

ASWAJA AND AL-MA'UN THEOLOGY IN BRANTAS RIVER PRESERVATION: Local Muslim Environmental Activism and Indonesia's Green Constitution

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Article history: Received: May 16, 2025 | Revised: October 25, 2025 | Available Online: December 01, 2025.

How to cite this article: Fannani, Bakhruddin., Siti Rohmah, A. Samsul Ma'arif, and Nur Arifuddin. "Aswaja and Al-Ma'un Theology in Brantas River Preservation: Local Muslim Environmental Activism and Indonesia's Green Constitution". *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 15, no. 2 (2025): 350-377. DOI: 10.15642/teosofi.2025.15.2.350-377.

Abstract: The severe degradation of the Brantas River Basin calls for a reorientation of the Aswaja theology of Nahdlatul Ulama and the Al-Ma'un theology of Muhammadiyah, shifting from a theo-anthropocentric social movement to a theo-ecocentric ecological movement. Despite the growing scholarship on Islamic environmentalism, little attention has been paid to local Muslim activism in Indonesia, articulating ecological theology while engaging the Green Constitution as a national legal framework. This article analyzes the theological constructions of Nahdliyyin Front for Natural Resources Sovereignty (Front Nahdliyyin untuk Kedaulatan Sumber Daya Alam/FNKSDA) and the Muhammadiyah Green Cadres (Kader Hijau Muhammadiyah/KHM) activists in the context of preserving the Brantas River Basin. Employing a qualitative phenomenological approach, the study interprets lived experiences captured through in-depth interviews, observations, and

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documentation. The findings demonstrate that both FNKSDA and KHM support the Green Constitution through the ecological reinterpretation of Aswaja theology and Al-Ma'un theology. FNKSDA emphasizes that the local Muslim communities are responsible for protecting the environment by refraining from dumping household waste and actively opposing polluting industries. KHM considers that the areas of ecological wasteland require protection and support from the community, corporations, and the government. This study highlights how local theological-activist models can inform global Muslim communities in integrating religious doctrines into environmental policy.

Keywords: Aswaja Theology; Al-Ma'un Theology; Brantas River; FNKSDA; KHM; Green Constitution.

Introduction

Global studies have increasingly highlighted the intersection of faith and ecological activism across religious traditions. In the Islamic context, Fazlun Khalid from the Islamic Foundation for Ecology and Environmental Sciences (IFEES) and Ibrahim Özdemir, with his contributions to the “Islam and Ecology” project, emphasize the theological imperative of environmental stewardship grounded in the Qur’anic concept of human stewardship of the earth (*khilāfa fi al-ard*).¹ The Iranian-American philosopher, theologian, and Islamic scholar Seyyed Hossein Nasr (1933–) critiqued the Western anthropocentric paradigm by calling for a “sacred science” that re-centers nature as a manifestation of the divine reality.² Beyond Islam, Christian eco-theology, such as Pope Francis’s second encyclical *Laudato Si’* [Praise Be To You] and Jewish ecological ethics, demonstrate how faith traditions globally reinterpret theology for ecological activism.³ These studies illustrate that religious eco-activism is not confined to local contexts but forms part of a transnational discourse. By situating the Aswaja theology of Nahdlatul Ulama (NU) and Muhammadiyah’s *Al-*

¹ Fazlun Khalid, “Islam and the Environment—Ethics and Practice an Assessment,” *Religion Compass* 4, no. 11 (2010): 707–16. <https://doi.org/10.1111/j.1749-8171.2010.00249.x>; Ibrahim Ozdemir, “Toward an Understanding of Environmental Ethics from a Qur’anic Perspective,” *Islam and Ecology: A Bestowed Trust*, 2003, 3–37.

² Seyyed Hossein Nasr, *The Need for a Sacred Science* (United Kingdom: Routledge, 2005).

³ Jelson R de Oliveira and Grégori de Souza, “Integral Ecology as a Call to Responsibility: Approximations Between Hans Jonas and Pope Francis,” *Religions* 16, no. 5 (2025): 602, <https://doi.org/10.3390/rel16050602>.

Ma'un theology within this broader conversation, this article contributes to global eco-theological debates while grounding its analysis in the specific challenges of the Brantas watershed.

So far, Aswaja theology of NU and Al-Ma'un theology of Muhammadiyah have only been studied from the aspect of humanity, which is theo-anthropocentric, as done by M. Kholid Thohiri,⁴ Abdul Rahman et al.,⁵ and Basma Tania et al.⁶ This article examines the practical application of Aswaja theology and Al-Ma'un theology to ecological issues related to the preservation of the Brantas River Basin, in accordance with the spirit of the Green Constitution, which guarantees citizens the right to a healthy environment. Both theological frameworks are viewed as catalysts for ecological preservation in the Brantas River Basin, which is a critical water resource facing considerable environmental strain. The study offers an alternative perspective, given that NU and Muhammadiyah fatwas tend to focus on social empowerment rather than environmental protection.

The relevance of Aswaja and Al-Ma'un theologies to ecological issues is becoming increasingly urgent in the face of multiple challenges to environmental degradation in the region, including the Bantras River Basin, as part of watershed management in Indonesia, mostly due to pollution and high population density. The Indonesian Forum for Living Environment (WALHI) highlighted the problem of river pollution in Indonesia, with plastic waste, industrial waste, mining waste, and household waste causing severe pollution, including the proliferation of harmful bacteria such as *Escherichia coli* (*E. coli*).⁷ Factors such as land-use change, population growth, and lack of environmental awareness have contributed greatly to this decline.⁸

⁴ Kholid Thohiri, “A Paradigm Shift of ‘Aswaja an-Nahdliyyah,’” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 14, no. 2 (2019): 305–26. <https://doi.org/10.21274/epis.2019.14.2.305-326>.

⁵ Abdul Rahman, Muhammad Syukur, and Jumadi Jumadi, “Implementation of Al-Ma'un Theology: The Movement of Muhammadiyah Educated Groups in Poverty Alleviation in Bulutellue Village, Sinjai Regency,” *INFERENSI Jurnal Penelitian Sosial Keagamaan* 15, no. 1 (2021): 25–50. <https://doi.org/10.18326/infsl3.v15i1.25-50>.

⁶ Basma Tania et al., “How Humanitarian Islam Fosters Peace: The Perspective of Nahdlatul Ulama,” *El Harakah: Jurnal Budaya Islam* 26, no. 1 (2024). <https://doi.org/10.18860/eh.v26i1.26592>.

