

STUDIA ISLAMIKA

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THE WORD 'LEBAI' AND ITS ETHNIC ORIGINS:
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FOR MUSLIM RELIGIOUS OFFICIALS IN THE MALAY WORLD

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From Fiqh to Political Advocacy: Muhammadiyah's Ecological Movement in the Post New Order Indonesia

Abstract: *This paper investigates how Indonesia's Islamic modernist movement, Muhammadiyah, is responding to issues such as environment degradation, global warming and climate change. Muhammadiyah has not adopted the ecology paradigm used by Islamic environmentalism group, focusing instead on theological reform and social and economic welfare and justice, but members of its elite have begun inserting ecological concerns into the organisation's programmatic orientation. This paper argues that, although these efforts are not well organized and maintained, they have enormous potential to transform Muhammadiyah into a right-green organization, as demonstrated through its progressive initiative on the environment and its efforts institutional and theological reform (fiqh of water) and in its involvement in judicial review of state policy (known as 'jihad konstitusi'/judicial review) as political advocacy practice. However, the main feature of Muhammadiyah's environmental activism is its continued emphasis on economic justice rather than on building ecological security and conservation movement.*

Keywords: Ecological Movement, Progressive Islam, Muhammadiyah, Advocacy, Conservation.

Abstrak: Artikel ini menyelidiki bagaimana gerakan Islam modern di Indonesia, Muhammadiyah, menanggapi isu-isu seperti degradasi lingkungan, pemanasan global dan perubahan iklim. Muhammadiyah belum mengadopsi paradigma ekologi yang digunakan oleh kelompok masyarakat sipil Islam, yang berfokus pada reformasi teologis dan kesejahteraan sosial dan ekonomi dan keadilan, tetapi anggota elitnya telah mulai memasukkan keprihatinan ekologis ke dalam orientasi programatik organisasi. Artikel ini berpendapat bahwa, meskipun upaya ini belum terorganisir dan dipraktikkan dengan sistematis, Muhammadiyah memiliki potensi yang sangat besar untuk mengubah dirinya menjadi organisasi berwatak pro-lingkungan, seperti yang ditunjukkan melalui inisiatif progresifnya pada lingkungan dan upaya reformasi kelembagaan dan teologis (fikih air) dan dalam keterlibatannya dalam uji materi kebijakan negara yang dikenal sebagai 'jihad konstitusi' sebagai praktik advokasi politik. Namun, fitur utama dari aktivisme lingkungan Muhammadiyah adalah penekanannya yang berkelanjutan pada keadilan ekonomi daripada pada pembangunan keamanan ekologis dan gerakan konservasi.

Kata kunci: Gerakan Ekologis, Islam Progresif, Muhammadiyah, Advokasi, Konservasi.

ملخص: تقوم هذه المقالة بدراسة استجابات المحمدية حركة إسلامية حديثة في إندونيسيا لبعض القضايا، مثل: التدهور البيئي والاحتباس الحراري وتغير المناخ. لم تعتمد المحمدية على النموذج البيئي الذي تستخدمه مجموعات المجتمع المدني الإسلامي، الذي يركز على الإصلاح العقائدي والرفاهية الاجتماعية والاقتصادية والعدالة، ولكن النخبة فيها بدأوا في إثارة المخاوف البيئية في التوجه البرنامجي للمنظمة. ترى هذه المقالة أنه على الرغم من عدم تنظيم هذه الجهود ولم يتم الحفاظ عليها بشكل منهجي، إلا أن المحمدية لديها إمكانيات كبيرة لتغيير نفسها لتكون منظمة ذات طابع مؤيد للبيئة، كما هو موضح من خلال مبادراتها التقدمية حول البيئة وجهود الإصلاح المؤسسي والعقائدي (فقه الماء) ومشاركتها في الاختبار المادي لسياسة الدولة المعروفة باسم «الجهد الدستوري» كممارسة للحماية السياسية، إلا أن العنصر الرئيسي للنشاط البيئي للمحمدية هو تركيزها المستمر على العدالة الاقتصادية بالمقارنة مع جهودها في تنمية الأمن البيئي وحركات الحماية.

الكلمات المفتاحية: الحركة البيئية، الإسلام التقدمي، المحمدية، الحماية، الحفاظ.

Over the past two decades, most of the literature on the environmental movement in Indonesia has focused on the contributions of 'pesantren' (Islamic boarding school) groups, indigenous peoples and the NGO movements. In order to broaden and balance the perspectives, this research argues that the dissemination of ecological discourses and practices in the Muslim world, starting from the case of Muhammadiyah in Indonesia, is more likely to be initiated and radicalized by modernist Muslim forces. The main reason for this is that the knowledge infrastructure, the strength of volunteerism, and self-help financial support enable it to last longer. This research examines how understanding theology can strengthen the political advocacy movement. The process can be traced from the discourse of Islamic ecological knowledge at Muhammadiyah through activists, the Environmental Council, the Muhammadiyah Disaster Management Center (MDMC, founded in 2007), Tarjih Council, and the contribution of Muhammadiyah's higher education researchers. The process of making sense of environmental issues to be institutionalized in Muhammadiyah contributes to the ecological discourse in a global context. This multidisciplinary research strengthens the thesis that civil society is an important agency that encourages civic responsibility and Muhammadiyah's active involvement in environmental issues through democratic means.

It is promising to note that one of decisions taken at the 47th Muhammadiyah Congress (Muktamar) was for Muhammadiyah to take concern with issues in the global environment. This can be seen, for example, in *tanfidz* of Muhammadiyah, officially reported in the BRM (PP Muhammadiyah 2015) edition of September 1, 2015. It stated that issues of climate changes and global warming are universal humanity issues. Discourses about the global environment from various documents produced from Muhammadiyah's meetings are less common, and the same is the case for Nahdlatul Ulama (NU). NU have started responding to agrarian issues, which are strongly related to ecology. It can therefore be argued that the responses of the two largest Islamic organization in Indonesia to the issues of climate change, global warming, floods, food security, conservation, deforestation and pollution, are lacking in sensitivity. However, the evolution of this new awareness among faith-based organizations must be acknowledged for bringing back Islam as 'ecological liberation theology'.

