

Islam as an Environmentally Friendly Religion: Critical Analysis of the Ecological Politics in the Establishment of a Cement Factory in Rembang, Indonesia

Muhammad Solikhudin^{1*}

¹ State Institute for Islamic Studies Kediri, Indonesia

*Corresponding author: ¹solikhudinmuhammad@iainkediri.ac.id

Abstract: Boisterous problems occur in Indonesia and other parts of the world. The issue of Cement Plant in Rembang spread in online and offline media is an example that can be disclosed here. People around the cement factory in Rembang who work as farmers attempt to stop the practice by casting the foot together. The reason is that food security must be maintained, and natural beauty also needs to be maintained. This problem is still a tug-of-war among government, employers, and the people. Islam as a religion of compassion, certainly teaches a sense of justice and humanity to all humanity. In direct proportion to Islam, green political reasoning also likes this. In this paper will be parsed study Cement Plant Perspective Green Politics, as an effort to maintain the continuity of human life and care for the beauty of nature. In a country that embraces a democratic system and applies green political theory, it should implement three aspects, namely: First, distributing justice, Second, committed to democratization process, Third, Efforts to achieve ecological sustainability.

Keywords: *beauty; cement factory; green politics; Islam; life*

1. Introduction

Until now, environmental studies have become national and international issues, why did this happen? because economic activity is directly proportional to efforts to exploit natural resources. Humans are one of the factors causing environmental damage, where he as the main actor who uses natural resources

to meet their needs, both primary, secondary and tertiary. The topic of the environment now often appears on a national and international scale. The more rapid growth of the globalization era makes humans are required to pursue a higher standard of living, it turns out it raises the potential that threatens the existence of the environment. Previously the world view, both national and international, focused only on human activities as representatives of the state. However, in the future some people have other views in national and international studies, namely human activities that affect the disruption of nature and the environment.

The phenomenon of affirmation of the preservation of nature and the environment can also be caused by modern science, where due to that factor, humans are ignorant of the environment, sardar once said The discourse of the integration of science with Islam found its significance, this is quite reasonable when placed in the frame of the discourse of “scientific crisis” that has occurred in Western countries. Science which is supposed to be a tool to “save and facilitate” human life, unexpectedly has become an evil force that threatens human existence itself as the originator of science. The development of science has become a destructive force that can suppress the balance of the universe. The rapid production-based technology resulting in depletion of natural resources, per capita income targets that suppress the environment, uncontrolled waste, as well as nuclear hazards, chemical and biological weapons, are a form of science threat to human life in the future.¹

From the phenomenon of the rise of anti-environmental action, comes the theory of green politics that seeks to provide criticism of humans who have become dominant actors in environmental damage. Here the green political developers have a goal, which is to embody sustainable development. This sustainable development is intended to think about and work towards the preservation of nature and the environment for present and future generations.

After the emergence of modernization that occurred in the 20th century, the issue of the environment began to become the spotlight in the international world. The number of environmental crises occurring in various parts of the world is also one of the main reasons for raising environmental problems in the International world. Not only on an international scale - at the national level this issue also invites endless debate. One example that is happening today is the Cement Factory in Rembang, Central Java, whose existence is valued by farmers

¹ Ziauddin Sardar (ed), *The Touch of Midas: Science, values and environment in Islam and the West* (India: The Other India Press, 1984), 1.

in the area as “monsters” who burn their land. In this regard, the author will parse the phenomenon of the cement factory in Rembang in the Perspective of Green Politics.

2. Methods of Research

This research is research of qualitative, namely research which reveal specific phenomenon with describe true something, formed by words based on technique collecting of data and the relevant analysis, not numerals and statistics. In this thing, data of research which it is in Green Politics, Cement Factory in Kendeng, and Islam.

