastness in holding principles.¹⁶ With this foundation, NU intends not to fall into an extreme approach in both thought and action. Simultaneously, NU is also committed to principles *tawazun* which are applied in various fields. In understanding religious texts, for example, NU balances the use of revelation and reason in understanding religious texts.¹⁷ In detail, NU's moderate view in responding to the environmental crisis can be seen from the following things.

1. Moderate between the Allowance to Utilize and the Obligation to Preserve

Nahdlatul Ulama looking at that humans are allowed to utilize nature and the environment. In one of the points "Nadlatul Ulama's Views on the Environment" which was

¹⁶ PBNU. *Hasil-Hasil Mukhtamar Ke-33 NU*. 2nd ed. Jakarta Pusat: LTN PBNU, 2016, p. 322

¹⁷ PBNU. *Hasil-Hasil Mukhtamar Ke-33 NU*. 2nd ed. Jakarta Pusat: LTN PBNU, 2016, p. 323

formulated at the 29th Nahdlatul Ulama Congress in Cipasung Tasikmalaya on 1 Rajab 1415 H. / 4 December 1994 AD, it was stated,

"Man's relationship with the surrounding environment according to the teachings of al-Qur'an and al-Sunnah is a relationship framed by belief, which is the concept of creation that is equally obedient and submissive to al-Khaliq. In this concept of creation, humans obtain a concession from the Creator to treat the universe with two types of purposes. First, *al-intifa'* (utilization), both in the sense of direct consumption and in the sense of producing. Second, *al-i'tibar* (taking lessons) from phenomena that occur and the relationship between humans and the natural surroundings, as well as the relationship between nature itself (ecosystem), both of which have constructive consequences (*ishlah*) or have destructive consequences (*corruption*).¹⁸

However, the ability to utilize this is directly proportional to human obligations to prosper and preserve. NU believes that the existence of the environment must be seen as part of God's mandate which must be preserved and utilized for good purposes and in the best way. Human relations with nature also undoubtedly have legal implications and consequences. In this case, NU emphasizes, "Humans are required to maintain and preserve the environment and conversely, it is forbidden to damage, neglect and utilize the environment for purposes that are not in accordance with Allah's law."¹⁹

In line with the views above, NU conceptualizes environmental pollution as *mafas* (damage) which according to the principles of Islamic teachings must be avoided and overcome. Therefore, all human efforts to build human welfare must be carried out by considering environmental factors. Thus, according to NU, environmental destruction is an act that violates the Sharia and is contrary to the law.²⁰

This moderate view is also explicitly stated in "Renewable Energy Jurisprudence : Views And Islamic Response to Solar Power Plants (PLTS)". Abd. Moqsih Ghazali in the book published in 2017 emphasized, "So, it is clear that the relationship between humans and nature and the relationship between humans and each other is not a relationship between the conqueror and the conquered; or between master and servant. On the contrary, this relationship is a relationship of togetherness in submission to Allah SWT. Nature is indeed a gift from Allah SWT, but not to be exploited, but as capital to realize prosperity, benefit and continuity of life and life."²¹

Thus, NU's moderate view is in the form of a combination of the ability to utilize and human obligations in prospering and preserving the universe. This moderate view then gives birth to moderate attitudes and actions in responding to the ecological crisis conditions

¹⁸ (Drawing Team, 2011, pp. 766–767)

¹⁹ (Drawing Team, 2011, p. 768)

²⁰ (Drawing Team, 2011, p. 768)

