

ECOTHEOLOGY: THE BASIC VALUES OF INDONESIAN ISLAMIC STUDENT MOVEMENT (PMII)

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Abstract

The thinking foundation of a movement is determined by the built ideology, one of the early foundations in a movement, the role of ideology is very important in shaping the characteristics and direction of a movement. Similar with the Indonesian Islamic Student Movement (PMII), ideologically, it is based on *ahlussunnah wal jama'ah*. The ideology of the PMII movement is viewed in the form of the Basic Values of Movement (NDP) which are affirmed in the concept of; monotheism, *hablumminallah*, *hablum minannas*, and *hablum minal alam*. The NDP is what shapes the characteristics of the student movement organization which is expected to be the answer to current problems. The NDP as a reference in the movement conforms the Islamic *ummah* guidelines, namely *Al-quran* and *hadith*, therefore, the essence of the guidelines is reflected in the Basic Values of Movement. The harmony of religious teachings and the ideology of the movement forms a tangent to the discussion of *ecotheology*. *Ecotheology* is present in a combination of two scientific clusters, namely *ecology* and *theology*, and is expected to provide scientific contributions in accordance with *environmental theology*, or the relationship between religious teachings and the environment.

Keywords: Basic Values of Movement, PMII, *Ecotheology*

Abstrak

Landasan pemikiran suatu gerakan ditentukan oleh ideologi yang dibangun, salah satu fondasi awal dalam suatu gerakan, peran ideologi sangat penting dalam membentuk ciri dan arah suatu gerakan. Mirip dengan Gerakan Mahasiswa Islam Indonesia (PMII), secara ideologis berlandaskan *ahlussunnah wal jamā'ah*. Ideologi gerakan PMII dilihat dalam bentuk Nilai-Nilai Dasar Gerakan (NDP) yang ditegaskan dalam konsep; *tauhid*, *hablumminallāh*, *hablum minannās*, dan *hablum minal alam*. NDP inilah yang membentuk karakteristik organisasi gerakan mahasiswa yang diharapkan dapat menjadi jawaban atas permasalahan yang ada saat ini. NDP sebagai acuan dalam gerakan tersebut sesuai dengan pedoman umat Islam, yaitu *Al-Qur'an* dan *Hadis*. Oleh karena itu, inti dari pedoman tersebut tercermin dalam Nilai-Nilai Dasar Gerakan. Harmoni ajaran agama dan ideologi gerakan bersinggungan dengan pembahasan ekologi. *Ekoteologi* hadir dalam perpaduan dua klaster keilmuan yaitu *ekologi* dan *teologi*, dan diharapkan dapat memberikan kontribusi ilmiah yang sesuai dengan *teologi lingkungan*, atau hubungan antara ajaran agama dengan lingkungan.

Kata Kunci: Nilai Dasar Gerakan, PMII, *Ekologi*

INTRODUCTION

Ideology is a basic concept that must be possessed by every human being, as a foundation and guideline, after the faith. The actualization of the ideology is the contextualization of teachings in the form of action, particularly in a movement that is

based on the Islamic concept. The Indonesian Islamic Student Movement, which is closely known as PMII, originated from the spiritual struggle of Nahdatul Ulama (NU) students to establish an organization with the ideology of *ahlussunnah wal jamā'ah* (Koran Tribun Kaltim: August 15, 2019).

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There are at least four strong reasons for the birth of this organization; first, the chaotic condition of Indonesian politics during the 1950-1959 period, so students took steps in politics; second, the impact of the political turmoil which influenced the existing legislative system; third, the separation of Nahdatul Ulama from Masyumi; and the last one, the dismissal of Indonesian Socialist Party (PSI) and Masyumi by former President Soekarno. These four reasons did lead NU young activists to establish an organization on the basis of *ahlussunnah wal jamā'ah* and to accommodate the aspirations from the whole community.

The Indonesian Islamic Student Movement (hereinafter referred to as PMII) is not only an organization that teaches its movement cadres in criticizing political issues, but its ideological basis known as the Basic Values of Movement (hereinafter referred to as NDP) are the *kalimatun sawā'* which bring the movements together into one ideal of struggle in the form of an organization. The basic values of the movement are based on the upholding of monotheism (Sabran: 2006: 01)¹ as the breath of the ummah of Moslem to arrive at the path of Allah "*hablum minallāh*" and the relationship between humans "*hablum minannās*", as well as humans and the environment "*hablum minal alam*". It means that the cadres and activists of the Indonesian Islamic Student Movement are obliged to actualize these basic values either severally or jointly (PMII Yogyakarta Module: 2010).