3. Result and Discussion

3.1. Society and Ecological Political Concepts

Ecological politics in the context of environmental destruction and deforestation of national parks, really needs to be considered to be realized to tackle deforestation. Many experts argue about ecological politics. Peterson (2000: 53) says that “ecological politics” is an approach that combines environmental problems with economic politics and dynamics between the environment and humans, and between diverse groups in society on a scale from local individuals to transnational as a whole.

Scientists define “ecological politics” as a framework for understanding the interconnected complexities of local, national, global economic politics and ecosystems. Implementation of the environmental approach by all stakeholders, namely by implementing reforestation and reforestation programs, protection of certain animals (orangutans, maleo birds, bulls, etc.) and economic politics, namely dialogues regarding the authority to manage national parks between the central and regional governments and actions conduct empowerment programs to improve the social economy of local communities, should be used in analyzing the state of the national park.²

The concept of ecological politics also discusses the role of stakeholders in participating in managing national parks. In connection with studies in eight national parks, the concept of ecological politics was used which emphasized the role of stakeholders in the management of national parks, for example (Bukit Tigapuluh, Keinci, Seblat, Baluran, West Bali, Tanjung Putting, Kutai, Rawa Aopa

² Herman Hidayat, *Politik Ekologi: Pengelolaan Taman Nasional Era Otda*, (Jakarta: LIPI, 2011), 7-8.

Watumohai, and Bogani Nani Wartabone), because each has its own character and challenges. There are stakeholders who focus on the actors movement, both direct actors, for example, (Central government/Forestry Governance (Dirjen PHKA), provincial governments (District Forestry Services). Conversely, the role of indirect actors (indirect actors) such as NGO activists (Non-Governmental Organizations), both local and international, academics, donor agencies, the private sector, and local communities themselves in participating in maintaining and preserving national parks.

Toke³ argues, that what was considered the first wave of environmental awareness occurred in the latter part of the nineteenth century when environmental groups were established primarily to protect what was seen as a rural aesthetic. In the 1960s the modern environmental movement was formed, with concern, that pollution and depletion of resources threatened the human ability to survive. In the third wave of the 1980s, the 1960 environmental theme was expressed again with a more explicit global agenda and moved away from the concentration of natural resources and population problems, and to pollution.

Green political theory is a political ideology that aims to create an ecologically sustainable society that is rooted in environmental stewardship, social justice and democratic life that is built on the behavior and culture of every individual. Green political theory emphasizes three principles: 1. Distributing justice, 2. Commit to the process of democratization, 3. Efforts to achieve ecological sustainability.

Caring for the environment is one of the hallmarks of green politics / ecology. Various reasons can be stated, humans must take care (protect) the environment, care for the environment, because it is human interest. This shows that the environment has intrinsic value, that is, that the value will not run out as a means of human purpose, even when humans have ended, the environment still has that value. Humans understand the argument, for example, that tropical rain forests must be preserved because they provide oxygen, or raw materials for medicines, or it could be because they prevent landslides / natural disasters.⁴ Perhaps, this is also the case with farmers' paddy fields in Rembang to harmonize greening and food security, so there is no need to import from abroad.

The theory of justice politics explores the main topic of the concept of justice not only influenced by the sense of what form of justice but also how to describe a realistic fair society. Justice was originally conceptualized as an economic profit

³ Dave Toke, *Green Politics and New-Liberalism*, (London: Macmillan Press LTD, 2000), 86.

⁴ Andrew Dobson, *Green Political Thought*, (London and New York: Routledge Taylor and Francis Group, 2007), 15.

and loss concept, the concept of justice was then abstracted in a social perspective that was used in explaining society and regimes.⁵

With the increasingly complex problems faced in political theory, as well as the development of science⁶ and technology, the environment and ecology become one of the problems and new things that are very interesting in the study of political science. Green politics studied began with problems in the distribution of justice, democracy, and sustainability development related to the environment as a place for human life, where many classical political theories ignore it.