²¹ Ghazali, Abd. Moqsih, Abdullah Ubaid, Ahmad Rahma Wardhana, Idris Masud, Jamaluddin Mohammad, Mahbub Ma'afi, Marzuki Wahid, and Rachmawan Budiarto. *Fikih Energi Terbarukan: Pandangan Dan Respons Islam Atas Pembangkit Listrik Tenaga Surya (PLTS)*. Edited by Marzuki Wahid. Jakarta-Yogyakarta: LAKPESDAM-PBNU, 2017, p. 70

currently facing humanity. Regarding massive acts of exploitation, for example, through the decision of the 32nd Congress of Nahdlatul Ulama in Makassar 22-28 March 2010, it recommended, "that policies regarding the exploitation of natural resources should pay attention to environmental aspects which are increasingly unsustainable due to excessive exploitation for purely business purposes and economy. "The government should also re-order regulations on natural resource and mining management, customary and community rights on access to natural resources."²²

2. Moderation in Fatwa: Combining Revelation and Reason

Moderation of Islamic law can be viewed from two aspects. First from the aspect of the formulation method, second from the aspect of Islamic law itself as a product. In terms of method, the spirit of moderation takes the form of a combination of revelation (textual) and ijthihad (rational).[1] Revelation here is placed as a source of inspiration as well as the main source for jurisprudence. Meanwhile, ijthihad is positioned as a set of methods for exploring the laws contained behind texts.²³

Explicitly, this commitment to combining revelation and reason is seen in the Results of the Congress NOT 33rd. In the results of the congress it was stated that one of the characteristics of NU is "Basing Islamic teachings on the Qur'an and as-Sunnah as the main source and also on secondary sources which refer to the Qur'an and al-Sunnah such as *ijma'* And *qiyas*."²⁴ In the next point, it is made clear that NU positions ijthihad as an authority and activity that is exclusively legal for people who have fulfilled strict requirements. Meanwhile, for those who do not have the capability, there is no other way except to follow a sect. However, NU opens up space for methodological madhhab, especially regarding issues that cannot be resolved textually.²⁵

This moderate character consistently appears in everyone *istinbath* NU, without exception in deciding religious views regarding environmental problems. In answering questions regarding the law regarding littering of plastic waste, NU's moderation in the use of revelation in the form of the Koran and reason in the form of the goals of the Shari'a (*maqashid al-syari'ah*). In answering the question, NU refers to the word of God,

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

"Do not cause damage to the earth after (Allah) has repaired it." (QS. al-A'raf [7]: 56)

From this verse, NU understands that humans are required not to do damage to what is already good. Then, this verse is connected to the objectives of the Shari'a which are the maintenance of religion, life, property, lineage and human honor. Thus, doing damage in this context includes all types of damage regarding the five things that are the objectives of the

²² PBNU, "Keputusan Mukhtamar XXXII Nahdlatul Ulama." Jakarta: Sekretariat Jendral PBNU, 2010, p. 127

²³ Yasid, A. (2022). *Prinsip Moderat Paham Ahlussunnah Wal Jama'ah* (1st ed.). IRCiSoD, p. 90

²⁴ PBNU. *Hasil-Hasil Mukhtamar Ke-33 NU*. 2nd ed. Jakarta Pusat: LTN PBNU, 2016, p. 175

²⁵ *ibid*, p. 175)

sharia.²⁶ Based on this reasoning, NU emphasized that it is haram to throw plastic waste carelessly because it can harm other parties and the environment.²⁷

Efforts to combine revealed texts and the objectives of the Shari'a are also visible in discussions of the law on dealing with plastic waste. NU looks at Muslims obliged to tackle plastic waste.²⁸ This legal view refers to the following primary sources.

وَأَتَىٰكُمْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“And there should be among you a group of people who call to virtue, order to the one ma'ruf and prevent evil; those are the people who lucky.” (QS. Ali Imran [3]: 104)

Apart from this verse, this view is also based on the hadith,

لَا ضَرَرَ وَلَا ضِرَارَ

"Do not (permissible) harm yourself and do not (permissible) harm others." (HR. Ibn Majah)

Simultaneously, benefits are also a cornerstone. It is expressly stated in the "Fiqh of Waste Management",

"Efforts to overcome dangers and repair damage, including that caused by plastic waste, for the sake of creating the benefit of the people is the main calling of religion. In Ushul Fiqh (the basics of Islamic law) it is stated:

التَّكْلِيفُ كُلُّهَا رَاجِعَةٌ إِلَى مَصَالِحِ الْعِبَادِ فِي دُنْيَاهُمْ وَأُخْرَاهُمْ

This means: "All taklif (Islamic teachings) are oriented towards realizing the benefit of humanity in this world and the hereafter." This can be done by preventing damage and also by taking an active role in realizing benefits (*Dar'ul Mafasid and Jalbul Mahal*)."²⁹

Thus, this view, apart from referring to revealed texts, also does not ignore the benefit dimension which in fact is the aim of the Shari'a.

Another aspect of NU's moderation as a consequence of the integration of revelation and reason is the combination of text and context. This can be seen in NU's efforts give arguments regarding the obligation to understand plastic waste management correctly. The Koran and hadith as primary sources certainly do not explicitly regulate the issue of plastic waste. Therefore, the arguments used by NU are also not firm. One of the arguments used is the following hadith narrated by Ibn Abbas.

عَنْ ابْنِ عَبَّاسٍ قَالَ ثُصِّدَقَ عَلَى مَوْلَاةٍ لِمَيْمُونَةَ بِشَاةٍ فَمَاتَتْ فَمَرَّ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَلَّا أَخَذْتُمْ إِيَّاهَا فَدَبَعْتُمُوهُ فَانْتَفَعْتُمْ بِهِ فَقَالُوا: إِنَّهَا مَيْتَةٌ فَقَالَ إِنَّمَا حَرَّمَ أَكْلَهَا

²⁶ LPBI-NU. (2016a). *Fiqh Penanggulangan Sampah Plastik*, p. 25

²⁷ *ibid*, p. 26

²⁸ *ibid*, p. 32

²⁹ *ibid*, p. 33

“From Ibn Abbas ra. he said, a goat was donated to sahaya Maemunah and not long after that the goat died. Then the Messenger of Allah, peace be upon him. saw it and said the people around, 'Why don't you take the skin of the goat and then tan it so that you can use it. They replied, 'Indeed the goat is a carcass.' The Messenger replied, 'What is forbidden is to eat it'” (HR. Muslim)

Although textually what is discussed in this hadith is the recommendation of the Prophet Muhammad. to use the skin of a goat carcass by tanning it, NOT try to interpret it contextually. Considering that what is accentuated is the recommendation to make maximum use of something, if taken into the context of plastic waste, the important message to be conveyed through this hadith is the recommendation to manage plastic waste so that it becomes something useful for life.³⁰

Moderate in Protecting Collective and Individual Benefits

In the field of jurisprudence, moderate character is reflected in proportional aspects of jurisprudence protect collective and private benefits. This means that these two areas of benefit are equally of concern to jurisprudence. Only when it happens conflict between the two, the collective benefit is the priority.³¹ In one of the basic points for thinking about Bahtsul Masail Results PBNU Bahtsul Masail Institute Number: 06 of 2020 Concerning Policy Lobster Seed Exports are mentioned,

“In Islam there is no prohibition on utilizing the natural wealth of the country as long as it is for the benefit of its people. The government's policy of opening the tap for lobster seed exports is basically permitted if this can improve the economic prosperity of fishermen and increase the country's foreign exchange. “However, if the policy of opening the tap for lobster seed exports will actually have a big impact on the sustainability of lobster resources, state income and the next generation of fishermen, then this policy cannot be justified in the view of the Shari'a.”³²

This statement assumes that legalizing the export of lobster seeds will only bring benefits for individuals or a small number of people. Meanwhile, closing the tap on lobster seed exports has collective benefits that will be felt by most fishing communities in a sustainable manner. In this condition, based on the principle that when individual benefit conflicts with collective benefit, it must be prioritized, then closing the tap on lobster seed exports is the action that the government should take. Therefore, “LBM PBNU is of the view that the export of clear lobster

