

MUI and the Issues of Sustainability: Challenge and Opportunity for Green Diplomacy

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Abstract: This study presents the role of the Majelis Ulama Indonesia (MUI) to face the development of current environmental issues and methods. The main issue raised was the contribution of the MUI in providing solutions to the problems of sustainable development. This study uses an inclusive approach through the “Lembaga Pemuliaan Lingkungan Hidup dan Sumber Daya Alam (LPLH-SDA)” MUI as an object. The use of the Triple Bottom Lines as a method in this study explains the relationship between profit, planet and people. This use has a positive influence on the establishment of good governance. The framework produces Islamic ecotheology which is a relatively new offer in sustainable development. This argument is identified with the finding that Islamic values are in line with the objectives of the Sustainable Development Goals (SDGs). Second, Islamic ecotheology principles can be applied not only to domestic but also global programs through green diplomacy. This research emphasizes ethics as a key to the success of green civilization and sustainable development.

1 INTRODUCTION

Sustainable development requires a harmonious relationship between the government, the private sector and the community. Indonesia's 2025 national vision design an agenda of implementation of foreign policy to build a civilization and sustainability based environmental (Elisabeth, 2016). Foreign Policy is carried out cannot be separated from the role of stakeholders. The establishment of the Lembaga Pemuliaan Lingkungan Hidup dan Sumber Daya Alam (LPLH-SDA) MUI reflects the importance of non-government organizations contributing to environmental conservation. The purpose of the establishment of the LPLH-SDA MUI is to increase the awareness of Muslims on the importance of protecting and managing the environment and natural resources in accordance with Islamic values (<https://mui-lplhsda.org/latar-belakang/>). The pattern of environmental protection and management is currently based on economic factors. However, other factors such as norms and ethics have not become a special concern that has space in environmental problems.

Indonesia is among the top 10 countries with the most population in the world. However, the level of environmental pollution in Indonesia is very

alarming. The list of environmental problems in Indonesia such as garbage, floods, river pollution, global warming, air pollution, damage to marine ecosystems, the difficulty of clean water, forest destruction, abrasion and soil pollution percentage continues to increase every year (<https://nasional.sindonews.com/>). Based on data from the Ministry of Environment and Forestry, Indonesia produced up to 65 million tons of waste in 2016, while this number increased by 1 million tons from the previous year (<http://www.menlhk.go.id/>).

In addition, the Oceanographic Research Center LIPI shows that around 35.15% of coral reefs in Indonesia are in poor condition; 25.06% in sufficient condition; 23.4% in good condition; and only 6.39% in very good condition (<http://www.oseanografi.lipi.go.id/>). Meanwhile, increasing threats and damage to Indonesia's natural forests continue to increase. At least 1.1 million hectares or 2% of Indonesia's forests shrink every year, around 130 million hectares of forest are left in Indonesia, 42 million hectares of which have already been cut down (<https://www.wwf.or.id/>). The greatest damage is caused by illegal logging, conversion of forests to plantations, forest fires and unsustainable forest exploitation both for settlements, industries, and due to encroachment. Forest damage causes

disruption of the balance of the forest ecosystem and the surrounding environment.

Environmental issues not only develop in domestic social and political conflicts, but cross the territory between domestic politics and international politics (Hurrell, 1995). Environmental issues are discussed at the United Nations (UN) conference as an international issue since the meeting at Stockholm (1972), Rio de Janeiro (1992), Rio + 5 (New York, 1997) and Johannesburg (2002). This fact shows that the environment is a major issue of international concern (Hurrell, 1995; S. Ioan, 2012). The importance of this issue is one of the factors to assess the sustainability of human life in the future. Thomas Homer-Dixon argued that the scarcity of the environment leads to low intensity, sustainable conflict, which can weaken the government (H.-D. T. F, 1995).

Conflict of environmental scarcity can have implications for the turmoil that developed from domestic conflict to international conflict. Departing from the fundamental thinking about humans as creatures that continually adapt to their environment, Henriques built an argument that the changes that occur in the environment because industrial activity will affect humans living in this environment (Henriques, 2010). Meanwhile, Jackson and Sorensen view environmental degradation as making a special "threat", which is not only a threat to the country but to humans as a whole (Jackson and Sorensen, 1999). This view assesses the need for global community cooperation in order to deal with these threats. Meanwhile, the global role requires overall awareness of all levels of society.