Green political theory can be understood as a form of political theory that is applied and here there are various features with other ideologies all of which seek to make a difference, and attempt to change the world or society in accordance with certain political principles. The task of green politics as an approach is to analyze several ethical principles, such as democracy, justice and citizenship and see the real (empirical) situation facing humanity. It means how the best public policy can be implemented.⁷

Basically the ecological approach departs from an understanding of the meaning of the environment verbally (language) and its practice. The substance is, that the environment is a place of various choices about the conception and place of implementation of life, both humans and other living things. The role of the environment is not only as a diversity of resources from all types of living things, not only the types of resources needed to survive philosophically, but also as the resources needed to meet all life patterns.

For some observers of political ecology, science and technological

⁵ Rizca Putri, "Bencana Tahunan Kabut Asap Riau dalam Pandangan Politik Hijau", *Jurnal Phobia*, Vol. 01, No. 03, (Maret, 2014), 3.

⁶ Science is an intellectual activity carried out by humans that is designed to find information about the universe, where humans live and to find ways in which this information can be organized into meaningful patterns. A main goal of science is to collect facts (data). The ultimate goal of science is to distinguish the sequence that exists between facts and between various facts. Look Sheldon Gottlieb, "Definition of Science", on <http://www.gly.uga.edu/railsback/1122sciencedefns.html> accessed on 28 September 2016. Science is a systematic and logical approach to discovering how things work in the universe. It is also a form of knowledge that is accumulated through the discovery of all things in the universe. The word "science" comes from the Latin word *scientia*, which means knowledge based on things that can be proven and data that can be reproduced. According to the Merriam-Webster Dictionary according to this definition, science aims at measurable results through testing and analysis. This science is based on reality, not opinions or preferences. The science process is designed to challenge/refute ideas through research. One important aspect of the scientific process is that it only focuses on nature, according to the University of California. Anything that is considered supernatural does not fit the definition of science. Look Alina Bradford, "Science & the Scientific Method: A Definition", on <http://www.livescience.com/20896-science-scientific-method.html> accessed on 28 September 2016.

⁷ Jhon Barry, *Green Political Theory*, (London: Queen's University Belfast, 2017), 4-5.

development are the main parts of the causes of environmental damage. This view points to scientific developments and technological developments such as nuclear power, internal combustion engines, biotechnology, and in general the use of science and technology to produce increasingly effective ways of depleting natural resources.

3.2. Contextual Islam, Human Life, and Beauty in Significance

Discussing about Islam will never end. Whether it's seen from the side of the level or even from the side of the back attached to it. This means that Islam remains a warm and interesting study over time.

It is well known that Islam is a form of prophetic treatise entrusted to the Prophet Muhammad. This is as a statement made by Muslim theologians (*mutakallimin*) in this case they agreed to call the prophetic treatise with Islam. The reason for this naming is the effort to distinguish between the teachings brought by Muhammad with the previous prophets. If examining the theologians' views, it is clear that they put forward the element of history rather than the substance of Islam. By following this logic of thinking, it means that there are two understandings related to the term "Islam": Islam as an attitude and Islam as an institution.

Islam in the sense of an official institution began when Muh}ammad ibn Abd Allah was sent (age 40 years) in the 7th century M, precisely on the night of the 17th of Ramadan in 610 M, during tahannuts (solitary worship) in the Cave of Hira, as a tradition of Hanif teachings. Two years later after receiving the first revelation, the Prophet Muhammad then preached openly.⁸

Islam as an attitude is a reflection of the sinking of Islam (surrender to God) and faith (belief in God) which is witnessed clearly in the social struggle. This means he is not stopped in the realm of institutions and the historical realm. It develops in the realm of action from the results of deep contemplation and confidence anchored in the heart.

The real example is Descartes who is Muslim, not in the physical/ jughrafi realm, that is, Islam because of compulsion or environmental factors. But he is actually Muslim. What is actually meant is Islam because of the belief and truth of the results of research and fanaticism. This is a shining example of Islam in an attitude.