³⁰ ibid, p. 31

³¹ Muhajir, Afifuddin. *Membangun Nalar Islam Moderat*. 1st ed. Situbondo: Tanwirul Afkar, 2018, pp. 20–12; Yasid, 2022, p. 111)

³² LBM-PBNU. (2020). *Hasil Bahtsul Masail Lembaga Bahtsul Masail PBNU Nomor: 06 Tahun 2020 Tentang Kebijakan Ekspor Benih Lobster*, p. 1

seeds must be stopped. The government must prioritize domestic lobster cultivation. Exports only apply to adult lobsters, not fry.”³³

The spirit of fighting for the collective benefit (of the people) above the benefit of individuals (investors) can also be seen from NU's attitude regarding the practice of dominance and management of natural resources in Indonesia which is full of inequality. Management of natural resources, which should be the people's right, is in fact only controlled by a handful of investors. The following is an identification of the problem according to NU.

“Related to natural resources: a. Control and management of natural resources is in the hands of individuals or groups of people. There have been monopolies, oligopolies and cartel practices and this is contrary to article 33 of the 1945 Constitution of the Republic of Indonesia. b. The right to control by the State has so far been delegated to private parties with large capital. c. The meaning of "for the greatest prosperity of the people" is narrowly articulated, namely only in the form of taxes and royalties collected by the Government. Meanwhile, people's involvement in managing natural resources is only in the form and limited to being a workforce. d. "Forest exploitation rights are only given to upper-class business groups and groups with strong capital, while the rights of local communities/people's rights to participate in managing forests are not given as they should be.”³⁴

Besides that, related with the management of mines/oil and gas and general mining, specifically NU also stated that "Pertamina has entered into profit sharing contracts from exploitation and marketing given to large companies."³⁵ In another case, namely gold mining, "Mining businesses carried out by local people were displaced by large miners with large capital, on the grounds that smallholder miners did not have good technology and management and did not have permits."³⁶ So in one of the recommendations of the 33rd NU Congress, NU urges the government to return land and natural resources belonging to the people controlled by companies or the government to their original owners.³⁷ This recommendation is in line with the principle that when individual benefits conflict with collective benefits, then collective benefits must take priority.

NU's Attitude in Responding to the Environmental Crisis

Along with NU's intellectual activities in various forms, NU also to take part in responding to the environmental crisis by taking concrete actions. The following are several efforts made by NU as a follow-up to its moderate view in responding to the environmental crisis.

³³ *ibid*, p. 5)

³⁴ PBNU. *Hasil-Hasil Mukhtamar Ke-33 NU*. 2nd ed. Jakarta Pusat: LTN PBNU, 2016, p. 243)

³⁵ *ibid*, p. 243

³⁶ *ibid*, p. 244

³⁷ *ibid*, p. 246

1. Establishing the Nahdlatul Ulama Disaster Management and Climate Change Institute (LPBI-NU)

As the name suggests, the Nahdlatul Ulama Disaster Management and Climate Change Institute (LPBI-NU) is an institution under the auspices of NU which operates in the fields of disaster control, climate change and environmental conservation. The initiative to form this institution has been around since 2010 and was realized after being agreed at the 32nd NU Congress in Makassar. Then, at the 33rd NU Congress in Jombang in 2015, a new PP management was formed. LPBI NU based on Decree No. 19/A.II.04/09/2015.³⁸

This institution carries the vision, "Creating a society that is resilient and adaptive to disasters, decreasing environmental carrying capacity and climate change." In line with this vision, LPBI-NU has established four missions. [1] Increase the capacity of multi-stakeholder through strengthening the base node; [2] Increasing networking and cooperation to create a credible and professional organization; [3] Encourage the dissemination of information and knowledge related to disaster risk reduction, climate change adaptation and environmental preservation; [4] Increase capacity emergency response quality.³⁹