The founder of Muhammadiyah, K.H. Ahmad Dahlan, was a reformer who wanted to make Islam part of the solution to social problems, and was well known for 'theology al-Maun', translated as "transformative Islam" (Wahid 2009). Poverty can be caused by ecological damage, so al-Maun theology must be strengthened and integrated with the awareness of the importance of environmental justice. By practicing as a relatively autonomous (Kim-Jun 2010) and multi-faceted (Nakamura 1983) organization, Muhammadiyah succeeded in developing a role in contemporary society. It has focused on three issues connected to the global context; inclusive empowerment, humanitarian agency, and the environment. Each issue is accommodated in the new council in Muhammadiyah's structure, from the national to the local level. Unsurprisingly, in the Reformation era, Muhammadiyah became an important pillar of civil society and pioneered a new Indonesian era that is democratic, respects human rights, has a pluralistic perspective, and is responsive to and critical of the government in accordance with Muhammadiyah's character. Across a one-century trajectory, the Muhammadiyah movement has been a manifestation of the reform (*Tajdid* movement) pioneered by its founder, Kyai Haji Ahmad Dahlan.

The Organization of Islamic Conferences (OIC), Muhammadiyah and the Indonesian Ulema Council, are considered a lesser part of the mainstream discourse on environmental movements. However, MUI, for example, has encouraged widespread ecological awareness of the fatwas that were proclaimed to Muslims (F. M. Mangunjaya and Praharawati 2019). According to Mangunjaya, the contribution of Islamic movement groups in promoting environmental conservation has enormous strength if it is continuously rolled out. This is understandable because throughout the twentieth century, very few Muslim scholars were involved in ecological discourse. Seyyed Hossein Nasr is one of the most active names, giving lectures and publishing on Islam and ecology. Nasr was among the many "secular" philosophers and scientists who discussed environmental crises, such as Alfred North Whitehead (1920), Aldo Leopold (1949), Roger Revelle (1957), Rachel Carson (1962), Lynn White Jr. (1967), Garret Hardin (1968), Arne Naess (1973), Warwick Fox (1986) and Fritjof Capra (1987). There are others aside from Nasr, such as Hassan Hanafi and Iqtidar H. Zaini. Long before that, a Muslim literary writer named Ibn Tufayl

emphasized the idea of a close relationship between humans and nature in Hayy bin Yaqdzon, written in the 12th century.

Environmental problems are not only technical but also relate to theology (faith) and human behavior. Environmental degradation is mostly influenced by the degradation of social morality. As a da'wah for a social and moral movement, Muhammadiyah has great potency to influence the development of *al-akhlaq al-ummah* (human behavior) in regards to environmental challenges and movements through the concept of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* (the movement for goodness and prohibition of the worst behavior). Under the theological view of Muhammadiyah, man is a part of the universe and a *al-khalifah* (representative) of Allah. Man must be able to represent the role of Allah in nature, including *al rab* (sustaining everything) and *rahmatan* (spreading grace) in the universe. One human obligation in the context of devotion to Allah is the conservation of the natural environment being held equal to the preservation of life (*hifz al-nafs*). Muhammadiyah has made a commitment to actively participate in the protection and conservation of natural resources and the environment, as mandated since the 45th Mukhtamar Muhammadiyah in Malang. To realize this vision, Muhammadiyah has been developing the Environment Council to operate the institution's missions and programs on environmental issues. From this engagement, Muhammadiyah has already published several books on environmental issues, such as the Fiqh on Disaster Management, Fiqh of Water, and the Islamic environmental theology. These public guides have contributed to the awareness and sensitivity of Muhammadiyah members toward ecological issues. In the case of ecological crises, Muhammadiyah promotes a new form of citizenship, namely global citizenship, building awareness of the planetary system to foster greater engagement with problems on Earth.

In some studies, there are three main issues that trigger debate in Islamic discourse. They usually concern religious pluralism, human rights and freedom of thought. Ecological crises and the problems of the global environment are not a primary part of the discourse. With more than 30 million members, Muhammadiyah is a significant organization in Indonesia, and is primarily viewed and researched as a religious reform movement (Hasyim 1990; Kim 1998; Kuntowijoyo 2017; Mulkhan 2009, 2010, 261, 269; Nakamura 2005, 2010; Pasha and Darban 2002; Peacock 2016; Rais 1998) (Peacock 2016; Pasha &

Darban 2002; Hasyim 1990; Rais, 1998; Nashir 2015; Abdurrahman 2009; Kuntowijoyo 2015 & 2016; Mulkhan 2010:261, 269; Hyung-Jun 1998; Nakamura 2005 & 2010). Subsequently, it is viewed as a social welfare service (Fauzia 2017; Latief 2017), then as a health service (Yuristiadi 2015), and a renewal of education (Alfian 1986; Azra 2002; Jainuri 1999; Mu'ti et al. 2012).

Other studies investigate Muhammadiyah's view on puritanism and cosmopolitanism (Anwar 2005; Burhani 2016; Khoirudin 2016; Noer 1973). Some scholars define Muhammadiyah as a pillar of Islamic economic development (Azrul Tanjung and Budi Sutia 2005; Njoto-Feillard 2014). Others observe the development of academic research and the activism of Muhammadiyah in political movements at both local and national levels (Alfian 1989; Asyari 2009; Efendi 2010; Effendy and Nurjaman 2015; Ghazali 2007; Jurdi 2010, xx; Mulkhan 2002, 2009; Nashir 2008; Nashir et al. 2019; Syaifullah 2015; Yamin, Qodir, and Nurmandi 2015) (Alfian, 1989; Asyari 2009; Yamin et.al, 2015; Ghazali et.al 2007; Syaifullah 2015, Efendi 2010 & 2015; Effendy 2015; Nashir 2008; Nashir, at.al, 2020; Mulkhan 2002 & 2009; Jurdi 2010: xx).

Studies on Muhammadiyah as a civil society movement are significant (Efendi 2017; Wahid 2009; Yusuf 1999) (Permata, 2017), and are often constructed in through the themes discussed above. Socio-political complexities have made Muhammadiyah become more dynamic to support its socio-religious movement and incorporate environmental issues. However, there are few studies on Muhammadiyah in the cultural context. These have been undertaken by Mitsuo Nakamura (1983) (1984 & 2015), Kim Hyun-Jun (2017), and Najib Burhani (2016). Among Muhammadiyah's elites, the discourse on environmental issues from an Islamic point of view is relatively minor. Munir Mulkhan (2005) devoted one chapter of his book to the Islamic foundation on environment studies. However, environmental issues for Islamic groups are still marginalized. Even when the issues are acknowledged, it is based on the cognitive knowledge of a simple understanding of the text in the Koran and Hadith. This is instead of being understood as matters relating to environmental governance that require an empirical basis in social ecological spaces. Take, for example, the obligation to care for trees, the management of waste and plastic, and the biodiversity crisis (Mulkhan 2005, 142).