⁷ antaranews.com, “WALHI Soroti Kerusakan DAS di Anak Sungai Pada Hari Sungai Nasional,” December 20, 2023,

The Brantas watershed, which passes through Batu City, Malang City, and Malang Regency, shows a high degree of environmental damage, both upstream and in the tributaries of the Brantas River. The upstream of Batu City is in a critical condition, marked by extensive deforestation and land use change, which causes increased erosion and reduced spring water.⁹ These conditions have acute and dire consequences, such as severe flash floods throughout the Brantas River Basin on 3 February 2004 and 4 November 2021.¹⁰

Environmental damage extends to the Brantas tributary, especially related to water quality degradation, pollution, and garbage problems. A study by Ecoton, quoted by BKSDN, found that the residents use the Brantas River as a rubbish dump. Illustrating this, Ecoton found 7.5 tons of used diapers dumped upstream from 2018 to 2019, with an estimated daily disposal of 3-5 million tons of diaper waste.¹¹ This reflects the common view of urban residents towards rivers. Most houses have their back facing the river (*mburi omah*), which means that it is concealed from view and used for conveniently dumping household waste.¹²

Current efforts to preserve the Bantras River Basin are guided by the Green Constitution as a legal framework. This constitution, which promotes environmental conservation principles, can serve as a legal foundation for various policies supporting river basin preservation, including prohibitions on illegal logging from upstream

<https://www.antaranews.com/berita/2292078/walhi-soroti-kerusakan-das-di-anak-sungai-pada-hari-sungai-nasional>.

⁸ DLH, "Kerusakan Sungai dan Daerah Aliran Sungai di Indonesia," December 20, 2023, <https://dislhk.badungkab.go.id/artikel/17937-kerusakan-sungai-dan-daerah-aliran-sungai-di-indonesia>.

⁹ W. E. Setyawan, "Problematika Alih Fungsi Hulu DAS Brantas dan Rekomendasi Penyelamatannya," December 20, 2023, <https://www.mongabay.co.id/2022/04/03/problematika-alih-fungsi-hulu-das-brantas-dan-rekomendasi-penyelamatannya/>.

¹⁰ D. U. Al Faruq, "Jasa Tirta Sebut Penyebab Banjir Bandang Kota Batu," December 20, 2023, <https://www.medcom.id/nasional/daerah/Rb1zj22k-jasa-tirta-sebut-penyebab-banjir-bandang-kota-batu>.

¹¹ BSKDN, "Kehancuran DAS Brantas, Beban Untuk Manusia," December 20, 2023, <https://litbang.kemendagri.go.id/website/kehancuran-das-brantas-beban-untuk-manusia>.

¹² Afriarta Akbar Alfiyansyah, "Perubahan Perilaku Budaya *Mburi Omah* Masyarakat Pinggir Sungai," *Biokultur* 9, no. 1 (2020): 48–61, <https://doi.org/10.20473/bk.v9i1.21721>.

to downstream areas to prevent water flow reduction and mitigate flood risks.¹³ However, the active participation of the local community is crucial to achieve this goal. Public awareness of the importance of watershed conservation is the key to the successful implementation of the Green Constitution. With more awareness of its importance, the community will not only benefit from clean water but will also become active partners in maintaining and preserving the watershed.¹⁴

In this context, the role of NU and Muhammadiyah, the two largest Islamic organizations in Indonesia, is equally important. By utilizing the religious base, both organizations can be effective agents of change, increasing public awareness of watershed conservation. In particular, there are the Nahdliyyin Front for Natural Resources Sovereignty (Front Nahdliyyin untuk Kedaulatan Sumber Daya Alam/FNKSDA) and the Muhammadiyah Green Cadres (Kader Hijau Muhammadiyah/KHM), which serve as their environmental wings. FNKSDA and KHM can spearhead the environmental conservation movement at the community level, inviting the local communities to commit to the preservation of the watersheds and the sustainability of the river ecosystem.

This study aims to explore the theological perspective that is the basis of FNKSDA and KHM in efforts to preserve the Brantas River Basin. This study attempts to explore the religious values that underlie the conservation activities and programs run by both organizations. This research provides in-depth insight into the contribution of Islamic organizations in integrating religious values in the context of nature conservation and strengthening the Green Constitution. To achieve this objective, field data were collected from Greater Malang, covering areas upstream and downstream of the Brantas River Basin. Employing a phenomenological approach, the

¹³ Naila Nur Izzah, "Sustainable Development: Enforcement of Environmental Criminal Law Against Illegal Logging Practices in Indonesia," *Peradaban Journal of Law and Society* 1, no. 1 (2022). <https://doi.org/10.59001/pjls.v1i1.11>. Dedisyah Putra, Zuhdi Hasibuan, and Sabrun Edi, "Islamic Perspectives on Environmental Conservation and Government Policies on Mitigating the Natural Disaster in Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 47, no. 2 (December 2023): 186–203, <https://doi.org/10.30821/miqot.v47i2.1103>.

¹⁴ Cindy Parastasia, "Ekofeminisme Spritiualis Pada Gerakan Perempuan Adat Dalam Menolak Tambang Marmer Di Mollo, Nusa Tenggara Timur," *Peradaban Journal of Religion and Society* 3, no. 1 (2024): 67–83. <https://doi.org/10.59001/pjrs.v3i1.144>.

study draws on field data from Greater Malang to capture lived experiences, narratives, and practices of religious eco-activism. This study seeks to contribute to the global discourse on Islamic eco-theology while offering contextual insights into Indonesia's watershed management challenges.

FNKSDA's Theological Construction of Ecological Preservation (Aswaja)

NU is the largest Islamic community organization in the world. According to Greg Barton, it has long become a pillar of civil society that contributes significantly to the dynamics of social change in Indonesia.¹⁵ Mitsuo Nakamura noted that the emergence of NU cannot be separated from the spirit of Islamic traditionalism initiated by KH. Hasyim Asy'ari.¹⁶ Its founding responded to the geopolitical constellation of the early twentieth century, when Islamic conservatism and puritanism were considered to have been co-opted by colonial interests.¹⁷ The presence of NU is a response to the rapid flow of Islamic conservatism and puritanism, seemingly co-opted by the interests of the colonial government.¹⁸ Therefore, NU positioned itself as a defender of Islamic traditions while articulating resistance to colonialism, exemplified in KH. Hasyim Asy'ari's "jihad resolution" as a theological-political response to foreign domination.¹⁹

Martin van Bruinessen explained that NU's identity is deeply rooted in the Islamic boarding school (*pesantren*) system, which preserves the intellectual tradition of orthodox Islamic scholarship

¹⁵ Greg Fealy, *Ijtihad Politik Ulama: Sejarah NU 1952-1967*, vol. 1 (Yogyakarta: LKIS Pelangi Aksara, 2012), 56.