This study identifies MUI as an agent in applying the concept of green growth. The MUI framework is viewed from the role of the LPLH-SDA of MUI in issuing policies that reflect on sustainable civilization based on environment. The MUI framework is viewed from the role of the LPLH-SDA MUI in issuing policies that reflect on sustainable civilization based on environment. This framework uses the Elkington model that looks at the relationship between profit, planet and people (Elkington, 1998). This concept is also complemented by the thoughts of Wu and Zhi that assess the impact of the shared economy from a social, economic and environmental perspective (Wu and Zhi, 2016). The focus of the research is more on the social aspects of society, because the MUI as a national institution prioritizes its attention to the social problems of Muslims in the midst of the conditions of the global community.

2 METHODOLOGY

Adam Smith in his book *The Wealth of Nation* has mentioned the possible dangers posed by industrialization (Smith, 2007). A few centuries later, a debate emerged between the pressure group and the government regarding the potential damage that companies could cause in carrying out their business activities (Freeman, 2010; Laszlo, 2005; Philips, 2003). This was confirmed by Elkington by building a framework on the relationship of social equity, economic growth and environmental protection. Elkington assessed that if all three were applied it would provide benefits (profit), have a concern for the environment (planet) and contribute to the welfare of the people (people) (Elkington, 1998).

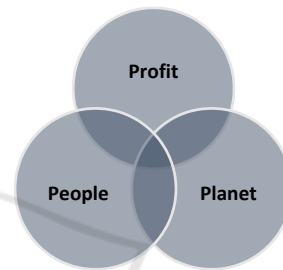


Figure 1: Triple Bottom Lines according to Elkington

The paradigm shift of the company arises due to the necessity to prevent the occurrence of social and environmental disasters. They realize that the company is a part of the environment that needs to be treated well to be able to live together sustainably. The participation of the business community in sustainable development is by developing a program of corporate concern to the surrounding community called corporate social responsibility (CSR). CSR is an effort to create business continuity in creating and maintaining a balance between profitability and social functions (triple bottom line).

CSR in the World Bank version "CSR is the commitment of business to contribute to sustainable economic development working with employees and their representatives, the local community and society at large to improve quality of life, in booths that are good for business and good for development" While the World Council for Sustainable Development refers to CSR as a continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society large.

The practice of the business world in the past tended to have a negative impact, opening up the discourse of corporate social responsibility, better

known as CSR (Corporate Social Responsibility), becoming a necessity to change the image of an environmentally friendly business world. According to Edward Freeman, in his book *A Stakeholder Approach* (1984), in the last era, the understanding of strategic management began to develop, not only in controlling the market, but also in controlling stakeholders (stakeholders) that determined the survival of the company. That opinion was supported by Ann Svendsen in his book *The Stakeholder Strategy* (1998). However, the concept of stakeholders themselves has expanded to include employees, trade unions, the general public and special interest groups. Therefore, with more stakeholders involved, the greater the disagreement that arises. Chris Laszlo (2003) and Robert Philips (2003) argue that the company's paradigm shift coincides with the desire to prevent social and environmental disasters. As a company, they realize that it is part of the environment that needs to be cared for properly to be able to live together in a sustainable manner.

Sustainable development requires community empowerment in carrying out its functions. Community development (Comdev) is essentially how individuals, groups or communities try to control their own lives and try to shape the future according to their wishes (Shardlow, 1998). Comdev has a focus on efforts to help community members who have similar interests to work together, by identifying shared needs and then carrying out joint activities to meet those needs. Comdev is often implemented in the form of (a) development projects that allow community members to gain support in meeting their needs or through (b) campaigns and social actions that enable those needs to be met by other responsible parties (Payne, 1995). The comdev concept consists of two things, namely "development" and "community". In short, development or development is a joint and planned effort to improve the quality of human life. The fields of development usually cover 3 (three) main sectors, namely economic, social (including: education, health and socio-cultural fields), and the environment (Mayo, 1998).