Out of the four basic values of movement, one value teaches the relationship between humans and the universe, as Allah says, "Indeed, I will make upon the earth a

successive authority" (QS. Al-Baqarah [2]: 30). In the interpretation of Ibn Kathir, it is explained that Allah actually created humans as leaders and preservers on earth whose duties are to preserve the earth and to avoid it from damage, to preserve and take care for the earth, which is the function of the caliphate. It is in accordance with ecotheology (environmental theology), which is the science that discusses the inter-relations between theological-philosophical views contained in religious teachings with nature, which is the environment in particular. Therefore in this context, theology is concerned not only with the divine aspect, but also with an ecological dimension (Ridwanuddin: Jurnal Lentera, Vol. I, No. I, June 2017).

By seeing the current condition, the ecological crisis is very visible in forest destruction (deforestation). In the twentieth century, the forestry area reached five billion hectares; yet, there has been massive deforestation in various parts of the world, based on the data showing that almost deforestation occurred to seven hectares year by year (Keraf: 2010: 28). This ecological crisis should become the concern of us as the caliph on earth.

Not to mention the occurrence of social problems resulting in social accidents caused by various environmental problems, such as floods, landslides, mounting garbage, and other environmental problems as the results of river irrigation and coastal exploitation. This becomes a serious problem faced by humans today, and the concern for the environment is also related to the Creator. Whether or not, humans should be aware of the relationships

between humans, the environment, and the Creator.

This current research departs from a simple assumption: as activists of the Indonesian Islamic Student Movement, movement activists and cadres should pay attention to environmental issues. This is because in the Basic Values of Movement, it is clear that there is a relationship between humans and the environment. At minimum, this research provides a new paradigm for the activists throughout Indonesia to promote an awareness of understanding the environment. This research, of course, will not be separated from the sociological analysis of the environment, at least, as a reference for the further researches.

This is a qualitative research which aims to understand and see a phenomenon experienced by the subject and processed in words based on the rules of scientific writing. The method used is descriptive because this study aims to obtain answers as well as opinions related to perceptions, so a qualitative detailed discussion based on several references and modules of the Indonesian Islamic Student Movement (PMII) is required. Descriptive research seeks for an accurate description of all activities, objects, processes, so as to be able to explain them in details.¹ In analyzing data, the Miles and Huberman approach is used, consisting of data reduction, data presentation, and conclusion. In measuring the validity of the data, the source triangulation is employed.

THE BASIC VALUES OF MOVEMENT AS THE ECOTHEOLOGY OF THE PMII

The Indonesian Islamic Student Movement (PMII) is one of the numerous movement

¹Sulistyo Basuki, *Metode Penelitian*, (Jakarta: Penaku, 2010), p. 110.

organizations that was born in Indonesia as a form of strength of the Indonesian student movement. A mature movement in the midst of political turmoil and social friction forges the steel-minded and professional movement activists in carrying out organizational responsibilities. As known, the student movement cannot be separated from the dynamics of the nation and state.

The birth of PMII conformed the political currents to answer responses to various threats to structural problems, as well as the conditions of established political, cultural, and legal institutions. Due to these problems, young intellectuals were sensitive to the social conditions of their time. The short axis of PMII is marked by a fundamental structural change, where PMII fulfills the call to be the agent of social change and the agent of social control.

Historically, it cannot be forgot that PMII as a form of the party's cadrerization, although eventually in 1972, there was a structure change that wanted PMII to be separated from the NU. However, in fact, PMII still used the ideology of *ahlussunnah wal jamā'ah* as its *manhaj al-fikr*. Stepping from the *manhaj al-fikr*, several paradigms such as the "reverse flow paradigm of the periphery of society", "free market ideas", "transformative critical paradigm" appeared as a form of the movement progressiveness. The progressiveness of the values and paradigm of the movement are very important to stimulate the critical reasonings by PMII activists who will be directly related to new caderization and future growing activists.²

The fundamental foundation in the organization of the Indonesian Islamic Student

²Eman Hermawan, *Menjadi Kader Pergerakan: Dari Simpatisan Menjadi Kader Militan, dari Individu Menjadi Organizer*, (Yogyakarta: KLINIK, 2000), pp. 9-16.