⁸ Sa'dulloh Affandy, *Menyoal Agama-agama Pra Islam* (Bandung: Mizan, 2013), 185.

If you look at history, then Islam as an attitude already existed before Islam as an institution. In this connection, Nurcholis Madjid stated that the first time it was spoken literally in the holy book by realizing *al-Islam* as an attitude of surrender to God as the core of religion was the Prophet Noah. Noah got the order to become a Muslim, a doer and to be *al-Islam*.

In principle Islamic teachings which are not understood in a piecemeal manner reflect a soothing view of life and beauty. Islam sees life as a reality that must be taken seriously and addressed wisely. Life is an estuary of existence, power, and even all the attributes of God. Muslims are required to interpret the marking in their lives.

On this side of life humanity, especially Muslims try to preserve life on this earth by coloring the life of the world so that the order of justice and dignity is born in the recesses of life. They continue to knit contextual Islam and build world civilization. No doubt the existence of these efforts to eliminate human destruction and its future is a necessity.

On the beauty side, Muslims are required to stem as much as possible efforts to damage physically and ethically-morally which leads to the stupidity of the present. Beauty must be built and developed as a concrete form of human service to God in an effort to complete diversity.

In the view of contextual Islam, such a thing is a principle that must be built and strengthened by Muslims specifically and humanity in general. This is in accordance with the character of humans who always crave a life of peace and beauty that is timeless, where in this position humans are subjects. Life and beauty are objects.

Contextual Islamic reliance is a form of *tarkib idafi* (phrase structure) which can be used as a reference in processing the world. Given the nature of life that is always dynamic, changes from time to time, and relies on locality. Whereas given the human nature indicates that life must be able to accommodate human needs as spiritual and rational creatures, as beings consisting of physical and psychological, and individual and social beings, as well as from various ethnicities and so forth.

Well, this is where the importance of anchoring contextual Islam, Islam that does not forget where humans stand on earth. Islam that is interconnected with its teachings without nullifying culture in the joints of life. Islam is capable of giving birth to lasting peace without having to take up arms when dealing with non-Muslims. Islam based on compassion for the universe.

Contextual Islam is neither a sect nor a new religion. But it is a form of absorption of the teachings of the Prophet Muhammad without nullifying the culture of the archipelago. This is Islam that does not forget the traditions of the ancestors and also does not forget the teachings of the Prophet Muhammad.

In this degree also contextual Islam is able to speak more than the problem of monotheism. It moves towards social ideals related to humanism and a sense of justice and economy. This kind of Islam certainly does not deny the universal moral ideal contained in the scriptures. As a result humans need to contextualize religious values based on the locality that surrounds them and the history in which they pass.

3.3. Human Interaction with the Environment

The reality is not only in big cities that discuss industry discussions. Discussion of a variety of industries that lately, slowly but surely, continues to appear crowding the corners of vacant land. In fact, small cities are now beginning to be glimpsed to invest as much capital as possible for the manufacture of a variety of small and large industries. The question is, is it true to reduce the unemployment rate needed new industrial lands?⁹

Adding employment is a necessity, if humans want to reduce the unemployment rate, this is the basic logic that everyone can certainly approve of. Indeed, the dilemma, when humans want to develop land for work is sometimes difficult to find a suitable place to build buildings that can accommodate dozens of workers or even hundreds. That is, because the workplace must meet several predetermined standard criteria, including:

1. Industrial buildings must be healthy and environmentally friendly. Here the emphasis on waste disposal sites should not disturb the surrounding ecosystem;
2. Do not disturb the comfort concentration of the surrounding population. This requirement is intended for large industries that tend to use large-volume machines.