¹⁶ Mitsuo Nakamura, "Nahdlatul Ulama in Indonesia, a New Era with the "New Gus Dur"," *Islam Nusantara: Journal for the Study of Islamic History and Culture* 4, no. 1 (2023): 19–28. <https://doi.org/10.47776/islamnusantara.v4i1.682>.

¹⁷ Abdul Rohman, Khafid Roziqi, and Ahmad Qiram As-Suvi, "The Role of Nu-Cyber and Muhammadiyah-Cyber Role in Increasing Cyber-Extremism in the East Java," *International Journal of Current Science Research and Review* 7, no. 2 (2024): 872–80, <https://doi.org/https://doi.org/10.47191/ijcsrr.V7-i2-02>.

¹⁸ Asep Achmad Hidayat et al., "Nahdlatul Ulama in Facing the Guided Democracy 1959-1965: An Overview of Social and Political Factors," *Jurnal Lektrur Keagamaan* 20, no. 2 (2022): 567–98. <https://doi.org/10.31291/jlka.v20i2.1069>.

¹⁹ Ahmad Imron Rozuli et al., "Kyai NU's Patrons as an Agent of Social Change and Environmental Marine Conservation: A Case Study in Paciran Lamongan," *ADDIN* 16, no. 1 (2022): 103–30. <http://dx.doi.org/10.21043/addin.v16i1.17408>.

through heritage (*turāth*) studies.²⁰ At the same time, the *pesantren* are open to contemporary issues that were not discussed by the classical jurists.²¹ Environmental problems were not a pressing issue in pre-industrial societies; however, the massive exploitation of natural resources on a global scale in the twentieth century led to the development of environmental jurisprudence (*fiqh al-bi'ah*) in the early 2000s. In Indonesia, the term “ecological *ijtihād*” was first used by the Muslim jurist Thohir Luth in his fatwas against destructive fishing practices.²² This adaptive character in Islamic *fiqh* shows that NU's theological resources can be mobilized to respond to industrial neo-colonialism that exploits natural resources for profit.

FNKSDA represents a contemporary praxis of NU's transformative ideals in confronting capitalist oligarchies. In'amul Mushoffa argued that the historical spirit of the jihad resolution must be renewed in a second phase—this time directed against industrial authoritarianism and ecological destruction. Muhammad Asyroffī, another activist, explains that the Brantas River Basin has become a victim of developmentalism, where industrial expansion is prioritized over ecological preservation. The relaxation of environmental impact assessments (AMDAL) has enabled unchecked waste disposal into the river, threatening biodiversity and public health. This situation underscores the urgent need for civil society-based resistance that combines theological conviction with ecological activism.

Beyond industrial pollution, Asyroffī also noted that local communities contribute to the ecological decline through low awareness and unsustainable practices. As mentioned earlier, local households use the river as a dumping site for domestic waste. The most striking example is the widespread disposal of diapers into the

²⁰ Martin Van Bruinessen, *NU: Tradisi, Relasi-relasi Kuasa, Pencarian Wacana Baru* (Yogyakarta: LKiS Pelangi Aksara, 1994), 3.

²¹ Fathonah K. Daud and Mohammad Ridlwan Hambali, “Metode *Istimbath* Nahdlatul Ulama (NU): Kajian Atas Strategi Fatwa dalam Tradisi *Bahs al-Masail* di Indonesia,” *Millennial: Jurnal Pendidikan dan Studi Islam* 2, no. 1 (2022): 1–22. <https://doi.org/10.34556/millennial.v2i2.182>. Zuhriyyah Hidayati et al., “Curriculum as A Mirror of Ideological Affiliation: Rethinking Pesantren Typologies in the Landscape of Indonesian Islamic Organizations,” *Journal of Contemporary Islam and Muslim Societies* 9, no. 1 (July 2025): 202–4, <https://doi.org/10.30821/jcims.v9i1.24574>.

²² Thohir Luth et al., “Coastal Ulama Ijtihād and Destructive Fishing Prevention in Indonesia,” *AHKAM: Jurnal Ilmu Syariah* 22, no. 2 (2022). 10.15408/ajis.v22i2.28077.

Brantas River, which symbolically reflects how cultural myths normalize such harmful practices. Specifically, this practice is driven by the local belief that used diapers must not be burned, as doing so is thought to inflict corresponding 'burning' illnesses upon the infant. Therefore, many residents discard the diapers into the river, perceiving it as the only safe way to ensure the waste is not incinerated. With an estimated 12,068 newborns in East Java, each requiring at least three disposable diapers daily, the cumulative waste adds up to tons of non-biodegradable pollutants entering the watershed each day, further compounding industrial damage.²³

Against this background, Mushoffa articulates a theological vision of watershed preservation as part of the religion of Islam as "a mercy to the worlds" (*rahmatan li-l-'ālamīn*). Muslim scholars, in their role as heirs of the prophets, are called to formulate "green fatwas" that ensure ecological sustainability for future generations. This resonates with the theo-prophetic jurisprudence proposed by Kholish and Galib, which views Islamic legal development in the Prophet's era as grounded in ethical and ecological sensitivity.²⁴ In this perspective, caring for the Brantas River Basin is not merely environmental activism but a moral obligation for the local Muslim communities.

FNKSDA frames its struggle as a form of ecological jihad, a continuation of NU's historical role as guardian of civil society. If the state neglects its constitutional mandate to protect the environment, NU is morally obliged to intervene. As Mushoffa argues, the Prophet's mission was to guide humanity as well as spread mercy to all creation—including rivers, forests, and ecosystems. This recalls the finding of Hasby et al. that Muslim subcultural groups can mobilize theological awareness to inspire ecological consciousness and grassroots empowerment, a praxis highly relevant to NU's struggle in East Java.²⁵

²³ Annisa Rahmadiana and Romi Yanda Berutu, "Pembuangan Sampah Popok pada Daerah Aliran Sungai (DAS) Brantas sebagai Kejahatan Lingkungan dalam Perspektif Kriminologi," *Morality: Jurnal Ilmu Hukum* 8, no. 2 (2022): 174–87. <https://doi.org/10.52947/morality.v8i2.283>.

²⁴ Moh. Anas Kholish dan Ahmad Muchlis Galib, "Theo Prophetic Jurisprudence: Tracing the Genealogy of the Islamic Law's Formation and Growth in Rasulullah Era," *Arena Hukum* 16, no. 2 (2023): 211–231. <https://doi.org/10.21776/ub.arenahukum.2023.01602.1>.