Meanwhile, Perbawati considered the concept of sustainable development to experience development and began to focus on interregion. The interregion in question is when discussing about the pillars of sustainability, then the thinking about the environment, socio-culture, and economics must be in the form of a circle that cannot be cut off in the development of the country (Perbawani, 2012). This view is also in line with Wu and Zhi that connects social, economic and environmental perspectives in

sustainable development (Wu and Zhi, 2016). In addition, there are three main actors who have roles in each pillar, namely the state, private, and society.

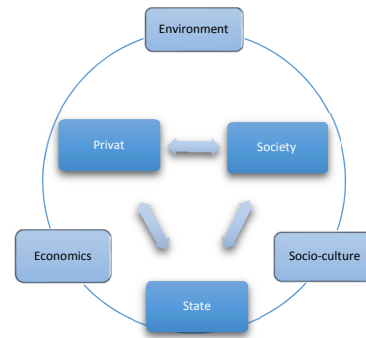


Figure 2: Relationship between Sustainability and Actors

From this illustration, if one of the pillars ignores the concept of sustainability but uses power to erode profit, then if that power is no longer owned, there will be an imbalance in one of these pillars. That is why maintaining a harmonious relationship between the three pillars is something that must be done in order to remain in control of the sustainability of development (Perbawani, 2012). However, the phenomenon that is developing at this time demands changes in the new life order (good governance). This tendency becomes a change agenda for the community and raises various opinions in the social system. Expectations for a fairer life and opportunities to realize shared prosperity are opinions that often arise in the community.

One pillar that has not yet appeared in the concept is the role of institutions that have influence and authority in people's lives. In Indonesia, this role is owned by the MUI as a non-governmental organization recognized by the state and Muslim community especially. MUI focus on environmental and sustainable issues is shown by the establishment of the LPLH-SDA based on the VII National Assembly of the Indonesian Ulema Council on July 26-28, 2010. This institution officially functions through the Decree of the Majelis Ulama Indonesia Leadership Council Number: Kep-485/MUI/IX/2010 on September 23, 2010. The main purpose of the establishment of this institution is to increase the awareness of Muslims on the importance of protecting and managing the environment and natural resources in accordance with Islamic teachings (<https://mui-lplhsda.org/>).

Practical and technical actions on environmental protection and management are still based on economic factors. Although with the help of science and technology, it is still considered lacking.

Islam is believed to have a clear concept of the environment because humans as caliphs on earth are instructed to prevent deviant behavior (*nahi munkar*) and conduct good behavior (*amr ma'ruf*) (Al-Baqarah [2]: 30). Recognizing the importance of building a sustainable and environmentally based civilization, LPLH-SDA MUI raises the concept of "Islamic Ecotheology" as a contemporary view of environmental and sustainable issues.

Islamic ecotheology is a holistic scientific unification between religious law (*shariah qauliyyah*) and contemporary science governance of the environment and natural resources (*sharia kauniyah*). Religious law (*sharia qauliyyah*) is applied in the form of the formation of environmental Jurisprudence (*Fiqh Al-Bi'ah*). This concept is intended to obtain governance knowledge on the protection and management of ethical environmental and natural resources. Islamic ecotheology is done by '*dakwah bil lisan*' (oral approach) and '*dakwah bil hal*' (action approach) through eco-mosque and eco-pesantren programs (<https://mui-lplhsda.org/latar-belakang>). In addition, Islamic ecotheology is the basis for issuing fatwas concerning environmental preservation and sustainability. Some of the fatwas include:

1. Fatwa MUI No. 22, 2011 on Environmentally Friendly Mining.
2. Fatwa MUI No. 43, 2012 on Misuse of Formalin and Other Hazardous Materials in Fish Handling and Processing.
3. Fatwa MUI No. 4, 2014 on Endangered Animal Preservation To Maintain Ecosystem Balance.
4. Fatwa MUI No. 47, 2014 on Waste Management To Prevent Environmental Damage.
5. Fatwa MUI No. 001/MUNAS-IX/MUI/2015, on Utilization of Zakat, Infaq, Alms & Endowments for Development of Clean Water and Sanitation Facilities for the Community.
6. Fatwa MUI No. 30, 2016 on Law on Forest Burning and Its Control and Land.