For the second condition, it may not be too difficult to fulfill, but for the first, there is certainly no guarantee for each industry to fulfill it. This is due to the many factors that are still difficult to solve, including:

⁹ M. Thalhan dan Achmad Mufid, *Fiqih Ekologi: Menjaga Bumi Memahami Makna Kitab Suci*, (Yogyakarta: Total Media, 2008), 280.

1. Most waste is discharged through rivers before reaching the sea, if the distance between the industrial site and the sea is around 16 km. hence, it can be ascertained within 5 km. of course the waste will pay close attention to the river flow. This alone has not been added if the river is shallow because of the accumulation of waste;
2. Most waste is liquid, so that even if it is not discharged into the river it will seep into the ground. Moreover, if the waste contains so many chemicals, then the previously moist and fertile land sea will become hot, making it difficult to plant and even if the yield is different compared to land containing natural water.

Therefore, every individual, government agency, or private institution that wants to build an industrial site, does not just think of the many benefits generated but, preserving the balance of the surrounding environmental ecosystem must be prioritized first.

In the opinion of Talha and Mufid, Ecological Fiqh must pay attention to three aspects:¹⁰

1. Development of industrial sites must pay attention to the preservation of the environment;
2. As much as possible the disposal of industrial waste does not pollute the cleanliness, health and comfort of the surrounding population;
3. The construction of new industrial sites can be justified after entering into an agreement dialogue with the surrounding community. This responsibility does not only belong to managers but the government also participates in it.

Zuhayli stated, that human relations in Islam spread over three things. First, the human relationship with God. Second, the relationship between humans and themselves. Third, human relations with society. All of these relationships that are regulated in Islam will have an impact on the goodness and happiness of humans.¹¹ What Zuhayli revealed was developed in four ways. The fourth is the relationship between humans and the environment. Zuhayli's statement seems very exclusive because it only discusses the relationship of Muslims with what is inside and outside themselves. Therefore that statement, can be developed in all human beings on earth from various religions, tribes, and races. Thus, not only

¹⁰ M. Thalhan dan Achmad Mufid, *Fiqh Ekologi: Menjaga Bumi Memahami Makna Kitab Suci*, (Yogyakarta: Total Media, 2008), 280.

¹¹ Wahbah al-Zuhayli, *Nazariyah al-Darurah al-Syar'iyah*, (Beirut: Muasasah al-Risalah, tt), 18.

Islam, other religions also regulate the relationship between humans and God, himself, society and the environment.

Al-Maraghi shares accountability with three things:¹²

First: accountable servant with His Rabb; that is, what God has promised him to keep, in the form of carrying out all his commandments, avoiding all his prohibitions and using all his feelings and limbs for things that are beneficial to him and his approach to Rabb. In *athar* it is said, that all immorality is a betrayal of Allah.

Second, accountable to servants with fellow human beings; Among these are returning the deposit to the owner, not deceiving, keeping secrets and others that must be done to the family, relatives, humans in general and the government.

Included in this account are the justice of the umara towards their people, and the justice of the ulama towards the lay people by guiding them to the beliefs and work that is useful for them in this world and the hereafter; such as good education, seeking halal sustenance, giving advice and laws that strengthen faith, saving them from various crimes and sins, and encouraging them to do good and virtue. As well as the husband's justice towards his wife, such as not spreading the secrets of each party, especially their special secrets that are usually not worth knowing by others.

Third, human accountability to himself, such as only choosing the most appropriate and beneficial in matters of religion and his world, not prioritizing doing things that are dangerous for him in the hereafter and the world, and avoiding various diseases according to doctor's knowledge and instructions. This requires knowledge of health sciences, especially when disease and epidemics are spread.

Fourth, human accountability to the environment, considering that humans are khalifah fi al-ardhi, humans as much as possible maintain the beauty of nature, where this process runs in a sustainable manner. The fourth is an addition from the author.