The actions carried out by LPBI-NU are quite complex. These include actively conducting research and studies related to disaster management, climate change control and environmental conservation. The study products are then published in the form of books, manuals, booklets, magazines, posters and stickers. "Fiqh on Plastic Waste Management", "Towards a Green Islamic Boarding School", "Environmentally Conscientious Waste Management" are some of the book titles that have been published by LPBI NU.⁴⁰

Along with conducting research and studies, LPBI-NU is also diligent in taking action mainstreaming reducing disaster risks, controlling climate change and preserving the environment, especially for communities in disaster-prone areas. LPBI-NU is also quite massive in holding training in order to increase community capacity in disaster management, climate change control and environmental conservation.⁴¹

2. Compost House Program

Managerially and operationally, the Compost House is managed collectively by NU cadres who are active in LPBI-NU PW DKI Jakarta together with the surrounding community. The effort to build a Compost House began in 2012 in collaboration with Japan's Official Development Assistance (ODA) Representative.⁴² This effort started from the reality of the waste emergency which urgently needed to be resolved immediately. Moreover, considering the multiple excesses that arise, such as health problems, flooding, environmental damage, and carbon release, which sooner or later will have an impact on climate change. Therefore, it is hoped that this effort will allow the public to know and understand the importance of compost

³⁸ LPBI-NU. (2016b). *Lembaga Penanggulangan Bencana dan Perubahan Iklim Nahdlatul Ulama (LPBI NU)*. lpbi-nu.org. <http://lpbi-nu.org/tentang-kami/profil-lpbi-nu/>

³⁹ ibid

⁴⁰ ibid

⁴¹ ibid

⁴² LPBI-NU. (2016a). *Fiqih Penanggulangan Sampah Plastik*, p. 45

houses, as well as being able to increase public awareness, concern and participation in processing and utilizing waste.

3. Nusantara Waste Bank: Efforts to Mainstream Waste Management Correctly

It didn't stop with the Rumah Kompos program, in the next 4 years, namely in 2016, LPBI-NU established the Nusantara Waste Bank (BSN).⁴³ As an institution supported by LPBI-NU, of course BSN inherited the LPBI-NU vision, namely creating a society that is resilient and adaptive to disasters, decreasing environmental carrying capacity and climate change. The main goal is to minimize the risk of disasters and climate change.⁴⁴

BSN has explicitly launched the vision of "A Waste-Free Archipelago by Turning Waste into Blessings" and the mission of "Generating Profits and Creating Benefits". This means that the role played by BSN is not only limited to creating a clean and healthy environment. More than that, BSN is also projected to become an alternative vehicle for empowering community-based creative economic independence.⁴⁵

The steps taken by BSN, especially in its early days, were to educate the public and mainstream knowledge about waste and all aspects of the problems that surround and cause it. This step was taken to raise awareness among the community so that they participate actively in overcoming the waste problem, both in the smallest shovel, namely in the family environment and in the wider community.⁴⁶

The technical implementation of educational and mainstreaming programs is formatted in activities Training of Trainer (TOT) and waste bank management simulation.⁴⁷ The material presented in this activity includes: [1] Mainstreaming Garbage & Waste Banks. Starting from an explanation of waste, its dangers to the environment and the risks posed by waste as well as the reasons why a Waste Bank is needed. The goal is change mind-set community regarding waste and the benefits of the Waste Bank; [2] About how waste management becomes valuable goods using the 3R approach (Reduce, Reuse, And Recycle), recycling organic and non-organic waste, and an ecobricks approach specifically for plastic waste; [3] Systems and mechanisms for establishing Waste Banks in each Islamic boarding school/community that are compatible with the conditions and needs of each Islamic boarding school/community.⁴⁸

4. Plastic Recitation: Changing Paradigms, Changing Behavior

One of the strategies taken by LPBI-NU apart from initiating BSN is the Plastic Ngaji program. In collaboration with the Ministry of Environment and Forestry (KLHK), this activity was first released at the PBNU Building Jl. Kramat Raya to be precise on October 25 2018.⁴⁹ Ngaji Plastik is an effort to introduce the public to the negative impact of plastic waste on life