Din Syamsuddin has his own approach to this very urgent issue. In alignment with Syamsuddin's point of view, the environmental movement has been described as the most comprehensive and influential movement of our time (Castells 1997: 67). Also, Nisbet (1982, 101) old age, racism, abortion, boredom, crime and punishment, sociobiology, and seventy odd others--in a dazzling book that is by turns hilarious and somber but always vigorous and stimulating. Upon each subject Robert Nisbet offers piercing and often unexpected insights. Joining the colorful company of Montaigne, Voltaire, Burke, and Mencken, Nisbet writes for his own age and with his own prejudices. He ranges from the historical to the contemporary, from great men to lesser ones, from pieties and wisdoms to fads and effronteries. The work, in other words, is neither philosophy nor a dictionary (except that the subject matter is arranged in alphabetical order said that that when the history of the twentieth century is finally written, the single most important social movement of the period will be environmentalism.

The role of Muhammadiyah in economic justice and social welfare is not entirely separated from environmental work. This is what ecologists name the Gaia Theory. Practically, both have been combined in the field. Therefore, it is necessary to observe the role of the ecology paradigm among the elites and activists of Muhammadiyah, and the ways they transform the agenda of the environmental movement within the structure of the organization (institutionalization) toward environmental challenges in Indonesia and beyond.

Conceptualizing an “Ecological Movement” in Muhammadiyah

The academic contribution of Muslim intellectuals to the idea of environmental conservation can be traced first to Seyyed Hossein Nasr's lectures at the University of Chicago in 1966, on the relationship between religion, philosophy and environmental crises (Hancock 2015). The lecture was published as *Man and Nature: The Spiritual Crisis of Modern Man* (1968). Nasr's ideas were thought to contain the same anxieties as pioneers in Western ecological studies, such as Lynn White (Davary 2012). The next response was the statement from the Muslim World League in 'The Muslim Declaration on Nature' in 1986 and the Islamic Declaration on Sustainable Development by the OIC in 2002. In the 1990s, there were intensive studies of traditional Islam that attempted to trace and formulate responses and recommendations

to slow down global and local environmental crises. To a certain degree there was an awareness that modernization had damaged the meaning of life. One of the highlights was how the understanding of economic development related to the issue of global warming. The impact of ecological disasters is real, if the government of a country wants economic growth, it must take ecological factors into account. The economic gains achieved by development (state, private, and community) that result in a deteriorating environment can counter progress and growth (Jotzo 2009). This has led to radical ecological discourses such as de-growth, dematerialization, and deep ecology with spiritual powers.

The narrative regarding Muhammadiyah's responses to environmental issues is growing relatively stronger in social justice and new environmental themes. It requires an effort to narrate the various forms of the responses in order to be more complete. Consequently, this study applies a narrative analysis method. One of the advantages of this analysis is its contribution to understanding meanings and values produced and disseminated in the community.

Categorizing data or coding the narratives is undertaken to facilitate the analysis. This study covers three aspects. The first is all types of official documents issued by Muhammadiyah, with various critical interpretations. The focus is on various official documents from the Central Board of Muhammadiyah, to identify ecological issues. The official news and documents of Muhammadiyah include *Berita Resmi Muhammadiyah*; *Tanfudz from National Congress Tarjih XXVIII*, *Tanfudz Regional Muhammadiyah Congress*, and *Tanfudz from Autonomy Organization's Congress*, and other relevant data.

The second aspect is works or publications by Muhammadiyah on humanitarian advocacy in narratives of "welfare advocacy" and "community empowerment." These two narratives encompass publications such as "Fikih Air," a topic of Suara Muhammadiyah's editions, and some books on coping with disaster and environmental issues. From these facts and narratives, although automatic as concepts and theories, as Gunnar Myrdal criticizes, it can be carefully constructed with the meaning of relevant concepts and theories.

The third aspect relates to how Muhammadiyah activists discuss and advocate ecological issues, such as Din Syamsuddin, Youth Association of Muhammadiyah and Muhammadiyah Student Association. They are

involved in ecological campaigns at local, national and international levels, especially to advocate for humanity and ecology by opposing certain state policies. The data is then analysed using a discourse analysis that focuses on the way Muhammadiyah activists raise ecological issues. However, it can be questioned how far the discourse relates to Muhammadiyah as an official institution, where the discourse refers to what is decided through a series of formal processes. Despite these challenges, it was apparent that Muhammadiyah accommodated a variety of ideas, and in addition to a process of deliberation, formal decision processes were also dynamized by Muhammadiyah activists. This highlights the possibility of expanding the ecological discourse space in the organization, and how the reasoning of social movements can transform theological roles towards eco-theology, where this is the actual problem of human life. Thus, the ecological issue also shows how Muhammadiyah accommodated ecological issues in the role of *rahmatan li al-‘alamīn*, as well as representing the amount of discourse space in Muhammadiyah, along with consolidation, adaptation, and opposition.

In Indonesian academic literature, the existence of environmental ethics and movements are more often in the context of Christianity than in Islam. Both Christianity and Islam are represented in green-right movements if it is related to issues of the environment. In Indonesia, the right and left green movements do not appear to have enough power (Aditjondro 2003). The calling for the preservation of the environment, as a calling from God in the religion of *samāwī*, drives the radicalization of environmental issues in the religious organization. It means the religious teaching is more operative in resolving the actual life problem. In Islam, water has a special position, which leads the water conservation movement to become part of Islamic teaching practice. The ummah of Islam need water for various life necessities and for committing worship. Water was also mentioned in Qur’an and Hadith, illustrating that Islam has a close relationship with the environment.