Caring for the environment is one of the hallmarks of green politics/ecology. Various reasons can be stated, humans must take care (protect) the environment,

¹² Ah}mad Mus}t}afa> al-Mara>ghi>, *Tafsi>r al-Mara>ghi>*, (Beirut: Maktabah wa Mat}ba'ah Mus}t}afa> al-Bani,1996), 71.

care for the environment, because it is human interest.¹³ As stated by Dobson above.

The phenomenon of greening the environment is found in Iran, the term used there is the green movement¹⁴, this movement is a social movement that seeks to preserve the environment. In Indonesia this phenomenon is called the left-wing Islamic movement that leads to socialism, not right-wing (conservative) Islam. A real example is the rejection of the establishment of a cement factory in Kendeng Rembang, Central Java, because the area is considered as a green area that should be maintained.

What about the phenomenon of the Cement Factory in Rembang? This issue is interesting to study with a review of green politics, where until now the government, cement entrepreneurs and the people are still negotiating. Even some people in Rembang who work as farmers are willing to demonstrate and cast their feet with cement.

As reported by CNN Indonesia news, the Government continues to be urged to meet the demands of Kendeng farmers who reject the construction of a cement factory in Rembang, Central Java. Idan Arsyad, Chairperson of the Gerbang Tani National Management Board, said that for many years the Kendeng Utara mountain farmers had fought against the construction of a cement factory in their area.¹⁵

Idham said, "Legal steps have been taken up to the level of the Supreme Court which in October 2016 won the Kendeng peasants' lawsuit. However, Central Java Governor Ganjar Pranowo actually issued a new environmental permit in February 2017." In fact, according to him, it is clear that the Strategic Environmental Assessment (KLHS) team in its initial conclusion stated that the

¹³ The phenomenon of affirmation of the preservation of nature and the environment can also be caused by modern science, where due to that factor, people are ignorant of the environment, Sardar states, that the discourse of the integration of science with Islam finds its significance, this is quite reasonable when placed in the frame of discourse of "science crisis" has happened in Western countries. Look Ziauddin Sardar (ed), *The Touch of Midas: Science, values and environment in Islam and the West* (India: The Other India Press, 1984), 1. Look Sayyed Hossein Nasr, *Man and Nature The Spiritual Crisis in Modern Man* (London: Mandala Unwin Paperbacks, 1990), 17.

¹⁴ Negin Nabavi (ed), *Iran from Theocracy to The Green Movement* (New York: Palgrave Macmillan, 2012), 18. Look Hamid Dabashi, *Iran, The Green Movement and The USA The fox and Paradox* (London & New York: Zed Books, 2010), 9. Hamid Dabashi, *The Green Movement in Iran* (London & New York: Transaction Publishers, 2011), 80.

¹⁵ Basuki Rahmat & Damar Sinuko, "Petani Kendeng Terus Tuntut Jokowi Stop Proyek Semen Rembang", on <http://www.cnnindonesia.com/nasional/20170319053612-20-201141/petani-kendeng-terus-tuntut-jokowi-setop-proyek-semen-rembang/> accessed on 29 Maret 2017.

Watu Putih Groundwater Area in Kendeng is a karst area that must be protected and should not be mined.

Idham said, that dozens of times Kendeng farmers had taken action in Semarang and even Jakarta. For example, he said, from March 13 to March 18 2017, dozens of Kendeng Utara mountain farmers from Blora, Rembang, Pati and Grobogan returned to cementing their feet or cementing their own feet across from the State Palace.

The farmers demanded President Jokowi's promise to stop all activities of PT Semen Indonesia in Rembang and to act decisively instructing Governor Ganjar Pranowo to obey the Supreme Court's decision. Farmer groups believe the gate strong opposition from farmers Kendeng Mountains have strong reasons. Supposedly, Kendeng farmers' steps to preserve the natural preservation of Central Java in order to support the island of Java which is already experiencing an ecological crisis is supported by the government.