Movement will be inseparable from the enthusiasm of the role models of the founder of Nahdlatul Ulama. KH. Hasyim Asy'ari was a great scholar who aspired to the teachings of Islam in the archipelago based on the noble culture of the Indonesian nation, and the teachings of the Qur'an and the Hadith to be the main guidelines for the cadres. The basic values of the movement are as the meeting bridge between Islamic teachings and Indonesian culture, which is based on *ahlussunnah wal jamā'ah*.

The basic values of movement is the fundamental form for movement activist cadres to become a driving force in any line, either in social, cultural, political, or economic life, as well as to be the spirit in organization. Perfect Islamic teachings are required to be practiced consistently in all aspects, such as in the aspects of *aqīdah*, *sharī'ah*, ethics, as an applicative form in social space.

As the breath and heart of the NDP movement, the movement cadres and activists not only deal with the internal form of the organization, but also must spread their teachings for the nation, tolerance, being tolerant, and love to be the results of cadres and movement activists' actions. Upholding the ideals of the nation and caring wholeheartedly for the integrity of the Republic of Indonesia, and that is actually why the Indonesian Islamic Student Movement was born.

Manhaj al-fikr of the movement cadres and activists is based on *ahlussunnah wal-jamā'ah* to understand, live, and practice the teachings of Islam. This thinking foundation is a necessity in the midst of the progress of the Indonesian nation, without forgetting the values of independence (*al-ḥurriyyah*), equality

(*al-musāwah*), justice (*al-'adalah*), tolerance (*tasāmuh*), and value of peace (*al-ṣulh*). Therefore, the diversity of ethnicities, cultures, and religions is an important potential for the nation that must be maintained and developed.

THE FOUR PILLARS OF BASIC MOVEMENT VALUES

Monotheism and the Relationship between Humans and Allah

Monotheism, as the highest peak of the basic values of the movement, affirms, witnesses, believes in the existence of Allah as the highest essence of anything. God of everything who Created, Guided, Ruled, and Maintained the universe. Allah also Inculcates Knowledge, Guides and Helps humans. Allah is the Knowing, the Helpful, the Wise, the Justice, the Unique, the Expediter, and the Acceptor of all forms of worship and servitude (QS. Al-Hasyr [59] : 22-24).

As the creation of Allah, humans shall worship and depend on Him for their life, as a manifestation of awareness and belief in the unseen. Obeying His commands and staying away from His prohibitions is the essence of monotheism. Therefore, the peak point of basic values is monotheism, as a form of contextualization of the Indonesian Islamic Student Movement by upholding the values of monotheism and caring for the mind based on *manhaj al-fikr*.

In this order, humans have spaces to communicate with God, so the form of belief in humans and in God is bound in the form of monotheism. This rope will later form a bond called "*ḥablum minallāh*" as a complete form between the servant and the Creator.

The relationship between human and the Creator is a necessity, in which the task of human as a servant is to serve the Creator, so his life will be guided and directed on the path that He grants. The form of this relationship is shown in QS. Az-Zariyat [51]: 56) which means: “And I did not create the jinn and mankind except to worship Me.”

It is very clear how Allah created humans so they worship Him. As a result, this relationship is always maintained in the form of worship, namely *ṣalat*. Communication between God and His creatures is mediated by worshipping, in condition of which the form of submission and devotion as a servant is manifested. However, on the other hand, of course, we cannot deny that there are other ties besides Him, namely the side of humanity.

Human to Human Relationship

Of the flashback in the journey of humans, of course, it cannot be denied that every human being has his own way of interpreting his world. Regardless of the definition of human being, the most important essence is the humanity side such as the social interaction, humanism, kinship, and national ties. As their physical nature, humans are *homo mechanicus*, *homo erectus*, *homo ledens*, while the nature of their creative power, humans are *homo feber*, *homo sapiens*, *animals rationale*, *animal symbolicum*, and humans are also referred to as *homo recentis*, *homo valens*, *homo mensuara*, *homo educandum*. As humans with social spaces, humans are also called *homo socius* (social beings), *homo economicus* (creatures who always want to meet their needs), *homo viatur* (creatures who always seek their identity), *homo religious* (creatures

who always take refuge in God), *homo concorn* (adaptive and transformative creatures).³

One of the numerous perspectives concerns humans from their physical nature, the nature of their creation, to the social space. This shows that humans are not just a biological organism with only two arms, two legs, a head, and other organs. On the other hand, humans are more than that of, humans have social spaces, with the job to intersect with other humans. In the sociological area, humans are placed in a position whose discussion is always closely related to culture, social ethics, social groups, social identity, social stratification, and social change.⁴ Unsurprisingly, it is so urgent to care for integrity in the social world because the heart of social life is the social interactions that shape our life patterns.