⁴³ *ibid*, p. 46

⁴⁴ *ibid*, p. 47)

⁴⁵ *ibid*, p. 47)

⁴⁶ *ibid*, p. 53-54)

⁴⁷ *ibid*, p. 54)

⁴⁸ *ibid*, p. 58)

⁴⁹ LPBI-NU. (2018). *LPBI NU dan KLHK Luncurkan Program Ngaji Plastik*. *lpbi-nu.org*. <http://lpbi-nu.org/lpbi-nu-dan-klhk-luncurkan-program-ngaji-plastik/>

at large. In this activity, participants will learn important lessons about the world of plastic. Starting from why plastic is dangerous, what its bad impacts are, what solutions to reduce these impacts, and what contributions can be made in facing the threat of the dangers of plastic waste. Plus the provision of simple skills in managing plastic waste.⁵⁰

Plastic Ngaji participants are inclusive. Starting from elementary school age children, young people, to the elderly. Both men and women, regardless of work or educational background.⁵¹ This activity has collaborated with several parties, including several Islamic boarding schools. Its scope is also starting to expand. Not only held in locations around Jabodetabek, Banten and surrounding areas. However, it has spread to areas on the island of Java and even outside Java, such as Palu, Central Sulawesi, Kalimantan and Sumatra.⁵²

Pragmatically, this activity is projected to change the old paradigm that has developed in society regarding plastic waste. This is done as a first step to gradually change people's behavior. Thus, it is hoped that the Plastic Ngaji activity will raise awareness and concern among participants in implementing healthy living behavior, be able to reduce the use of plastic waste in daily activities and help socialize it within the family environment and the general public.⁵³ At this level, the role played by Ngaji Plastik is not just transferring knowledge. But it has manifested as a social movement (social movement) to foster a new paradigm and change people's mindset, especially regarding plastic waste.⁵⁴

This series of discussions indicates that NU's moderation when dealing with the environmental crisis also manifests itself in the form of a commitment to balance intellectual work and concrete actions. Apart from carrying out intellectual work through various forums, NU also carries out environmental care movements in society. In this way, practical benefits can be felt for what NU is fighting for through Congress forums, Bahtsul Masail and the like.

NU is an organization that is considered active in responding to and responding to environmental crisis problems. One of NU's responses was to issue ecological fatwas. According to Moh Mufid (2020), socially and historically this response is closely related to NU's strong commitment to overseeing Indonesia's sustainable development.⁵⁵ Meanwhile, philosophically, the LBM-NU ecological fatwa is an implementation *maqashid al-syari'ah*.⁵⁶

One of the leading NU figures, former Rais 'Aam PBNU KH. M.A. Sahal Mafudh even has a concept of eco-religious education. Sholahuddin (2019) stated that eco-religiousness is an educational concept about various environmental problems using Islamic teachings as the basis. Namely that the goal of human life is to achieve happiness in this world and the hereafter and to make this happen humans need to protect the environment as the foundation of life.⁵⁷

⁵⁰ LPBI-NU. (2016a). *Fiqih Penanggulangan Sampah Plastik*, p. 50

⁵¹ Ibid, p. 50–51)

⁵² Ibid, p. 51)

⁵³ Ibid, p. 52)

⁵⁴ Ibid, p. 52)

⁵⁵ Mufid, Moh. "Green Fatwas in Bahtsul Masail: Nahdlatul Ulama's Response to the Discourse of Environmental Crisis in Indonesia." *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 15, no. 2 (2020): 173–200, p. 197

⁵⁶ *ibid*, p. 186)

⁵⁷ Sholahuddin. "Menguak Konsep Pendidikan Eko-Religius KH. MA. Sahal Mahfudh." *Satya Widya: Jurnal Studi Agama* 2, no. 1 (2019): 22–47, p. 22

In the form of action, NU responded to the environmental crisis, among other things, by forming Nahdlatul Ulama Disaster Management and Climate Change Institute (LPBI-NU). Referring to Mardiah, Aulia, and Narulita (2014), LPBI-NU has a structured and implemented work program at the grassroots.⁵⁸ On the other hand, it is known that NU itself Nahdlatul Ulama is an Islamic mass organization with a moderate character.