Farmer groups fully support the struggle of Kendeng Mountain farmers, realizing that the struggle to defend karst areas, water sources, and agriculture is not only the interests of farmers, but also the interests of achieving national food sovereignty.

Idham said, "In accordance with the mandate of the legislation, stipulates that the village is a defense area for the nation's food security." PT. Semen Indonesia as the owner of a cement factory in Rembang promises to share some of the company's profits with local residents. This step is taken so that the presence of a cement factory provides welfare to its citizens, in accordance with the rules that are the basis for the issuance of environmental and operational permits.

The profit sharing was initiated by the Governor of Central Java Ganjar Pranowo as compensation for the issuance of a new permit for the cement plant in Rembang. Ganjar submitted a 5 percent figure given to residents around the cement factory.

How is President Jokowi's policy related to the problem. Head of the Presidential Staff Office (KSP) Teten Masduki explained, that the attitude of President Jokowi until now there has been no change. Just like a meeting with the Kendeng community, in early August 2016, President Jokowi is still waiting for the results of the Strategic Environmental Assessment (KLHS) conducted by the Ministry of the environment.¹⁶

¹⁶ Fabian Januarius, "Sikap Presiden Jokowi Terkait Pabrik Semen Rembang", on <http://nasional.kompas.com/read/2017/03/20/20152521/apa.sikap.president.soal.penolakan.pabrik.semen.di.kendeng>, accessed on 29 Maret 2017.

It is known, KLHS will be completed in April 2017, which is only about 10 days away. They also asked President Joko Widodo to immediately revoke the environmental permit and stop the karst mining activities by the cement factory which was considered damaging to the environment. The factory's opponents staged a demonstration by casting their feet with cement. The number of farmers and action participants is increasing. Until the eighth day of this protest, the number of farmers and activists who cemented his feet reached 60 people. The same action was taken by nine women farmers in front of the State Palace in April 2016.

Green political theory argues that traditional theory always examines the state as an actor and ignores the environment which also needs attention. According to the view of green political theory, the state is actually a problem, not a solution to environmental problems. This is because the state is part of controlling industrial developments that will ultimately cause environmental damage. The state will do everything in its efforts to develop and advance its industry, including exploiting existing natural resources without regard to the consequences they have on the environment.

There are at least three important arguments related to traditional theories and all the problems that have plagued the world, including the problems of the Rembang cement plant, namely, First, technology solutions cannot overcome environmental problems. Solusi teknologi tidak mampu menyelesaikan krisis yang ada namun hanya mampu menunda krisis tersebut. This contrasts with the view of modernists who assume that the solution to environmental problems is knowledge and technology. The second argument is that increasing growth means a buildup of hazards that can end in disaster.

The faster the growth, the narrower the available space and the ability to accommodate even increasing growth decreases. The third argument is that problems relating to the environment are basically related to one another.

Based on the assumption of the classical theory above, the main agenda of green political theory is to provide an explanation of the ecological crisis facing humans and provide a normative basis in dealing with the crisis. In addition, green political theory also focuses on creating justice. Injustice or inequality has put developing countries in a disadvantaged position by developed countries. This is because developed countries often exploit the natural resources of developing countries so that this causes environmental damage in developing countries caused by industrial equipment in developed countries. Therefore, development

issues including environmental damage must be seen in the context of the distribution of social justice.

As with other theories, green political theory also gets criticism. Green political theory that makes environmental issues as the main issue in international relations tends to be considered will ignore the main things in international relations such as security and military which basically cannot be mixed with environmental issues.

Back to the problem of the cement factory in Rembang, when viewed from the aspect of green politics, green politics has the characteristics that promote the distribution of justice, democracy, and sustainability development related to the environment as a place of human life. Then, has the establishment of a cement factory in Rembang accommodate the characteristics expressed by green politics. Does the establishment of a factory that provides greater problems than the danger/damage.