Human to human relationship is also covered in the basic values of movement, which are obligatory for cadres and activists to master because without such understanding, movement cadres and activists will be trapped in a space of apathysm. Not a few are student activists smart but when failed to understand human to human relationship, their intelligence is of no use. This is what is needed to fix together, the community which is our return home in organization.

As Allah says in QS. Al-Hujurat [49]: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Which means: “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

³Jalaluddin, *Psikologi Agama*, (Jakarta: PT Raja GrafindoPersada, 2012), pp. 156-157.

⁴Suyoto Usman, *Sosiologi: Sejarah, Teori dan Metodologi*, (Yogyakarta: PustakaPelajar, 2015), pp. 89-133.

It is very clear how Allah hints to humans that the existence of human relationship with other humans starts from differences in their creation.⁵ Therefore, humans know each other, learn from a difference, learn from an equation, and this is the function of maintaining relationship between humans. Human relationship which is not only to fellow believers but also to all creatures created by Allah is a part of the bonds between humans and one another. As emphasized in the symbol of the Indonesian state, namely “*bhinneka tunggal ika*”.

Humans, basically, cannot be separated from the sides of their spirit, mind, and body, in which these sides are a whole unit that synergize with each other, physically and psychologically.⁶ Likewise, humans and nature have a strong relationship, so humans are able to maintain their life by utilizing natural products, therefore, beside *hablum minannās*, humans also have a bond known as *hablum minal alam*.

Human to Nature Relationship

In addition to base on their beliefs, humans believe in power outside humans themselves. Humans also have a social side of life which is closely related to other humans, but it cannot be denied that we live on earth, eating with agricultural products and breathing with air is one that is needed to pay attention to. The universe is God’s creation for which we should be grateful and protect.

The task of humans towards nature is intended to prosper the life of the world for

good in the afterlife. It is this purpose that demonstrates the relationship between humans and nature. Basically, the relationship between humans and nature cannot be separated, not merely because humans are on earth, but basically, it is the source of human who need work, livelihoods, and the future, so it is clear that the use of nature for common prosperity is clear. As in the word of Allah, QS. Al-Baqarah [2]: 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

Besides the above verse, as a form of Allah’s mercy on humans, the verse that emphasizes humans and the environment is shown in QS. Al-Isra [17]: 70:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَوَضَعْنَا لَهُمْ عَلَىٰ كَثِيرٍ مِّمَّا خَلَقْنَا تَفْضِيلًا

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

As in the interpretation of Al-Mukhtashar, Shaykh Shalih bin Abdullah bin Mumin explained, Allah has actually glorified Adam’s children with a perfect and special form. The ability to communicate, make up the body, and be given the ability to think compared to Allah’s creatures such as nature and angels. Allah glorifies humans and gives power to meet their needs on earth.

As *homo socius*, humans also live as *homo ecologus*, which means that humans are the inseparable part of the ecosystem with a sensitivity to their environment. This is what is called *hablum minal alam* which constitutes

⁵Zulheldi, *Tafsir II Buku Ajar Mata Kuliah Tafsir II*, (Padang: Hayfa press, 2009), p. 85.

⁶Lukman Abdul Jalal, *Keseimbangan Antara Kebutuhan Akan, Jasmani Dan Rohani*, (Jakarta: Cendekia Muslim, 2004), pp. 27-28.

the foundation of teaching in the basic values of movement. However, on the other hand, even though humans have concerns about the ecosystem, in the end, a different perspective on the environment will be raised, thus raising the pro and contra perspectives on the environment.

This is the behavior that needs to be considered by the activist cadres of the movement, so as not to come to a counter perspective on the environment, which is dangerous. As with current conditions, according to the Ministry of Environment and Forestry and the Ministry of Industry in 2016, the amount of waste generation in Indonesia has reached 65.2 million tons per year. On the other hand, the B3 waste from remaining industry managed in 2017 amounted to 60.31 million tons, and accumulatively from 2015, only reached less than 40 percent of the B3 waste management target of 755.6 million tons in 2019 (Subdirector of Environmental Statistics).