²⁵ Muhammad Syakur Hasby, Syamsul Arifin, Moh. Anas Kholish, dan Ely Nur Suroiyah, "Theology and Social Empowerment of Marginal Subcultures: A Study on

Asyroffi further contended that NU must concretize its ecotheological vision into institutional movements, rather than relying solely on state-led initiatives. The government's complicity with corporate interests has often resulted in permissive attitudes toward industrial pollution. In such a context, civil society movements grounded in theology can help sustain long-term ecological advocacy. Without such theological grounding, activism risks stagnation when confronted with political and economic pressures. Hence, FNKSDA seeks to anchor ecological activism in the universal prophetic mission, thereby transforming it into a sustained social movement.

In line with Ibn 'Arabi and Sufi perspectives, human beings fully devoted to serving God must embody their role as stewards of the earth (*khulafā' fi al-ard*).²⁶ Failure to do so would lead humanity to become agents of corruption and destruction, as feared by the angels in the Qur'anic narrative of Adam's creation.²⁷ The Qur'an repeatedly reminds that environmental corruption on land and sea results from human greed and excess (QS. al-Rūm: 41). These warnings affirm that environmental ethics are not peripheral but central to the Qur'anic worldview, obligating all Muslims to integrate stewardship into their theological practice.²⁸

The Qur'an also provides anticipatory insights into ecological crises produced by misguided developmentalism prioritizing economic and social development. QS. al-Baqara: 11–12 condemns hypocrites who justify their exploitative practices as "reform" (*islāḥ*), while in fact they are causing destruction. Sayyed Hossein Nasr

Pondok Tasawuf Underground Jakarta," *Islam Realitas: Journal of Islamic and Social Studies* 10, no. 2 (2024): 172–183. https://doi.org/10.30983/islam_realitas.v10i2.8777.

²⁶ Ibn 'Arabi, *Sufis of Andalucia: The Rub al-Quds and al-Durat Fakhirah*, ed. R.W.J Austin (Oxon: Taylor & Francis, 2013), 21.

²⁷ A. R. Rozuli, A. I., Kholidh, M. A., Wasito, A., & Ambo'Dalle, "Menakar Potensi Lokalitas Tasawuf sebagai Gerakan Penghijauan yang Mekanik dalam Islam di Jawa Timur," *Jurnal Sosiologi Pendidikan Humanis* 7, no. 2 (2023): 147–60. <http://dx.doi.org/10.17977/um021v7i2p147-160>.

²⁸ Ilham Tohari and Umar Faruq, "Actualization of Sufism Teachings in Environmental Conservation: Lessons from Tarekat Rowobayan," *Peradaban Journal of Religion and Society* 1, no. 1 (2022): 41–54. <https://doi.org/10.59001/pjrs.v1i1.30>. Nor Hasan et al., "Environmental Activism in Indonesian Pesantren: The Role of Lora in Mainstreaming Islamic Eco-Theology in Tapal Kuda, East Java," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (December 2022): 280–306, <https://doi.org/10.15642/teosofi.2022.12.2.280-306>.

interprets this as a timeless warning against modernist illusions: promises of progress often mask ecological, social, and spiritual crises. Nasr's critique resonates globally, where ecological anxieties reflect a crisis of civilization.²⁹ Modern developmentalism has created a pseudo-civilization that has caused significant ecological, psychological, and sociological problems. According to Nasr, human society experiences misery in the new civilization they have built. Similarly discerning, the Indian anti-colonial activist Mahatma Gandhi (1869–1948) observed that while the earth can provide for human needs, it can never satisfy unchecked human greed.³⁰ These insights highlight the moral-spiritual roots of ecological problems, echoing Llewellyn Vaughan-Lee's call for ecotheology as a curriculum of environmental preservation, grounded in restoring reverence for the sacred.³¹

In Nasr's framework, the universe holds an equal ontological status with humans as fellow creatures of God.³² Thus, human–nature relations must be characterized by reciprocity and harmony, not exploitation. Yet modern anthropocentric readings of the caliphate concept—reinforced by Cartesian dualism—have legitimized exploitative subject–object relations.³³ Nasr, therefore, urged a redefinition of the *fiqh* category of *mu'amalat* dealing with transactions, which should also cover human relations with nature. The Qur'an and Sunnah, as authoritative sources, already affirm this holistic perspective, though often overlooked in modern discourse.³⁴

²⁹ Seyyed Hossein Nasr, *Islam dan Nestapa Manusia Modern* (Bandung: Penerbit Pustaka, 1983), 33.

³⁰ Mahatma Gandhi, *All Men Are Brothers: Life and Thoughts of Mahatma Gandhi as Told in His Own Words* (New York City: Columbia University Press, 1953), 7.

³¹ L Vaughan-Lee, *Sufism: The Transformation of the Heart* (The Golden Sufi Center, 1995), 5.

³² Seyyed Hossein Nasr, *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man* (Australia: Allen & Unwin, 1968), 99.

³³ Syamsul Arifin, Moh Anas Kholish, and Abul Ma'ali, "Jihad Ekologi Melawan Eksplorasi Tambang Emas di Banyuwangi sebagai Penguatan Green Constitution," *Peradaban: Journal of Religion and Society* 2, no. 1 (2023): 105–21. <https://doi.org/10.59001/pjrs.v2i1.52>. Hanna Nur Khasanah and Taufiqur Rahman, "Disasters, Discourse, and the Digital Sphere: A Critical Discourse Analysis of Natural Disaster Narratives on @NajwaShihab's YouTube Channel," *Journal of Islamic Philosophy and Contemporary Thought* 1, no. 2 (December 2023): 189–207, <https://doi.org/10.15642/jipct.2023.1.2.189-207>.

³⁴ Seyyed Hossein Nasr, *Antara Tuhan, Manusia, dan Alam* (Yogyakarta: IRCiSoD, 2021), 37.

The perspective of anthropocentrism should be recognized as a determinant perspective carried by modernism, so that ecological narratives that are part of pre-modern human life are considered pathological.³⁵ In fact, the Western countries spearheading the industrial revolution are now experiencing ecological anxiety as a result of the civilization they have built.³⁶ Rather than growth and profit at all costs, they have now realized the importance of sustainability, admitting that natural resources are limited and that human welfare depends on a viable ecosystem. Therefore, “go green” narratives are promoted in academic research and the public discourse. This ecological awareness also manifests in the form of eco-friendly policies and regulations.