The environment faces a lot of issues, and public, private and corporate entities have become the cause of ecological problems in the development and modernization process. The position of society, which is increasingly marginalized and has become commodified, seem helpless to face the urgent economic problems and make time to pay

attention to ecological degradation and environmental crises. This is the situation under capitalism and with the integration of neoliberalism in society. State and market activities for economic growth collide with sovereign ecological interests. This has also been a marker and trigger for the emergence of decades of greed since the 1990s, as described by Stiglitz, and the failure of the development of a growth-oriented country (Fioramonti 2017, 173).

It becomes urgent when civil society lacks the political power to respond to ecological crises. Then, the autonomous Islamic civil group, which is relatively stronger, hoped to achieve a crucial position with work based on theological thought, as part of the Islamic values proposed by Kuntowijoyo in the urgent agenda of the Islamic ummah's actions. It was the effort of humanization or emulation, transcendence, and liberalization, which can be carried out by Muhammadiyah as a social movement for both adaptive and reform reasons. It needs to be implemented in the cause of environmental welfare because it has become part of faith and Islam (Abdul-Matin 2012). An Islamic civilization that chooses to be a social movement is progressive. Radical actions amid public apathy, taken from the language of Max Haiven and Alex Khasnabish, mean that the social movement is intended to save the environment or prepare opportunities for individuals and society in terms of their faiths, plans, approaches, methods, and doubts. From the statement mentioned before, the action agenda spearheaded by civil society at all levels, and collaborative practices, can be strengthened to restore an ecological balance in the social, cultural, political and environmental spheres (Brown 1987; K. Khalid 2011; Korten 1993; F. Mangunjaya 2015; Topatimasang 2000).

“Islam that is not able to be involved in the settlement of humanitarian and environmental affairs is not true Islam.” This analogy was quoted with a slightly different format from Syafii Maarif in the introduction to Syarifuddin Zuhri's book, *Political Dynamics within Muhammadiyah*. This statement becomes an urgent discussion for ensuring the majority of Muslims do not avoid ecological and environmental issues. In contrast, the involvement in overseeing ecological sovereignty is the most praxis power of theology for maintaining the social-ecological from 'tauhid' thought. This research discusses many progressive terms in the movement of Muhammadiyah such as the Islamic Social Movement (Islam 2012; Kuntowijoyo 2008, 445–46; Qodir 2009), eco-Islam

and eco-spirituality (Amri 2019; F. M. Mangunjaya and Praharawati 2019), the Islamic perspective on the environmental crisis (Nasr and Iqbal 2007), or green religion (Abdul-Matin 2012; Vincenti 2016), and Muslim environmentalism (Gade 2019), eco-jihad (Amri 2014), eco-da'wah, and many others. It does not cover 'festival' intellectualism, but rather emphasises ecological issues within Islamic environmentalist groups in the global arena.

One of the faces of progressive Islam in Muhammadiyah in the second century is its involvement in various ecological crises at the regent, national, and global levels. In the century of renewal the emphasis is on the rejection of the stagnation of the Islamic way, and Muhammadiyah is focused on the advocacy of the inseparability of nature from human existence. From the first step to the constitution, *jihad* and the two praxis movements by the Muhammadiyah youth. For the first time, constitutional *jihad* in Muhammadiyah can be understood as a new political advocacy model in the Post New Order regime. This movement has demonstrated that green Islam is not an imaginary concept. This paper will acknowledge the practical and idealist types of Islamic environmentalist groups responding to the ecological crisis as a political and theological problem. This expression can be found readily in many official Muhammadiyah documents, such as Fiqh of Water (The Islamic view of Water Use and Conservation), in environmental theology, and in many references within Muhammadiyah reports and recommendations.

Muhammadiyah and Environment Issues

In Indonesia, the groups focused on environmental issues, from both the left and the right, do not seem to hold enough power (Aditjondro 2003). The calling for the preservation of the environment, as a calling from God, drives the radicalization of environmental issues in the faith-based organization. It means the religious teaching is more operative in resolving problems. In Islam, water has a special position, making the water conservation movement part of Islamic teaching practice. Humans need water as a life necessity and for committing worship. Water was also mentioned in Qur'an and Hadith, as the illustration of Islam and the environment have a close relationship. Muhammadiyah, as a group that helps build solidarity on global environmental issues, believes that Islamic values do not conflict with the views of secular

groups in responding to environmental crises. In fact, many verses of the Koran show an adequate theological basis to provide for environmental management, for example in the teachings of balance, monotheism, and the obligation to glorify Allah's creation (Abdillah 2001, 21). This is also reflected in the environmental ethics contained in the Islamic Life Guidelines for Muhammadiyah members, which was published following the 2005 Congress.

The environment faces a lot of problems. The public, private and corporate sectors have become the actors in these ecological issues, amid the development and modernization process. The position of society, which is increasingly marginalized and has become commodified, seems helpless in facing urgent economic problems and allocating time to pay attention to ecological degradation and environmental crises. This is the result of the victory of capitalism and the integration of neoliberalism in contemporary society. State and market activities oriented towards economic growth have conflicted with sovereign ecological interests. This has also been a trigger for the emergence of decades of greed since the 1990s, as described by Stiglitz, and the failure of the development of a growth-oriented country (Fioramonti 2017, 62).

Muhammadiyah is strongly attached to the body of this nation, in relation to dehumanisation, violence, the destruction of the earth due to corporations, and the arbitrariness of the 'state' against the people. Here, the *ijtihad*, straightening the vision of the nation in various actions, gets its justification. One of the advanced actions in the political sphere in the early second century is what was popularized by Din Syamsuddin (The Chairman of Muhammadiyah) as "*Jihad Konstitusi*" (*judicial review*). It meant to restore and fulfill the people's rights as the constitution mandated and establish the law of conscience through judicial review or material review of the Constitution. Constitutional jihad theology in the Muhammadiyah style gives the people many valuable 'lessons,' especially for building civil rights awareness that the nation cannot be arbitrarily be used to exploit nature's wealth in the name of development and progress by destroying ecological comforts, and the long-term effects this has for humans.

The three books entitled *Fiqh of Water, Environment Theology: Save the Earth through the akhlāq* and education improvement, and *Fiqh of Disaster*, which was published by Muhammadiyah, derive special meaning from the effort of making ecological problems in an Islamic

ontological form, producing transformative power. Muhammadiyah's contribution is also linked to the people's position toward the universe so that its ecological roles are not counterproductive to Islamic values. Many life practices are demonstrating that Islamic people are very consumerist and less focused on nature conservation efforts. The water supply presents a particular challenge, as it is heavily used by Muslims. This situation perhaps inspired the making of Fiqh of water and the constitutional *jihad* in Muhammadiyah.