At this level, this research proves that NU's moderation is comprehensive in the sense that it does not only cover social, political, economic and religious issues. But it is also reflected in NU's views and attitudes in responding to the environmental crisis. Through an eco-modetic approach, NU has contributed positively in responding to the environmental crisis both through the views and attitudes it chooses.

D. Conclusion

Nahdlatul Ulama's view in responding to the environmental crisis reflects an eco-moderate approach, namely based on moderate values as a basis for thinking and acting. Nahdlatul Ulama's eco-moderate view is reflected in several things. Among other things, balancing the ability to utilize nature and the environment with the obligation to preserve it. In formulating religious views regarding the environmental crisis, Nahdlatul Ulama proportionally combines the use of revelation and reason. Apart from that, Nahdlatul Ulama also provides views that protect collective and individual benefits. In line with this eco-moderate view, Nahdlatul Ulama responded to the environmental crisis by carrying out concrete actions and movements, including establishing the Nahdlatul Ulama Disaster Management and Climate Change Institute (LPBI-NU). Through this institution, NU carries out many environmental care programs such as establishing a Compost House, the NU Nusantara Waste Bank (BSN-NU), and Ngaji Plastik.

E. Recommendation

Based on the findings and conclusions of this study, several recommendations are proposed to enhance the role of Nahdlatul Ulama (NU) in addressing environmental challenges and promoting eco-moderatism:

1. **Strengthen Grassroots Programs**

NU should expand the implementation of programs like the Compost House and Nusantara Waste Bank to more regions, particularly rural areas. This will empower communities to adopt sustainable waste management practices and foster environmental awareness at the grassroots level.

2. **Integrate Environmental Education into Islamic Curriculum**

NU can incorporate environmental education into the curriculum of Islamic boarding schools (pesantren) and other educational institutions. This integration should focus on

⁵⁸ Mardiah, Izzatul, Rihlah Nur Aulia, and Sari Narulita. "Konsep Gerakan Ekoteologi Islam Studi Atas Ormas NU Dan Muhammadiyah." *Jurnal Studi Al-Qur'an Membangun Tradisi Berfikir Qur'ani* 10, no. 1 (2014): 1–14, p. 97

eco-religious principles, emphasizing the balance between utilizing and preserving nature as part of faith-based stewardship.

3. Develop Digital Campaigns and Resources

To reach younger generations and urban communities, NU should invest in digital platforms to promote eco-moderatism. This includes producing accessible resources such as videos, infographics, and webinars that communicate Islamic perspectives on environmental conservation.

4. Advocate for Policy Changes

NU's leadership should actively engage with policymakers to advocate for sustainable development policies, emphasizing the integration of ethical and religious values in environmental governance. This includes stricter regulations on pollution, waste management, and deforestation.

5. Foster Collaboration with Stakeholders

NU should strengthen partnerships with government agencies, non-governmental organizations, and private sector stakeholders to implement large-scale environmental initiatives. These collaborations can leverage resources and expertise to address complex environmental issues.

6. Enhance Research and Development

NU's environmental institutions, such as LPBI-NU, should prioritize research on renewable energy, climate adaptation, and sustainable practices. This research can inform practical solutions and support the issuance of contextually relevant fatwas.

7. Expand the Scope of Ecological Fatwas

NU's Bahtsul Masail forums should explore additional contemporary issues such as water conservation, renewable energy, and urban sustainability, ensuring that religious guidance remains relevant to emerging environmental challenges.

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