That needs to be considered. Is also the cement factory in Gresik not enough as their land to process building materials (read: cement), to then be used in the construction of houses, bridges, schools, campuses, and other buildings. Building materials are important, at the same time agricultural land is also important. Hopefully the government's policies and decisions will truly practice the distribution of justice for all Indonesian people, especially for the citizens of Kendeng Rembang.

4. Conclusion

Starting with the phenomenon of the rise of anti-environmental action, was born the theory of green politics that seeks to provide criticism of humans who have become dominant actors in environmental damage. Here the green political developers have a goal, which is to embody sustainable development. This sustainable development is intended to think about and work towards the preservation of nature and the environment for present and future generations.

At the national level, environmental issues invite endless debate. One example that occurred was the Cement Factory in Rembang, Central Java, whose existence was assessed by farmers in the area as "monsters" who were burning their land. The government is demanded to provide just, humane, and other solutions, as the principles formulated in green political theory. May the continuity of human life and natural beauty always be maintained.

References

- Affandy, Sa'dulloh, *Menyoal Agama-agama Pra Islam*. Bandung: Mizan, 2013.
- Barry, Jhon, *Green Political Theory*, London: Queen's University Belfast, 2017.
- Bradford, Alina, "Science & the Scientific Method: A Definition", on <http://www.livescience.com/20896-science-scientific-method.html> accessed on 28 September 2016.
- Dabashi, Hamid, *Iran, The Green Movement and The USA The fox and Paradox*. London & New York: Zed Books, 2010.
- Dabashi, Hamid, *The Green Movement in Iran*. London & New York: Transaction Publishers, 2011.
- Dobson, Andrew, *Green Political Thought*. London and New York: Routledge Taylor and Francis Group, 2007.
- Gottlieb, Sheldon, "Definition of Science", on <http://www.gly.uga.edu/railsback/1122sciencedefns.html> accessed on 28 September 2016.
- Hidayat, Herman, *Politik Ekologi: Pengelolaan Taman Nasional Era Otda*. Jakarta: LIPI, 2011.
- Hossein Nasr, Sayyed, *Man and Nature The Spiritual Crisis in Modern Man*. London: Mandala Unwin Paperbacks, 1990.
- Januarius, Fabian, "Sikap Presiden Jokowi Terkait Pabrik Semen Rembang", on <http://nasional.kompas.com/read/2017/03/20/20152521/apa.sikap.presiden.soal.penolakan.pabrik.semen.di.kendeng>. accessed on 29 Maret 2017.
- Mustafa al-Maraghi, Ahmad, *Tafsir al-Maraghi*. Beirut: Maktabah wa Matba'ah Mustafa al-Bani, 1996.
- Nabavi, Negin, (ed), *Iran from Theocracy to The Green Movement*. New York: Palgrave Macmillan, 2012.
- Putri, Rizca, "Bencana Tahunan Kabut Asap Riau dalam Pandangan Politik Hijau", *Jurnal Phobia*, Vol. 01, No. 03 (2014)
- Rahmat, Basuki, & Sinuko, Damar, "Petani Kendeng Terus Tuntut Jokowi Stop Proyek Semen Rembang", on <http://www.cnnindonesia.com/nasional/20170319053612-20-201141/petani-kendeng-terus-tuntut-jokowi-setop-proyek-semen-rembang/> accessed on 29 Maret 2017.
- Sardar, Ziauddin, (ed), *The Touch of Midas: Science, values and environment in Islam and the West*. India: The Other India Press, 1984.

- Toke, Dave, *Green Politics and New-Liberalism*. London: Macmillan Press LTD, 2000.
- Thalhah, M., dan Mufid, Achmad, *Fiqih Ekologi: Menjaga Bumi Memahami Makna Kitab Suci*. Yogyakarta: Total Media, 2008.
- Zuhayli, Wahbah, (al), *Nazariyah al- Darurah al-Shar'iyah*. Beirut: Muasasah al-Risalah, tt.