The views of biocentrism and ecocentrism regarding nature and the environment is principally in line with the Islamic view and Muhammadiyah's view. However, the Islamic view does not align with or refutes anthropocentric views. The difference between the Islamic view and the biocentrism and ecocentrism views is in the "value" and the form of the relationship between humanity and nature, as well as in the relationship between humans and Allah SWT, who created nature. According to the Islamic view, humans are a part of nature, so their rights and duties and their moral value is similar to other creatures. However, humans have a special duty from God, the creator of the universe, which is not given to other creatures. Namely, the duty as *khalifah* (servant) of Allah on Earth. The second difference is in the form of the relationship between humans and nature, as well as between nature and humans toward Allah SWT. The form of these relationships are not merely *sik* but also *rūḥānīyah* (spiritual), because it relates to the Allah SWT, who is unseen (Majelis Lingkungan Hidup PP Muhammadiyah 2016).

Both Muhammadiyah and Nahdlatul Ulama have big potential as civil society organisations that play roles in ecological advocacy. It was proven in both organizations in 2015 at its *Muktamar* (Congress), where it was decided in several strategic plans related to agrarian problems and the issue of risk reduction in climate change and global warming. Since 2010, Muhammadiyah has been intensively undertaking the judicial review related to the Constitution, which manages natural resource, i.e. water resource and mineral and coal laws. These roles have been known as a constitutional *jihad* movement that have been quite successful during the period under Din Syamsuddin's leadership.

Constitutional *jihad* is often stronger in bringing the messages of justice and benefit for humans than it is for the existence of a living ecosystem. It implies that the paradigm in Muhammadiyah is still

very anthropocentric. It is because it emphasises that the loss or risk to human life must be prioritised.

There are four constitutions which were ‘won’ by Muhammadiyah and supporting elements in the material test *claim*. Two of them are very closely related to Muhammadiyah’s interests: the Organization Act 2013 (UU No.17 Tahun 2013), and Hospital Act 2009 (UU No.4 Tahun 2009). The two others acts, Oil and Gas Act 2001 (UU No.22 Tahun 2001) and Natural Water Resource Act 2004 (UU No.4 Tahun 2009), are very strategic as a form of advocacy and Muhammadiyah’s alignment with the nation’s interest in the future. The two constitutions, lately, demonstrate the courage of Muhammadiyah to stand for the Indonesian people, and deserves to be called ecology *jihad*. Because of this *jihad*, there are a lot of challenges, and consequences of the risks, that must be faced. Certainly, various mafias with all their power and pride will fight back against what was initiated by Muhammadiyah. It has to be admitted that there are still a lot of groups that are the predators in the country, which operate both ‘legally’ and as *shadow state* actors who decide policy.

Muhammadiyah’s constitutional jihad fights for more than those within Muhammadiyah, because Muhammadiyah should place the national interest above the group’s interest. Humanity’s problems are certainly placed above the narrow religious sentiments and values. Moreover, what the writers defined as ‘*constitutional jihad*’ relates to the current ecological problems. Muhammadiyah’s advance actions have basic values. First, for those within Muhammadiyah, there is a renewal of theological interpretation. This is conducted continuously from what is called ‘textual’ theology (fiqh), to *al-Mā’ūn* theology (transformative), and then *insani* theology, focusing on the humanist aspect and the human system connected to that which is outside the human body (Earth’s ecosystems). This connection, according to Erich Fromm (1999), can save people from meaningless lives resulting from being too oriented toward material things. *Insani* theology requires a commitment to respecting humanity’s values — development without hurting people.

Second, allocative politics and values-based politics, sounded by Muhammadiyah for all this time, gets ‘base’ and ‘hope’ that there are actions that can be taken to influence public policy without becoming a political party. At the same time, there is an anxiety that Muhammadiyah

is considered to have a lower position when bargaining in the realm of power politics. The effort to sue over laws that are not pro-poor or that are inhuman cannot be considered a minimalist effort. This is a 'capital calling,' which is accommodated in the Indonesia's legal system. So, its effect is more sound than the *azan* voice. If there is a party that upholds its integrity, surely they will support the movement spearheaded by Muhammadiyah. If they're not, Muhammadiyah will continuously work 'to straighten the nation's qibla' and restore the moral skies of the nation's generations, which are almost sagging.

Actually, what is conducted by Muhammadiyah is the representation from the 'enlightened' group, which is upset to see Indonesia's natural wealth plundered by corporate interests, to fulfill the needs of the global market in 'cunning' ways, through various manipulations to articles of the constitution. It leads to the prolonged sorrow of the people. Nature has already been too damaged by capitalist greed in the name of development, with all of its moral and academic justification. What is shown in this republic is the *tragedy of the commons* (Hardin, 1968), where all the owners of capital compete using their authority and freedom to gain profit as much as possible by damaging the environment. We can see now what happens in Rembang, Kulon Progo, Nort Kebumen, Sumbawa, and Timika Papua. They wait for the contributions from all parties to stop the inhuman projects.

Often, the state legitimizes the agenda of environment crises, and civil society organisations, such as Muhammadiyah, are the targets of social sin if they permit this damage to occur on land and sea, conducted by human error and sponsored by capital owners. Surely, the nation's generations, who can see the future, deal with the effort to save environment, as done by Muhammadiyah and various environmental organizations that have been working for dozens of years to guard the republic from environmental bandits hiding behind the Act. Constitution *jihad*, and especially the environmental issues that the writer termed 'ecology *jihad*,' must continue as part of the advanced steps of Muhammadiyah in the new century.

Before advocacy was carried out, Muhammadiyah already had what could be described as environmental ethics or green ethics guides for its more than 30 million members. The guidelines teach, among other things, that the environment is a gift from Allah that must be preserved, that it is obligatory for Muhammadiyah members to conserve natural

resources. It prohibits actions that cause environmental damage and disasters, and orders the practice of a clean, healthy and beautiful culture, *amar ma. 'Ruf and nahi munkar* face environmental injustice, and take practical actions to maintain balance, sustainability and environmental safety (PP Muhammadiyah 2001, 39).