Departing from this problem and from various reasons, it underlies why the basic values of the movement are taught to cadres of the Indonesian Islamic Student Movement. One of the functions of the basic value of movement is as a reflection framework. The NDP constitutes a horizon in social problem analysis, as a clear reflection of every movement and direction of movement. Have the activist cadres based themselves on the basic values of the movement in their lives? This answers why the NDP has become a reflection framework for PMII.

Secondly, the NDP constitutes as the framework for action, which means NDP is as an ethos of movements in the movement

of the promoter of reference in all actions and undertakings in social and organizational lives. The understanding process of the basic values of movement must conform the forms of commitment and *istiqāmah* in realizing the values of movement and action, therefore, all activists' actions and movements will conform the basic values of movement. Third, as an ideological framework, which means that the activists of the Indonesian Islamic Student Movement use the basic values of the movement as the guide in carrying out an action and in a self-reflection to conform to the four basic values of the movement, namely monotheism, human to Allah relationship, human to human relationship, and human to nature relationship.

THE ECOTHEOLOGY OF BASIC VALUE OF MOVEMENT

Basically, ecotheology constitutes a form of constructiveness that focuses on the relationship between religion and nature. Ecotheology is also referred to as the view of humans of faith on the existing interaction between themselves, both to fellows and to animals, plants, as well as their natural environment.⁷ Ecotheology or environmental theology means an understanding of two scientific fields, namely ecology and theology. Ecology as a branch of biology has something to do with theology, which is closely related to the concept of God.

The concepts of divinity and ecology have great tangents when discussing the God's creation and power, and in particular, humans' attitudes and actions in response to

⁷Verma P.S & V.K. Agarwal, *Environmental Biology (Principles of Ecology)*, (Ram Nagar New Delhi: S. Chand and Compan, 2005), p. 3.

the universe.⁸ The presence of ecotheology is a logical indication that humans live side by side with the universe, so avoiding any wrong attitudes and actions when coming into contact with nature.

The concept of ecotheology was introduced by Darwinism Ernest Hackel in 1866, where he referred to the whole organism or the pattern of relationships between organisms and the environment.⁹ Attention to ecotheology is not really paid at, and it was only since the 60-70s that the discussion of ecotheology began to be discussed in a lot of circumstances. This was due to the ecological crisis around the world as the impact of large-scale exploitation of nature.¹⁰

Terminologically, ecology is derived from *oikos* and *logos* in Greek. *Oikos* is a place to live, while *logos* is a science,¹¹ therefore, *oikos* means a home for all living things which, at the same time, overviews the interaction of the whole state-taking place in it.¹² Meanwhile, ecology is derived from an Arabic word *bī'ah*, taken from the verb (*fi'il*) *bawa'a* which consists of the letters *bā-wau-hamzah* which means to reside, stop, and domicile. The *ism* form (*masdar*) of the word *bawa'a* is *al-bī'ah* which means a house or a place to live, later known as *'ilm al-bī'ah*.¹³

On the other hand, the word theology comes from the word *theologia*, a Greek word

⁸ William Chang, *Moral Lingkungan Hidup*, (Yogyakarta: Kanisius, 2001), p. 31.

⁹Robert P. Borrong, *Etika Bumi Baru: Akses Etika Dalam Pengelolaan Lingkungan Hidup*, (Jakarta: BPK GunungMulia, 2003), p. 18.

¹⁰A. Sunarko, and A. Eddy Kristiyanto, *Menyapa Bumi Menyembah Hyang Ilahi*, (Yogyakarta : Kanisius, 2008), p. 138.

¹¹Lorens Bagus, *Kamus Filsafat*, (Jakarta: Gramedia, 2005), p. 182.

¹²A. Sonny Keraf, *Krisis Dan Bencana Bencana Lingkungan Hidup Global*, (Yogyakarta: Kanisius, 2010), p. 43.

¹³Atabik Ali and Ahmad Zuhdi Muhdlor, *Kamus Kontemporer Arab-Indonesia*, (Yogyakarta: Multi Karya Grafika, 2003), pp. 18-36.

which means God. It means that theology is the science which discusses the essence of God in all aspects and its relationship with nature.¹⁴ However, the definition of theology is not that simple. Peter L. Berger explains that theology is more impressed with a religious style, or it can be said to be a systematic reflection on religion. In other words, theology can be referred to be a thought-provoking description of religion (the intellectual expression of religion).¹⁵ This definition is possibly suitable for explaining what theology is.