The fatwa issued aims to provide an understanding that Islam teaches the importance of preservation and protection of environmental sustainability in order to maintain the balance of ecosystem. This is to build awareness that the productivity and activities of a living system on earth depend heavily on Biodiversity and Ecosystem Services. Its function is to provide goods and services needed by all living things on earth (Prabowo, 2018). The environmental crisis is basically not only a domestic crisis, but a global crisis faced by all humans. An inclusive approach provides awareness

of changes in development policies to improve the welfare of the world community. This is marked by public concern for industrial activities that trigger global warming. The high level of use of carbon energy sources, deforestation, and the release of hazardous substances as industrial residues to nature and indirectly affect the social conditions of the community.

This framework reinforces the argument that "ethics" requires space in the discussion of sustainability. The gap in the discussion so far still ignores the importance of building ethics in the community. Islamic values as outlined in the ethics of sustainability will more easily influence the views of Muslim communities in particular. In an international perspective, this obligation encourages the entire world community to build green civilization and environment-based sustainable development.

3 FINDING & DISCUSSION

Environmental problems began to be discussed since the UN Conference on the Environment in Stockholm, Sweden, on June 15, 1972. The most important factor in environmental problems is the size of the human population (population growth rate). Rapid population growth poses challenges that are tried to be overcome by development and industrialization. But industrialization in addition to accelerating the supply of all human needs is also a negative impact on humans due to environmental pollution.

The new World Bank report launched last highlighted the policy challenges at the top level that Indonesia faces in achieving environmental sustainability, so that it can provide more funds to get better development outcomes. Country Environmental Analysis measures the economic costs of environmental degradation and offers choices about the best ways to address the priority issues of environmental governance and climate change adaptation. This report was prepared through extensive consultations with the Indonesian government, non-governmental organizations and research institutions (<http://go.worldbank.org/>). Based on the analysis, the costs of environmental degradation on the Indonesian economy can be summarized as follows (<http://www.hpli.org/analisis.php>):

- Natural capital reaches about a quarter of Indonesia's total wealth but shrinks rapidly and is not balanced with sufficient investment in human capital or produced.

- Climate change will create a number of negative impacts in Indonesia, including reduced crop production, greater risk of flooding, and wider spread of vector-borne diseases, with projections of economic costs reaching 2.5-7.0 percent of GDP in 2100.
- Poor sanitation is estimated to have caused significant health, water, tourism costs and other welfare costs worth more than \$ 6 billion in 2005, or more than 2 percent of that year's GDP.
- Outdoor and indoor air pollution is estimated to have a health impact of around \$ 5.5 billion per year or around 1.3 percent of GDP (2007).
- Deforestation since 2001 has reached more than 1 million hectares per year. This level has decreased from 2.5 million hectares per year, but is still very high compared to other tropical forested countries. Deforestation and conversion of peat land cause environmental degradation, health and biodiversity losses, and greenhouse gas emissions.

According to Joachim von Amsberg, the Head of the World Bank Representative said that environmental degradation raises high costs for Indonesia. However, through the enactment of new laws on the environment, electricity and solid waste management, Indonesia is clearly on the path to a future with a more sustainable environment. Meanwhile, Indonesia has been identified as one of the Asian countries most vulnerable to the dangers of climate change. Droughts, floods, sea level rise, and landslides are dangers that will affect the poor who live on the coast and depend on agriculture, fisheries and forestry as their source of income. However, with appropriate adaptation measures, the annual benefits of avoiding damage from climate change are likely to exceed annual costs without investment adaptation until 2050 (<http://go.worldbank.org/>).

The goal of sustainable development or better known as the Sustainable Development Goals (SDGs) as a global development commitment agreed upon by all members of the United Nations is an improvement over the Millennium Development Goals whose implementation is over by the end of 2015. Indonesia as one of the UN member states has a strong commitment in the implementation of SDGs (Vau, 2018). This commitment was translated by the Indonesian government with the integration of the Nawacita program. The issuance of Perpres No. 55 of 2017 concerning Implementation of Achieving Sustainable Development Goals is a form of government commitment. The objectives of the SDGs

in the Presidential Regulation include maintaining sustainable economic prosperity of the community, maintaining the sustainability of the social life of the community, maintaining the quality of the environment and inclusive development and implementing good governance that is able to maintain the quality of life from one generation to the next.