Radicalization of Movement: from Fiqh to Political Advocacy

In Muhammadiyah, the spirit of various fiqhs related to the environment is that religion is not only a cognitive knowledge but must also be an answer to problems faced by the community, such as the injustices relating to the access to water. Muhammadiyah must declare its rejection of the commercialization of water in its Fiqh of Water. Likewise, in the issue of disasters, Muhammadiyah must be a pioneer in helping victims of suffering, in a community that still sees disasters as punishment from Allah. Such a spirit seems comparable to the various practices of liberation theology that exist in Latin America or in the Philippines, among others. In the context of the environment, it is also known as liberation ecology. Liberation ecology is about much more than just adding politics to political ecology. It is about “raising the emancipatory potential of environmental ideas and to engage directly with the larger debates over modernity, its institutions, and its knowledge,” and to develop “nuanced, richly textured empirical work ... which match the nuanced beliefs and practices of the world” (Peet and Watts 1996:37).

This part begins by examining the attention of Muslims or the religious community in general, and especially of Muhammadiyah, toward contemporary environmental problems. Then, it examines how ecology problems should be part of the homework of Islam-based religious organizations. At this point, lower involvement of Islamic organizations and ecology activists is a problem that attracts serious attention from modern organizations. Global social movements, such as Muhammadiyah in the second century, emerged through organizational responses to international problems, either related to war, the Islamic world, humanity, disasters, or global warming. The enthusiasm to formulate strategy in response to the risk of global warming is evident in the *Muktamar Muhammadiyah* in 2015.

In the context of environmental political discourse, it is very interesting to see Muhammadiyah, as an Islamic entity, experiencing

what we call the stages of evolution after a hundred years, including the emergence of environmental affairs in organizational consciousness.

Some have noted that Muhammadiyah, as a religious mass organization through the 'Da'wah Amar Ma'ruf Nahi Munkar' Movement, has a role in environmental education, mediation and advocacy for victims of agrarian conflicts. Muhammadiyah also has a political practice of "Constitutional Jihad," which has successfully challenged laws through judicial reviews such as the cancellation of Law no. 7 of 2004, concerning the management of water resources. This was undertaken because it was not on the side of the people and was against the 1945 Constitution. Likewise, related to the agrarian conflict, Muhammadiyah began to take a role in the case in Karawang.

In many documents, it is stated that Muhammadiyah, as a partner of the government, always strives to be a mediator and advocate for existing environmental problems. However, whatever efforts are made, it should be with the aim of achieving mutual understanding, according to their rights. To support and anticipate the emergence of environmental problems in the future, several conceptual matters are proposed by the Muhammadiyah Environmental Council. These are: (1) Development must be carried out in accordance with the sustainable development paradigm, which includes three aspects, namely economic, social and environmental. (2) The success of development in the economic sector must have an impact on increasing social welfare and being environmentally friendly, and vice versa, so that the integration of the three prioritizes the achievement. (3) The benefits and harm to the people must be the main consideration. (4) The participatory approach model must be put forward. Finally, (5) the policy must be open to constructive and evaluative criticism from the public.

The Constitutional Court's decision to cancel the Natural Resources Law created an opportunity to end the water commodification and privatization regime in Indonesia. Muhammadiyah became an important actor in making these changes that made the management of water resources revert to the ideals of the founders of the republic, as stated in Article 33 Paragraph (3) 45 UUD of the 1945 constitution. Muhammadiyah has been put to good use to make corrections to neoliberal regulations concerning water resources management that are in practice detrimental to the people (*mustad'afin*). However, Muhammadiyah needs to strengthen its network with various

community groups to oversee and strive for the birth of policies and regulations that are increasingly in favour of the interests of the people. In this case, especially to incorporate water fiqh into the technical formulation of legislation that favours marginalized groups (Arizone and Ibnu S. Chandra 2017).

In understanding Muhammadiyah as the pro-environment movement, there are three main theories from the literature mentioned above. The theory that will be used is the mobilization, political opportunity, and farming that is implemented by Muhammadiyah by factual interpretations of created narrations. The availability of theoretical ammunition, on the other hand, will encourage various studies on the academic dimension of the social-ecological movement in Muhammadiyah or the moderate-right groups. In the context of this research, Muhammadiyah is an Islamic reform movement, which is involved in environmental issues. On the other hand, only focusing on the theory can inhibit the praxis movement. This is because time and energy will only be spent on exploring the possibilities, opportunities and threats. To discuss constitution jihad, this research will be more focused on the theory of social movement, which covers source mobilization, political opportunity, and farming. These three theories are representative enough to describe Muhammadiyah in facing the various regulations that have no orientation in social justice and ecology, and also overlap with higher regulations.

Nowadays, the world is shocked by the issues of climate changes and global warming, and Muhammadiyah is no longer absent. It is also awakening ecological awareness in various areas, both from the non-governmental organization (NGO) sector and the government. Muhammadiyah has attempted several things that can be discussed in this part. First, the mobilization of the resources of Muhammadiyah. Second, supporting political change as a way to play a role in mainstreaming the ecological issues either nationally or globally. Third, there is a movement of internationalization through media framing and academic work between institutions at both the national and international levels.

The Mobilization of Muhammadiyah's Resources

Islamic groups can be said to be less able to respond to the ecological problems that have occurred for decades. In Indonesia, the scorecard

for environmental conservation and environmental restoration as a Muslim behaviour is relatively low (*Survey Indeks Kasalehan Sosial* by Ministry of Religion Affairs Department, 2014). Compared to several other religions, such as Christian (Hadiwardoyo 2015, 108–9; Holden, Nadeau, and Porio 2017, 33; Oikotree Movement 2016; Wilkinson 1997, 361), Catholic and Buddhist, which have contributed to various rescue efforts, such as Tissa balasuriya in Srilangka, Mahatma Gandhi, Theolog from America Robert McAfee Brown and Albert J Fritsch, Muslims in Indonesia have been quite slow in their response. The role which non-Muslims play regarding the liberation and partisanship toward the universe is tethered to the ideological awareness of their religion. It makes this movement far stronger philosophically, when compared to the groups of the “Green Left” movement, the groups of anti-capitalists and pro-communists that fight natural resource management through the socialists and ecological production modes (Aditjondro 2003). Some scholars give excellent credit to the potency of Islamic theology to create environmental stewardship and protect planet from an anthropocentric tendency (Foltz, Denny, and Baharuddin 2003; F. Khalid 2003; F. M. Mangunjaya and Prahawati 2019; Sardar 1997) (Nashr 2007; Sardar 1997; Foltz et.al, 2003; Khalid 2003; Mangunjaya 2019). Syamsuddin (2010), as the chairman of Muhammadiyah, advocated seriously for responses to the ecological problems resulting from a technological society. People enjoy modern innovations in sophisticated technology but at the same time, natural resources are limited. The emerging imbalance between technological attainment and a lack of attention to the sources of nature has caused a range of problems. This conflict can eventually menace the harmony of being (Syamsuddin 2010, 5).