In this context, the Green Constitution was formulated by the president of Ecuador, Rafael Correa, approved by the constituent assembly, and approved by the electorate in a national referendum on 28 September 2008.³⁷ The Green Constitution is a form of recognition of the protests organized by the indigenous peoples, a diverse mix of Andean and Amazonian peoples with unique languages and cultural traditions in Ecuador. The Kichwa, Shuar, Achuar, and Huaorani venerate nature as *Mama Cäpa* (Mother Earth), which must be treated as an equal, not exploited.³⁸ Ecuadorian society does not believe in Western anthropocentrism because it has created ecological problems but failed to solve them. The Green Constitution acknowledges nature as a legal subject that can sue industries that threaten ecological sustainability and is no longer the silent object of capitalist exploitation.³⁹

³⁵ Hugo Liwu Junior, “Bumi Sebagai Ibu Pertiwi: Pendasaran Spiritualitas Ekofeminisme dalam Menghadapi Tantangan Krisis Lingkungan Hidup” (IFTK Ledalero, 2024), ix.

³⁶ Ekaterina Domorenok and Paolo Graziano, “Understanding the European Green Deal: A Narrative Policy Framework Approach,” *European Policy Analysis* 9, no. 1 (2023): 9–29.

³⁷ Rodolfo Vaz Oliveira Aguiar and Cristina Fróes de Borja Reis, “Buen Vivir In Ecuador: Has The Constitutional Principle Been Reflected In Structural Change For Development?,” *Brazilian Keynesian Review* 9, no. 1 (2023): 77–100. <https://doi.org/10.33834/bkr.v9i1.289>.

³⁸ Rana Göksu and Katarina Hovden, “From Extractivism to the Rights of Nature,” in *Rights of Nature in Europe* (London: Routledge, 2024), 105–24.

³⁹ Synneva Geithus Laastad, “Nature as a Subject of Rights? National Discourses on Ecuador’s Constitutional Rights of Nature,” in *Forum for Development Studies*, vol. 47 (Taylor & Francis, 2020), 401–25.

Drawing from the above-mentioned studies, it becomes clear that preserving the Brantas River Basin requires not only activism but also legal-constitutional recognition. Without embedding ecological protection in law, activism risks remaining discursive without enforcement power. FNKSDA's theological framework, inspired by NU's traditions and enriched by global ecotheological insights, is crucial for advocating a Green Constitution in Indonesia. Similar to Ecuador, such a constitution would allow the Brantas River Basin to be recognized as a legal subject, strengthening its sovereignty against exploitative industries and ensuring ecological justice for future generations.

KHM's Theological Construction on Ecological Conservation (Al-Ma'un)

The Muhammadiyah movement, as the largest Islamic community organization in the world, according to Robert Hefner, has contributed as an agent and structure of social change.⁴⁰ Since its foundation, according to Mitsuo Nakamura, Muhammadiyah has shown a strong commitment to social change through education and charity.⁴¹ The movement also responded to ecological issues through its constitutional jihad against the capitalist oligarchy system. KHM reflects the movement's goal to protect and preserve the environment in a sustainable manner.

Aula Rahma stated in her interview that KHM was established as a response to the increasing ecological damage. In fact, KHM is committed to its role as a guardian of the environment, which is threatened by rapid industrialization, including the pollution of the Brantas River Basin. Aula Rahma argued that the future of East Java depends on the good governance of the watershed. If not, several cities and districts in East Java will be threatened with flooding and heavily polluted water.

Empirical data also reinforces this ecological emergency. According to recent reports from the East Java Environmental Agency (2022), the Brantas River records high levels of biochemical oxygen demand (BOD) and chemical oxygen demand (COD),

⁴⁰ Robert W Hefner, "Islamizing Java? Religion and Politics in Rural East Java," *The Journal of Asian Studies* 46, no. 03 (1987): 533–54. <https://doi.org/10.2307/2056898>.

⁴¹ Mitsuo Nakamura, *The Crescent Arises Over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town, c. 1910-2010* (Singapore: Institute of Southeast Asian Studies, 2012), 13.

exceeding national water quality standards. Biodiversity indices also show a decline in endemic freshwater species, while BNPB data indicate that floods in the Brantas River Basin area have increased in frequency over the past decade. Watchdoc also confirms that dozens of factories in East Java—including paper mills, sugar factories, and flavor manufacturers—regularly discharge toxic waste into the Brantas River. These pollutants have proven destructive to the Brantas River Basin ecosystem, causing mass deaths and hormonal disruptions among fish populations.⁴²

This ecological degradation requires environmental regulation as well as the cultivation of *fiqh al-bi'ah* and ecological wisdom as practiced by communities such as the Bajo Tribe, whose relationship with nature is rooted in theological consciousness and indigenous knowledge systems that reflect Islamic environmental ethics and the spirit of Green Constitution principles.⁴³ Furthermore, this call for theological recontextualization aligns with the spirit of Islamic peace education, which includes reconciliation between humans and nature as part of a broader ethical obligation to maintain universal harmony.⁴⁴

Irfan, a KHM member, proposed the importance of theological construction as an umbrella guidance in the sustainable preservation of the Brantas River Basin. Methodologically, this study applies a contextual hermeneutics approach combined with Islamic objectives to re-read QS. al-Mā'ūn in light of contemporary ecological challenges. The selection of informants such as Aula Rahma and Irfan was based on purposive sampling, considering their active involvement in the cadre's ecological programs and the members' capacity as grassroots leaders articulating theological ideas into environmental praxis.

⁴² “Calls for Stronger Protection of Indonesia’s Brantas River Grow as Local Fish Face Extinction,” Asia Pacific Solidarity Network, February 19, 2025, <https://www.asia-pacific-solidarity.net/index.php/news/2025-02-19/calls-stronger-protection-of-indonesias-brantas-river-grow-local-fish-face-extinction.html>.

⁴³ N. Chanifah, T. Luth, S. Rohmah, M. A. Kholish, and Z. Muchlis, “Ecological Wisdom of the Bajo Tribe in the Perspective of Fiqh al-Bi'ah and Green Constitution,” AL-IHKAM: Jurnal Hukum & Pranata Sosial 19, no. 2 (2024): 470–495, <https://doi.org/10.19105/al-ihkam.v19i2.10494>.

⁴⁴ S. Rohmah, M. S. Ismail, M. A. Kholish, and M. Novita, “The Recontextualization of Islamic Peace Education: A Study of the Theory of Mohammed Abu-Nimer in the Indonesian Context,” Fieldwork in Religion 13, no. 2 (2018): 183–202, <https://doi.org/10.1558/firn.37065>.

The theological construction of good watershed governance, according to KHM, is a manifestation of the development of Al-Ma'un theology. So far, It has only been associated with urging for kindness towards orphans and for generously supporting the poor; however, it has now taken responsibility for the Brantas River Basin, which is also treated like an orphan whose vulnerable to exploitation and neglect by corporations who who dump their industrial waste into it, and by the local population who use it as a domestic waste disposal.