Ecology and theology are two different scientific fields that are united in the perspective of religious study (Islam) as a new science related to ecology. Ecotheology constitutes a creative and productive theology of theological dynamics in Islamic studies.¹⁶ Ecology is defined as a theological formula on the interrelation between religion and nature, or between religion and the environment. In general, ecotheology starts from the premise regarding the relationship between the religious paradigm or the spiritual paradigm of humans and the destruction of nature.¹⁷

Similarly with the case in the ideology of the Indonesian Islamic Student Movement, which teaches the relationship between God, human, and nature as the basis for a movement called the Basic Values of the Movement. The ecotheology of the PMII movement lies in the basic values of the movement which are taught to cadres and movement activists. Not only in the ideological teachings of the movement, the

¹⁴A. Hanafi, *Pengantar Theologi Islam*, (Jakarta: Pustaka Al-Husna, 1989), p. 11.

¹⁵Peter L Berger, *Kabar Angin dari Langit: Makna Teologi dalam Masyarakat Modern*, (Jakarta: LP3ES, 1991), xi.

¹⁶Mujiono, *Teologi Lingkungan*, Dissertation Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 2001, pp. 34-36. Ezichi A. Ituma, "Christocentric Ecotheology and Climate Change", *Open Journal of Philosophy*, Vol.3, No. 1 (2013): 126.

¹⁷Ituma, "Christocentric Ecotheology". p. 126.

existence of harmony with the Qur'an (QS. Al-Baqarah [2]: 29 and Al-Isra' [17]: 70) as proof that PMII has ideological characteristics that are ecotheological.

The aforesaid *surah* become evidences on how Allah explains His power in the creation of nature and makes humans as leaders and guardians, so humans always glorify Allah and do not associate Him. On the other hand, *surah* (QS. Abasa [42]: 17-32, QS. An-Naazi'at [46]: 27-33) state that in human to human relationship, human should supposedly help each other.

In the teachings of Islam, the ecotheology is defined as the concept of religious beliefs associated with environmental issues based on the teachings of the Islamic religion (Mujiono). Islam that believes in Allah as the only Creator of the universe and in the Al-Quran and Hadith as the basis for the life guidance conforms with the Indonesian Islamic Student Movement which upholds the essence of Allah and the way of thinking of *ahlussunnah wal jamā'ah* as a guide in paradigmatic. Therefore, there is no doubt that PMII has the same mission as ecotheology.

Through ecotheology, it can be understood that God's harmonious relationship with humans, more precisely the relationship between God, human, and nature, is a systematic one, that the God is the Creator of the universe. God as the owner of all things conforms with the ideological beliefs of the Indonesian Islamic Student Movement. Besides, this harmony can also be seen from the function of the NDP, namely the reflective framework. It reflects the movement activists who always reflect themselves with the Creator, nature, and human, that our life cannot be arbitrary. The action and ideological frameworks as a

reference in thinking and acting in a way of religion and its applicative form to others and their environment, this is the ecotheology of the Indonesian Islamic Student Movement.

CONCLUSION

From the results of the analysis, it can be concluded that in the ideology of the Indonesian Islamic Student Movement, the concept of ecotheology is taught in the Basic Values of Movement (NDP). It is framed in the form of monotheism, human relationship with God, human relationship with other humans, human relationship with the nature. One of these is that the NDP conforms the Islamic concept which always makes the Qur'an and the Hadith as the rules of the game in their life.

These basic values of movement, according to the researcher, are the reference materials for PMII cadres and activists to maintain the environment based on religious teachings. It is because the Qur'an explains a lot about our attitude as the inhabitants of the earth to always care for and take care of it. The NDP framework also constitutes a material for self-reflection from movement cadres, so they always reflect on their actions, as stated in the framework of action, and finally the NDP is also an ideological framework, as the evidence that PMII has a strong foundation in its organization.

In its essence, this writing is expected to become a new concept for the Indonesian Islamic Student Movement, as a reference for the movement to protect the environment. This means that PMII is not only in the connotation of activists who fill the streets, activists who are critical of social, political, and cultural conditions, but PMII also has a frame of reference in environmental preservation.

Due to the development of the times, environmental issues are deemed necessary to become a material for ideological discussion in the Indonesian Islamic Student Movement.

The researcher is aware of the imperfection in this scientific writing, so the researcher invites suggestions, criticism, and inputs for the improvement of the results of this study, and it is hoped that this research will motivate readers for further deeper researches, both on the theoretical side and the ideological framework of the movement.

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