Every campaign or religious *fatwa* released by Muhammadiyah always contains details about ‘*almasalah almurasala*’ (based on Sharia), meaning that life and living (manner) practices must be in accordance with sharia as closely as possible, even though it is against human will. It is as a consequence of Muhammadiyah as a purification movement. Because the issues related to ecology are not all mentioned in the Qur’an and Sunnah, an instrument called *masalah mursalah* was made. The ecological theology of Muhammadiyah’s style uses this technique to respond to ecological problems that are not explicitly mentioned in the Qur’an.

Muhammadiyah's views on water issues were discussed in the Water Fiqh Seminar with the theme "Water and the Future of Humanity," organized by the Tarjih and the Reform Council Muhammadiyah, in collaboration with the Environmental Council of PP Muhammadiyah and Muhammadiyah University (UMY) Yogyakarta on March 30, 2013 at UMY. The results of the seminar were then processed into a book entitled *Fikih Air*, which was compiled by the Tarjih Council in collaboration with the PP Muhammadiyah Environmental Council. The book explained that the water fiqh initiated by Muhammadiyah summarizes a set of basic norms (*al-qiyām al-asāsīyah*), universal principles (*al-uṣūl al-kullīyah*), and implementable formulas (*al-aḥkām al-far'īyah*) regarding water sourced from Islamic teachings (Majelis Tarjih and Tajdid PP Muhammadiyah 2014).

From the Muhammadiyah perspective, environmental advocacy is a form of *jihad*. Jihad means trying earnestly to do all the things. Jihad has the same word root with *ijtihad*, namely *jahd*. The word *ijtihad* is derived from Hadith, while the word *jihad* is derived from Al-Qur'an. However, the *jihad* and *ijtihad* substance exerts all energy, power, money and thought (total endeavour), creating the *ilāhīyah* values. From various references, it can be understood that *jihad* is not always a physical fight. For example, AR Sutan Mansur (the chairperson of Muhammadiyah from 1952-1957) interprets *jihad* as work wholeheartedly. This meaning is very interesting because *jihad* is not explained with war or fighting. Instead, it is defined with the terms of hard work, intelligence and the utmost effort (Biyanto 2015). Sutan Mansur's perspective really inspires Muhammadiyah. *Jihad* is embodied in the form of a social-ecological movement to fix the condition of the nation. Like clockwork, Muhammadiyah keeps moving to make social charities that benefit society. It can be easily observed because Muhammadiyah's responses for all this time have already been seen in the social praxis. Muhammadiyah has already worked by establishing various infrastructure for human development, such as educational institutions, hospitals, orphanages and economic institutions for Ummah.

The above illustration is important to demonstrate that theology and ideology are the resources of social movements, which is very important, especially for Muhammadiyah. For all this time, it has shown excellent durability. Surely, it can be supported by the power of the knowledge of the group, by financial support, and individual

militancy. Differing in terms of the resource mobilisation of the jihad constitution style, The Muhammadiyah Autonomy Organizations are also trying to engage in empowerment issues by using mass media, environmental education, and developing cooperation with other local and national NGOs. For example, in the Jakarta Bay Reclamation issue, the Muhammadiyah youth are very good at cooperating with many people, including on corruption issues in ecological disputes. This courage is very relevant to furthering the sustainable, ecological social movement. Muhammadiyah youth are starting to become concerned with the environmental advocacy world, through bodies such as the Muhammadiyah Youth Association in Yogyakarta. As we know, networking on environmental issues throughout mass media is very crucial to ensuring the movement's sustainability (Atmakusumah, Iskandar, and Basorie 1996, 95).

The constitution jihad, sounded by the Central Muhammadiyah Executive, represents a new era in how Islamic organizations respond to ecological disasters resulting from the mismanagement of nature resources. Jihad is interpreted as serious efforts at empowering existing abilities to enforce what is believed. The two laws sued by Muhammadiyah are Law No.22/2001 (*UU No.22 Tahun 2001*), concerning oil and gas, and Law No.6/ 2004 (*UU No.6 Tahun 2004*), concerning water resources. It is the manifestation of ecological jihad, which is very important in the second century of Muhammadiyah. This effort started a few years ago. In 2005, Muhammadiyah had already launched the book of water fiqh, which was published again in 2015 as a part of the effort to raise ecological problems in the awareness of Muslim people.

For all this time, the 'external' electoral and political problems have become more dominant in the discourse of Muhammadiyah, especially in the post-reform period. Internally, Islamic organizations have generally been busy with the management of "business charity" education, health, and social services. The nation is often considered to be "the victim" of the interests of global capitalists and environmental mafias. It is the refreshment of Islamic movements that is greatly needed by the world, as a part of the globalization of "advanced Islamic movements" with the mission of enlightenment. The ecological role of Islamic organizations can be analyzed from the main ethical logic used by liberation theologians and ecological theologians. It is a movement centered on three arguments: distribution fairness, environmental

fairness, and collective accountability (Aditjondro 2003). First, distribution fairness prohibits the taking of profit above the suffering of others (Nelkin 1984). The state cannot justify taking exploitative benefit from nature's wealth by hurting local people in the long-term. As Erich Fromm wrote in the book *Revolution of Hope: Toward Humanized Technology*, the inhuman logic of development is a major crime that must be fought.