QS. al-Mā‘ūn: 2–3 reads, “Then such is the (man) who repulses the orphan (with harshness), and encourages not the feeding of the indigent.” These verses are interpreted by KH. Ahmad Dahlan made a scathing criticism of the affluent members of society, who enjoy great wealth but do not feel the urgency to part with some of it to support the poor.⁴⁵ However, this verse can also be applied to the environment, where natural resources such as the Brantas River are neglected, polluted, and destroyed out of callousness and sheer convenience. The river seems to have no rights, like an orphan, and no one to speak on its behalf.

In a similar vein, QS. al-Mā‘ūn: 4-7 reads, “So woe to the worshippers who are neglectful of their prayers, those who (want but) to be seen (of men), but refuse (to supply even) neighborly needs.” These verses remind Muslims that their daily prayers, if performed perfunctorily and without sincerity and true devotion, have no moral impact and neither reform the individual nor help bring about positive social change. In this spirit, the East Javanese Muslims living in the Brantas River basin are called to assume their role as agents of ecological change and defend the rights of the river, which is also to their own immediate benefit since they rely on its water. Therefore, KHM activists have taken the lead in this mission to defend the rights of the Brantas River, which is being reduced, impoverished, and woefully neglected.

The stance taken by KHM is similar to the stance taken by Seyyed Hossein Nasr, who understands the human–nature relationship as a relationship between equals. Human society and the natural environment complement each other and must work in

⁴⁵ Sopaat Sopaat, Dedi Supriadi, and Usman Supendi, “Doktrin Teologi Al-Ma’un dan Perkembangan Muhammadiyah: Studi Naskah,” *Historia Madania: Jurnal Ilmu Sejarah* 7, no. 2 (2023): 228–49. <https://doi.org/10.15575/hm.v7i2.37293>.

harmony.⁴⁶ Nasr certainly does not see the human–nature relationship as an exploitative subject-object relationship, where humans have the right to oppress nature and exploit it for profit.⁴⁷

In addition, the perspective of KHM, supported by its ecological Al-Ma'un theology on the urgency to preserve the Brantas River Basin, is affirmed in a recent study on Islamic eco-theology based on the Qur'an. The four main principles of Islamic eco-theology presented in this study are oneness of God (*tawhid*), stewardship (*khilafa*), natural disposition (*fitra*), and trust (*amana*).⁴⁸ This resonates with global discourses on environmental justice and eco-Islam, which emphasize the integration of faith-based ethics with sustainability practices.

Further, the principle of human stewardship of the earth ought to be used as a catalyst for ecological activism and preservation. God's mandate to humans is the responsibility to manage the earth and its resources wisely. In addition, Ouis also explored the role of *fitra* in this context, indicating that corruption (*fasad*) on earth is only caused by those who have corrupted their own natural disposition as humans. In ecological preservation, the basic objectives of the Law (*maqa'id al-shari'a*) offer ethical guidelines to direct human actions—including environmental policy—towards the protection of human life (*bifaz al-nafs*), which can only be achieved through the preservation of nature, as part of the trust (*amanah*) given to humanity.⁴⁹ However, the absorption of Islamic values into national law, including environmental dimensions, is often trapped in state-centric formalism that risks undermining participatory and ethical substance.⁵⁰

⁴⁶ Nasr, *Antara Tuban, Manusia, dan Alam*, 37.

⁴⁷ Md Abu Sayem, “Eco-Religious Teachings and Environmental Sustainability: An Analysis of Workability of Seyyed Hossein Nasr's 'Eco-Spirituality' in the Context of Bangladesh,” *Australian Journal of Islamic Studies* 6, no. 3 (2021): 69–83. <https://doi.org/10.55831/ajis.v6i3.357>.

⁴⁸ S P Ouis, “Islamic Ecotheology Based on the Quran,” *Islamic Studies* 37, no. 2 (1998): 151–79. <https://www.jstor.org/stable/20836989>

⁴⁹ Siti Rohmah, “The Pattern of Absorption of Islamic Law into National Law: Study of the Halal Product Guarantee Law in the Perspective of *Maqashid Shari'ah*,” *Jurisdictie: Jurnal Hukum dan Syariah* 12, no. 1 (2021): 20–47, <https://doi.org/10.18860/j.v12i1.10521>.

⁵⁰ Siti Rohmah, “Authoritarianism in the Halal Product Guarantee Act of Indonesia: A Contribution to an Ongoing Debate,” *Indonesian Law Review* 10, no. 3 (2020): 294–317, <https://doi.org/10.15742/ilrev.v10n3.645>.

A slightly different perspective from the one offered by Seyyed Hossein Nasr, who viewed the relationship between humans and nature as a subject–subject relationship, Muslim eco-theologians think that humans are the guardians of nature, who must provide asylum for endangered species and protect ecological systems. Furthermore, Noor Fazrena Jusnaidi and M. Zuhdi Marzuki argued in their thematic analysis that nature is sacred because it is seen as a sign of the divine nature of creation.⁵¹ At the same time, KHM's approach offers a corrective to Lynn White Jr.'s pejorative accusation that all Abrahamic religions are inherently exploitative of nature. By constructing the Brantas River as a “theological orphan” deserving protection, KHM reframes Islamic ethics as a source of ecological justice. This position is comparable yet distinct from other community-based conservation efforts, such as NU's *fiqh lingkungan* (Islamic environmental law) or Christian eco-theology, showing that KHM has developed a unique eco-theological model relevant to the global discourse.⁵²

The points made by Seyyed Hossein Nasr, Soumaya Pernilla Ouis, Noor Fazrena Jusnaidi, and M. Zuhdi Marzuki above are affirmed constitutionally in the formulation of a Green Constitution. There are ecological rights of nature that must be considered in the Indonesian constitutional system. Nature has the inherent right to be protected from the severe ecological damage caused by a handful of profit-hungry capitalist oligarchs. According to Rohma, Mushoffa, and Kholis, the consequence of the implementation of a Green Constitution is the recognition of nature by the state as a legal subject that can file a lawsuit against an agent or structure that is detrimental to its welfare.⁵³ In short, such legislation would afford sovereignty to nature, where the state protects the environment from the vested interests of the industrial complex.

The idea of the Green Constitution originated in Latin American countries such as Ecuador and Bolivia, whose rainforests are not only vital to the local population but also for the global

⁵¹ N F Jusnaidi and M Z Marzuki, “Islamic Eco-Theology Vs Deep Ecology: An Outlook of Basic Principles,” *Jurnal Pengajian Islam, Akademi Islam, Kuis* 8, no. 1 (2016): 112–30.

⁵² L Jr. White, “The Historical Roots of Our Ecological Crisis,” *Science* 155, no. 3767 (1967): 1203–7. <https://doi.org/10.1126/science.155.3767.1203>.