The development that has been running for the last 30 years in Indonesia is still very minimal following the principles of sustainable development. Presidential Regulation No. 61 of 2011 concerning the National Action Plan for Reducing Greenhouse Gas Emissions, states that Indonesia is committed to achieving the target of 2641. This means that the reduction of greenhouse gas emissions by 26% with its own efforts and 41% with international assistance is expected to be achieved in 2020. A very threatening condition is that economic growth still relies heavily on the extraction of natural resources and the exploitation of renewable natural resources (Suphachalasai etc, 2012). Facing the issue of climate change, especially international pressure, Indonesia has the opportunity to contribute and provide anticipatory steps towards global climate change issues.

The term sustainable development was proposed by the World Commission of Environment and Development (WCED) in a report called 'Our Common Future' (Bruntland, 1987). Bruntland Commission formulates the concept of sustainable development as a growth activity that meets current needs without affecting the ability of future generations to meet their needs (Krosinsky dan Robins, 2008). Based on the literature review, this study discusses what are the challenges and opportunities of the MUI in dealing with the issue of sustainable development. Based on the perspective of international relations, the environmental issues in environmental development based on the economy in accordance with the concept of green growth.

3.1 Can Religion Save the Environment?

Religion as a vehicle for the idea of conservation is not the first time tried in Indonesia. In 2014, MUI issued a fatwa that forbade hunting of endangered species. Since the last few years environmental organizations, the Islamic Foundation for Ecology and Environmental Sciences, have also partnered with a number of pesantren and schools in Indonesia to campaign for the "School4Trees" program. Religion once played a role in saving the environment

in other countries. In 2008, secular ideological conservation groups The Alliance for Religions and Conservation (ARC) launched an environmental project by collaborating with local religious leaders to invite fishermen to stop using explosives to find fish on the island of Pemba, Tanzania (<https://www.dw.com/>).

The case that often arises in Indonesia's environmental problems is the reduction of forest land and damage to the ecosystem due to illegal mining. The bad impact caused by the MUI issuing Fatwa No. 22 of 2011 and Fatwa No. 30 of 2016. This fatwa was made after seeing the increasing number of illegal logging, illegal mining and open land by burning (Muliji, 2018). This case often develops into transnational crime because the business is not intended for domestic sales, but exports to foreign countries.

One of the cases that occurred was the support of the South Kalimantan MUI on the Government of South Kalimantan Province rejecting the Ministry of Energy and Mineral Resources Decree No. 441.K / 30 / DJB / 2017 which allows PT Mantimin Coal Mining (MCM) to conduct coal mining in Tabalong, Balangan and Hulu Sungai Tengah. This refusal is in line with the South Kalimantan Provincial Government's green revolution mission which contains no issuance of IPPKH (Izin Pinjam Pakai Kawasan Hutan/Borrowing Permit Using Forest Areas) for mining, focusing on improving forests and saving the Meratus Mountains (Naparini, 2018).

Another case also occurred in West Kalimantan, namely opening land by burning. But this case actually caused widespread forest fires that could damage the environment with increasing hotspots which resulted in the emergence of haze disasters. Based on Fatwa No. 30 of 2016 burning land or forest including facilitating, letting, and or taking advantage of burning forests and illegitimate land. The fatwa affirms that basically the use of land or forest is permitted on the condition of obtaining legal rights and obtaining permission from the authorities as long as it is intended for benefit and does not cause damage (Muliji, 2018). The urgency of the issuance of the fatwa is very large, because the haze disaster is not only a domestic problem, but also a threat to other countries such as Malaysia and Brunei Darussalam. A haze attack could disrupt Indonesia's diplomatic relations with the country and cause international conflict.

Islamic ecotheology also engage international cooperation who carried out between LPLH-SDA MUI and Greenpeace by holding Eco Ifthar to start the #PantangPlastik (#NoPlastic) campaign. This

campaign is a follow-up of Greenpeace data which shows that there are 267 animals that are threatened with survival due to swallowing or entanglement of plastic. Therefore based on fatwa no. 47 of 2014 every Muslim is obliged to maintain the cleanliness of the environment and to avoid the act of tabdzir (doing in vain) and israf (overdoing) (<https://mui.or.id/berita/mui-dan-greenpeace>).