⁵³ Siti Rohmah, In'amul Mushoffa Moh Anas Kholish, *Konstitusi Hijau dan Ijtihad Ekologi*, I (Malang: UB Press, 2022), 144.

population and world climate. The concept underlying the Green Constitution is the same as that underlying the eco-theological concept, although there are epistemological differences.

Nevertheless, challenges remain in the Indonesian context. Ecological law enforcement is often weak, and conflicts of interest between economic development projects and environmental protection persist. Institutional capacity is also limited, and coordination among agencies is fragmented. Thus, while KHM's theological construction offers a promising faith-based model for ecological conservation, its practical realization requires stronger governance, broader interfaith collaboration, and more constitutional support to bridge the gap between normative ideals and ecological realities.

Comparison of FNKSDA's Aswaja Theology and KHM's Al-Ma'un Theology

The ecological Aswaja theology developed by FNKSDA and Al-Ma'un theology developed by KHM have emerged as a contextual response to the environmental crisis, particularly the degradation of the Brantas River Basin. Both movements base their frameworks on religious interpretations, but with distinctive theological nuances. FNKSDA, rooted in Aswaja thought, emphasizes the dialectic between *fiqh* and socio-ecological justice.⁵⁴ Meanwhile, KHM's Al-Ma'un draws inspiration from the Muhammadiyah legacy of Al-Ma'un theology, which stresses praxis-oriented faith through social and environmental charity.⁵⁵ This divergence has created a fruitful comparative ground for understanding how theology evolves into ecological activism.

From a theological perspective, FNKSDA has placed its ecological doctrine within the paradigm of Islam as “a mercy to the worlds” (*rahmatan li-l-'ālamīn*), based on the knowledge that God's mercy encompasses all of creation, including ecosystems.⁵⁶ Such a

⁵⁴ Ali Murtadho, “Gerakan Lingkungan Kaum Muda NU (Studi tentang Pemikiran dan Aksi Gerakan Sosial Front Nahdliyin Kedaulatan Sumber Daya Alam/FNKSDA)” (UIN Sunan Ampel Surabaya, 2019).

⁵⁵ Mitsuo Nakamura, *The Crescent Arises Over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town, c. 1910-2010* (Singapore: Institute of Southeast Asian Studies, 2012).

⁵⁶ Fazlur Rahman, *Major Themes of the Qur'ān* (Chicago: University of Chicago Press, 2009).

perspective situates ecological care as an obligation of faith rather than a voluntary act. Conversely, Al-Ma'un theology prioritizes the message of QS. al-Mā'un as a mandate for addressing social neglect, poverty, and marginalization—issues that include ecological neglect as a form of structural injustice.⁵⁷

Theologically, FNKSDA adopts an epistemological approach that combines *turats* (classical texts) with contemporary ecological knowledge. Their theological justification stems from both *fiqh al-bi'ah* and Aswaja's traditionalist heritage, enabling them to root environmental ethics in pesantren discourse.⁵⁸ In contrast, Al-Ma'un KHM uses a more reformist framework focusing on rational interpretation (*ijtihād*) to adapt Muhammadiyah's social theology to environmental issues.⁵⁹ Thus, while FNKSDA emphasizes continuity with tradition, Al-Ma'un KHM underscores renewal and reform in facing ecological problems.

In terms of implementation strategies, FNKSDA engages in grassroots ecological movements, including river clean-ups, critical studies, and advocacy against extractive industries that damage the watershed. These practices are often infused with ritual dimensions, such as *istighātha* sessions (hymns, supplications, and songs accompanied by musical instruments) and collective prayers, demonstrating the integration of spirituality and activism. Such integration of ecological praxis with spiritual rituals echoes broader discussions in religious environmentalism, where ecological care is framed as activism and ethical resistance to structural violence.⁶⁰ KHM's Al-Ma'un theology, however, organizes environmental action through structured programs, particularly education, community service, and health-based initiatives. This model resonates with what

⁵⁷ Hasnan Bachtiar et al., "Jaringan Intelektual Muda Muhammadiyah (JIMM) and the Ideology of Progressive Islam: Construction, Genealogy, and Current Development," *Journal of Indonesian Islam* 18, no. 2 (2024): 427–53, <https://doi.org/10.15642/JIIS.2024.18.2.427-453>.

⁵⁸ Lisa Wersal, "Islam and Environmental Ethics: Tradition Responds to Contemporary Challenges," *Zygon®* 30, no. 3 (1995): 451–59, <https://doi.org/10.1111/j.1467-9744.1995.tb00083.x>.

⁵⁹ David Efendi and Alim Bubu Swarga, "Green Faith in Action: Eco-Theological Insights from Muhammadiyah in Contemporary Indonesia," Available at SSRN 5186205, 2025.

⁶⁰ Anna M Gade, *Muslim Environmentalisms: Religious and Social Foundations* (New York City: Columbia University Press, 2019).

scholars have described as “eco-*ijtihād*,” a reformist adaptation of Islamic theology to contemporary environmental challenges.⁶¹

FNKSDA’s strategy highlights collective action mobilized through Muslim students (*santri*) and local communities, where ecological praxis is interwoven with resistance against oligarchic and exploitative policies. Their advocacy tends to be radical, positioning themselves as a counter-hegemonic force, a stance comparable to global eco-theological movements that link environmental destruction to capitalist and neoliberal extractivism.⁶² Al-Ma’un, on the other hand, takes a more pragmatic stance, emphasizing collaboration with local governments, NGOs, and schools in order to mainstream environmental awareness through formal and semi-formal institutions. This cooperative approach aligns with the notion of environmental peacebuilding, where faith-based groups serve as mediators between communities and state actors.⁶³

These differences reflect the ideological character of both movements. FNKSDA, inheriting NU’s *pesantren* tradition, leans toward cultural resistance and grassroots organizing, whereas Al-Ma’un represents Muhammadiyah’s modernist approach, focusing on structured, programmatic solutions. Despite this divergence, both organizations recognize that the ecological crisis is inseparable from socio-economic inequality, thus affirming the theological imperative to protect the Brantas River Basin as an indispensable source of life. This theological consensus, though expressed through different strategies, reinforces the role of Islamic eco-theology as a moral resource for addressing both ecological degradation and social injustice.⁶⁴

In terms of implications for the Green Constitution, FNKSDA interprets the constitutional mandate of environmental protection as consistent with the Islamic principles of public good (*maṣlaha*) and environmental protection (*bifaz al-bi’ah*). Their activism seeks to pressure the state legislators to recognize ecological rights as part of the broader human rights framework, echoing contemporary legal

⁶¹ Richard Foltz, *Islam and Ecology: A Bestowed Trust* (Center for the Study of World Religions, Harvard Divinity School, 2003).