Nowadays it is still very rare for scholars or religious leaders to preach on environmental issues. The scarcity of scholars who raise the issue is quite unfortunate, because environmental preservation is actually one of the messages in the teachings of Islam. According to Muharram Atha Rasyadi a moral or religious based approach is needed in solving environmental problems, especially related to the current garbage. The religious approach is expected to increase public awareness more massively. Touching public awareness regarding the importance of reducing waste can not only be done through seminars, workshops. It also needs to be done through simple things in various religious activities in mosques such as breaking fast together, which has been known to produce a lot of garbage. The use of plastic has increased 40 percent in Ramadan compared to usual. Takjil food and also various fast-breaking events together became one of the sources of trash contributors that swelled in Ramadan (<http://www.pikiran-rakyat.com/>).

In addition to the fatwa issued, LPLH-SDA MUI also prepares training for environmental care da'i. This program is made to spread Islamic ecotheology values with the view that the community needs a good understanding and solutions in maintaining and managing the environment to be productive without having to damage it (<https://mui.or.id/berita/mui-jalin-kerjasama-pelatihan-dai...>). Meanwhile, the role to educate the public is currently best owned by ulama. Socialization through environmental care da'i is considered more easily understood and accepted by the community.

3.2 Eco-Masjid, Eco-Pesantren and Green Hajj

The role of LPLH-SDA MUI influences especially for Indonesian Hajj pilgrims in preserving the environment. Indonesia is seen as advancing with the eco-masjid campaign, eco-pesantren and green hajj. Green hajj campaigns are needed to provide awareness to pilgrims in order to dispose and manage waste (<https://mui.or.id/>). Eco-masjid (mosque) and eco-pesantren (boarding schools) are pilot projects

for all Islamic boarding schools and mosques in Indonesia. The mosque that became the eco-mosque pilot project included Baiturrahman Pondok Pinang Mosque, Az-Zikra Sentul Mosque and Sempon Wonogoro AL-Amanah Mosque. As for eco-pesantren, Bandung's Daarut Tauhid Islamic Boarding School is an example in pesantren-based environmental conservation activities. The fatwa embodied in the form of eco-mosque and eco-pesantren programs has become a pilot project for a Muslim-majority country like Malaysia.

Meanwhile, Eco Masjid is a sustainable mosque management program through activities to preserve the environment and natural resources. The purpose of eco mosques is to increase the effectiveness of oral da'wah and tangible actions as a manifestation of Islam that brings mercy to the entire universe. The basic principles of the construction of the Eco Mosque include (<http://www.ecomasjid.id/>):

- Preparing the independence of the people in facing the threat of water and energy scarcity.
- Oriented to aspects of *idarah* (management), *imarah* (prosperity activities), and *riayah* (maintenance and procurement of facilities).
- Building synergy with the community and the government.
- Building an independent and sustainable mosque management

The program encouraged the prosperity of the mosque not only with lectures. But also the real action of managing an independent and sustainable mosque to contribute to the solution to the environmental crisis. According to the Chairperson of LPLH-SDA MUI, Hayu S. Prabowo said that environmental preservation is an obligation of Muslims. This is in harmony with the word of Allah SWT in verse Al-Qashah verse 77 which explains that "And do not do damage on the earth. Surely Allah does not like those who do damage." The environmental crisis with its various manifestations, is actually a moral crisis. Because humans view nature as an object, not a subject in the life of the universe. Therefore, the response to this problem must be a moral approach. It is at this point that religion must play a role. Building awareness through a moral approach is one of the simple things like reducing the use of plastic (<http://www.pikiran-rakyat.com/>).

3.3 Green Diplomacy: Challenge and Opportunity

The MUI has the role of helping the government in doing matters relating to Muslims such as:

determining the truth of a sect in Islam; issue a fatwa relating to the relationship between adherents of Islam and their environment; provide solutions to religious problems in the international community; and become a liaison between ulama, government and society (<https://mui.or.id/>). The role of the MUI shows how Islamic values are suitable for application in community life. Even so, the MUI not only focuses on primary issues regarding diversity, but also on contemporary issues about environment and sustainable development.