⁶² Seyyed Hossein Nasr, *The Encounter of Man and Nature, The Spiritual Crisis of Modern Man* (London: George Allen and Unwin Ltd, 1968).

⁶³ Atalia Omer, R Scott Appleby, and David Little, *The Oxford Handbook of Religion, Conflict, and Peacebuilding* (Oxford: Oxford University Press, 2015).

⁶⁴ Gade, *Muslim Environmentalisms: Religious and Social Foundations*.

scholarship that calls for integrating environmental rights into constitutional and human rights law.⁶⁵ Meanwhile, Al-Ma'un frames the Green Constitution as a legal embodiment of “enjoining the good and forbidding the evil” (*al-amr bi-l-ma'ruf wa al-nahī 'an al-munkar*), situating environmental governance as an extension of religious moral duties that require state reinforcement. This framing resonates with the idea that constitutionalism in Muslim societies often draws its vitality from theological legitimations of justice and moral responsibility.⁶⁶

The Green Constitution gains new vitality from these theological perspectives. FNKSDA advocates for a bottom-up interpretation, wherein constitutional provisions are animated by the lived struggles of the communities along the Brantas River. Such an approach reflects the participatory constitutionalism model, which emphasizes that constitutional rights only become effective when embedded in grassroots practices.⁶⁷ On the other hand, Al-Ma'un emphasizes a top-down synergy, wherein the constitution provides legitimacy for ecological programs that bridge state authority and civil society action. This resonates with the tradition of Islamic modernist movements that see law as a medium of social engineering when supported by strong institutional actors.⁶⁸ Thus, both movements enrich the constitutional discourse with theological moralities that challenge purely technocratic approaches while highlighting the ethical and communal foundations of ecological governance.

One of the crucial points in this comparison is the different emphasis on agency. FNKSDA empowers local actors—*santri*, youth, and villagers—by constructing ecological consciousness as a spiritual duty, a mode of empowerment that recalls Paulo Freire's “pedagogy of the oppressed” in its attempt to cultivate critical ecological awareness from below.⁶⁹ In turn, Al-Ma'un empowers institutional

⁶⁵ David R. Boyd, “The Environmental Rights Revolution: A Global Study of Constitutions, Human Rights, and the Environment,” in *The Environmental Rights Revolution* (Canada: University of British Columbia Press, 2011).

⁶⁶ Nadirsyah Hosen, *Shari'a & Constitutional Reform in Indonesia* (Singapore: Institute of Southeast Asian Studies, 2007).

⁶⁷ Rosalind Dixon and Tom Ginsburg, *Comparative Constitutional Law in Latin America* (United Kingdom: Edward Elgar Publishing, 2017).

⁶⁸ Roscoe Pound, “The Lawyer as a Social Engineer,” *J. Pub. L.* 3 (1954): 292.

⁶⁹ Paulo Freire, “Pedagogy of the Oppressed,” in *Toward a Sociology of Education* (London: Routledge, 2020), 374–86.

actors like schools, hospitals, and charitable organizations by embedding ecological ethics in their curricula and service systems, reflecting Muhammadiyah's long-standing tradition of institutional reform and social welfare activism.⁷⁰ Together, they provide a complementary map of agents who operationalize ecological theology into concrete practices, illustrating how Islamic theology, when translated into social action, can contribute to the evolving discourse of green constitutionalism.

The comparative analysis reveals that both organizations converge in their theological recognition of environmental care as part of religious obligation, yet diverge in their strategies and emphases. FNKSDA strengthens cultural-religious identity as a resistance framework, while Al-Ma'un KHM institutionalizes ecological praxis as part of social service. This divergence does not weaken but rather enriches the plural landscape of Islamic ecological theology in Indonesia. Such plurality reflects the broader dynamics of Islamic thought, where diversity of praxis is not fragmentation but an enrichment of the collective pursuit of justice and sustainability.⁷¹

In conclusion, the preservation of the Brantas River Basin, when viewed through the lens of Islam-inspired activism, demonstrates that eco-theology is not monolithic. Instead, it reflects a dynamic, contextual, and multi-strategic approach. By drawing on theological foundations, both movements contribute to the significance of the Green Constitution—not merely as a legal text but as a living framework, where faith and ecology converge. This aligns with contemporary debates in constitutional environmentalism, which emphasize that the law must be animated by cultural, religious, and moral resources to gain legitimacy and effectiveness.⁷² This synergy illustrates the potential of Islamic theology to be a transformative force in addressing ecological crises at both local and national levels while offering a normative contribution to global discourses on religion, law, and the environment.⁷³

⁷⁰ Ahmad Najib Burhani, "Muhammadiyah Jawa dan Landasan Kultural untuk Islam Berkemajuan," *Jurnal Ma'arif* 14, no. 2 (2020): 75–84.

⁷¹ Khaled Abou El Fadl, *Reasoning with God: Reclaiming Shari'ah in the Modern Age* (United States: Rowman & Littlefield, 2014).

⁷² Louis J Kotzé, *Global Environmental Constitutionalism in the Anthropocene* (London: Bloomsbury Publishing, 2016).

⁷³ Nasr, *The Encounter of Man and Nature*; Nasr, *The Spiritual Crisis of Modern Man*.

Concluding Remarks

The study demonstrates that the theological constructions of FNKSDA and KHM offer two distinct yet complementary frameworks for strengthening the Green Constitution in Indonesia. FNKSDA has developed an ecological theology grounded in the transformative interpretation of Islam as “a mercy to the worlds,” calling Muslim communities in the Brantas River area to resist destructive industrial practices while nurturing daily ecological ethics. Meanwhile, KHM advances an ecological Al-Ma'un theology by reinterpreting traditional social responsibilities to highlight the vulnerability of the Brantas River and the moral obligation of communities, corporations, and the state to safeguard its sustainability. These findings fill a gap in Islamic environmental theology by showing how local religious activism can articulate ecological consciousness and be translated into constitutional praxis.

By linking phenomenological insights from activists' lived experiences to the normative framework of the Green Constitution, this study underscores that ecological theology in Indonesia is dynamic, contextual, and praxis-oriented. This article strengthens the discourse on legal pluralism and constitutional ecology, demonstrating how theology can serve as a socio-legal resource in addressing systemic environmental degradation. The models of FNKSDA and KHM provide replicable frameworks for Muslim communities in other contexts to integrate religious doctrines into environmental movements and policy advocacy. Thus, the Brantas River Basin struggle constitutes not only a local ecological engagement but also a contribution to Islamic eco-theology and green constitutionalism that is globally relevant.

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