The MUI fatwa plays a role as a reference in government policy making in dealing with the life dynamics of the majority of Indonesian Muslims. The influence of this fatwa is very large because it can be delivered directly by the preachers who come into direct contact with the community. The role of MUI fatwas can have implications globally and become part of Indonesian diplomacy. The ultimate goal of diplomacy is to achieve people welfare. Indonesian diplomacy should be based on a sustainable development paradigm accompanied by the implementation of a green economy (WCED, 1987). Green economy development is characterized by three indicators (Lee, 2010):

- 1) Activities aimed at reducing pollution per capita;
- 2) Activities that cause increased environmental capital (environmental capital);
- 3) Activities that are realized in new things to do something because of new ideas, technology, and knowledge that are able to serve human needs and at the same time reduce the burden on the environment.

The issuance of a fatwa by the MUI (Majelis Ulama Indonesia) received positive appreciation from the international community. The appreciation of the international world is logical because so far Islam has been stereotypically linked to the issue of terrorism, social and environmental damage. The religious approach to conservation is a new approach in the international world, which is called ecotheology. In the Islamic perspective, human beings as moral beings must protect their environment as stated in the Qur'an and Hadiths. So environmental preservation is one way to improve human morals. The approach of religion through a fatwa for conservation is very effective because it combines reason (*aqli*) from the scientific and monotheistic (*naqli*) side. This approach is very effective because the fatwa can not only unite the views of the ulema. But also can understand how the

context of the importance of environmental sustainability in a scientific perspective.

An inclusive approach to Indonesian diplomacy is directed at achieving a comprehensive understanding of the importance of environmental conservation to support sustainable development. The concept of an inclusive green diplomacy means that the success of development has benefits for stakeholders and the entire community, especially at the local level. The implementation of Green Diplomacy is projected to be able to change national and global development policies in order to improve the welfare of the Indonesian people in particular and the world community in general.

Indonesian diplomacy must be constructed from two main elements, namely: green element, and inclusive element. The combination of the two is believed to give rise to sustainable economic growth, and is able to create better social conditions (Aziz and Salim, 2005). Thus, green diplomacy is a series of strategies to maintain, create and increase the added value of each resource that is owned sustainably. Sustainability means that economic, social and environmental progress runs in a balanced manner (Elisabeth, 2016). Green and inclusive diplomacy is a concept offer from Indonesia in the context of dealing with environmental issues and climate change related to sustainable development.

The above case confirms that Islamic ecotheology can be accepted and applied as a concrete manifestation in the implementation of green diplomacy. The concept of Islamic ecotheology proves the importance of religion's role in educating the public, providing understanding, protecting and managing the environment and natural resources as a duty of Muslims. This argument strengthens sustainable development requires the existence of social equity, economic growth and environmental protection in sustainable development (Elkington, 1998; Wu and Zhi, 2016). Meanwhile, without all three realizing sustainable development will be difficult because it will cause inequality (Krosinsky and Robins, 2008; Wu and Zhi, 2016; Perbawani, 2012). Green diplomacy is directed towards achieving an inclusive understanding of the importance of environmental conservation. Islamic ecotheology has become an offer in solving environmental issues to support the achievement of green civilization and sustainable development.

4 CONCLUSIONS

The environmental crisis is actually a moral crisis, because humans view nature as an object to be drained rather than a subject that needs to be maintained for the continuity of the life of the universe. Addressing existing problems must be a moral approach. It is at this point that religion must appear to play a role through the form of religious guidance and realized in a real form in the daily life of humanity. Human activities that are not environmentally friendly, have an impact on the environment and human life itself. Important non-renewable natural resources, such as water and fossil energy are drained faster. Scarcity of resources and energy is a threat to conflict and the existence of human life.

Indonesia's green and inclusive diplomacy must be based on productive and quality economic growth. This achievement requires the incorporation of technological progress and efficiency gains by paying attention to the interests of all parties, including local communities. Economic growth shifts from exploitation of natural resources to enrichment or enhancing the added value of the environment through ideas, science and technology. Based on the literature review, it is realized that sustainable development cannot be separated from the economic, environmental and social. This framework produces findings that ethics are needed in maintaining relations between actors in sustainable development.

Meanwhile, the MUI has a role and function to help the government resolve sustainable issues. Through LPLH-SDA MUI, global development commitments are carried out as part of the objectives of the Sustainable Development Goals (SDGs). From here comes the concept of Islamic ecotheology which unites the relationship between religious law and environmental law. This concept is suitable for application to current environmental conditions and problems. Subsequent research is expected to analyze the application of Islamic ecotheology in the development of the international system.

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