In Islamic values in Indonesia, there is a justification that the *mudārah* (negative effect) of development must be cleaned. The ethical awareness covered by religious belief is most important to the 'Muslim environmentalism' faction – a religious group that has a serious concern over defending the 'balance' of nature, under the belief that the universe is entrusted by God and must be maintained. Second, that environmental fairness is one of two sides of the same coin with social fairness (distributive), is undoubted. Indonesian *madhhab* Islam is the ecological madzab reflected in the *rahmatan li al-ālamīn* as Islamic theology – Islam that is non-threatening to God's other creatures.

The anthropocentrism that tends to be explorative doesn't get a theological justification in Islam because the function of humans as '*khalīfah*' isn't without ethical responsibility, prophetic, and collective. All the destructive actions will be judged by God. Thus, people must try to implement fairness from the start because being fair in Islam is the nearest thing to "*taqwa*" (piety). There are various verses inviting humans to maintain the nature created by God and the law of balance that demands that humans play the role as a subject.

The last is collective accountability. The universal ethical lesson is that every crime, oppression, and practice of injustice must be fought (Fanon 1986). The main values of Islamic organizations highlight the relevant ethical lesson, namely *amr ma'rūf nahy munkar*, ensuring the good deed, preventing the bad deed and making the effort to fight the crime. In the ecological context, how can Islamic values take an ethical position when there is a lot of environmental damage in the name of development? Consider, for example, what Isaac Asimov & Frederick Pohl (2010) wrote below:

"Most people struggle to realize the environmental destruction in their surroundings. This is because environmental destruction happens at the same time as the process that often 'aims' to build the future. On the other hand, what happens is to the contrary. The future tragedy is on its way in front of us who are running it."

Taking Advantage of the Political Opportunity

Muhammadiyah, as a large organization, is always counted in the national political development, especially for supporting democratization in the post-reform era. Muhammadiyah is part of a community that believes in democracy (Fealy and Bush 2014). According to Menchick (2016), “nonsecular, but friendly to democracy” is the representative label for both Muhammadiyah and NU. Autonomous and critical behaviour makes this organization relatively independent to criticise state policies. This political opportunity theory is important to show the two sides. First, the messy conditions of the democratic era, and also the hope to reach better conditions. The consequence of democracy is the opening of a dialogical space between the authorities and civil society groups. Muhammadiyah is not allergic to diplomacy. In a lot of instances, Muhammadiyah spoke to the ruling elites, in an act considered the politics of hope for the sake of the *ummah* (people). The Muhammadiyah generation is also not reluctant to give their suggestions to the president in relation to the resolution of economic and political disputes. It was feared that the greatest impact would be upon the farmers, who face the heaviest and deadliest consequences of development where technology impacts upon humanity.

The development of environmental movement initiations in the Muslim world, especially in Asia, the Middle East and Africa, is very complex (Saniotis 2012). Foltz proposes the interesting hypothesis that, as the dissemination of an Islamic and ecological discourse becomes more widespread, the participatory involvement of the Muslim community will increase. Even when they do not recognize the basis of the Islamic ecological argument, they tend to recognize its importance in contemporary Islamic discourse. In a different study, Foltz (2003) emphasizes the importance of Muslim environmental movements being able to influence state public policy. He argues that the success of the environmental movement is largely determined by the magnitude of the state’s recognition. The typology of a democratic regime provides a greater chance for strengthening this ecological Islamic movement.

Muhammadiyah has previously been a moral movement, as in the case of its *jihad* effort to fight corruption. Muhammadiyah’s successes can be seen from several regulations that were sued by Muhammadiyah. Among them are: The Oil and Gas Act 2001 (*UU No.22 Tahun 2001*): The Implementing Agency for Oil and Gas Business Activities (*BP*

Migas), considered to have a very high potential for inefficiency and a risk for the abuse of power; The Health Act 2009 (*UU No.4 Tahun 2009*): Article on the legality of private hospitals; The NGO Act 2013 (*UU No.17 Tahun 2013*): Articles on organizational bureaucracy, discrimination; The Water Resources Act 2004 (*UU No.6 Tahun 2004*): the applied *UU 11 Tahun 1974* has not guaranteed the limitation of water management by private companies, with the result being total or partial cancellation. There are still eight Acts that will be the target of Muhammadiyah's efforts, including: Act No.24 2009 (*UU No.24 Tahun 2009*) concerning Foreign Exchange and Exchange Rate, Act No.25 2007 (*UU No. 25 Tahun 2007*) concerning foreign investment, and Act No.30 2009 (*UU No.30 Tahun 2009*) concerning electricity workers.

The existence of this effort in the context of political opportunities (for the democratic system and the bargaining position for civil society) and the value rationality motive can be seen in some situations as a consequence of Muhammadiyah's renewal interpretation manifesto. It is because of the lame situation (people vs. the ruler, the lame relationship) such as Justice and Welfare (Article 33 of the 1945 Constitution), and high-level political models designed to strengthen the nation's *qiblah* (direction). For the prevention of ecological disasters, such as drought, forest damage due to illegal logging, mining crime, pollution, the spread of disease, etc., religious-based organizations need to strengthen their position by gathering more allies and organizing bases. It must be admitted that the infrastructure of Muhammadiyah, starting from the twig level, to the branch level, regional level, provincial level, and the center, has already been possible due to the proportional development of the ecological perspective. Muhammadiyah, which has established a track record in various international forums, has become a significant influence for raising ecological awareness internationally. At the level of the center and the region, religious organizations will play an active role in policy advocacy against that which endangers the global ecosystem's balance (ecology and humans).

Meanwhile, at the regional level and up to twig level will be the starting point of eco-friendly life practices in the Islamic community, as written by Abdul-Matin in the book *Green Deen*. Saving water, the creation of appropriate technology, and an eco-friendly lifestyle are practices that align with Islamic values. Those practices are indirectly

part of *ummah*, collective responsibility, the benefits of which cannot be underestimated. Islam, which is embraced by 1 million people, should pioneer in saving the Earth and its creatures. The works of this green religion are looked to by the people of the world.

The forming of collective *ummah* responsibility, which can also be considered the foundation of social movements, has been acknowledged by Jaspers (1986), who wrote that ‘solidarity arises among humans, because they are human beings, with this solidarity each people can share the responsibility of every injustice and mistake committed in the world.’ Because our Earth is one, we know that one problem is related to another. It makes us aware that it is important to maintain the universe and make *ummah*. Religious people are tolerant of the existence of God’s creation. It is key for people to avoid what Garret Hardin (1968) termed the “tragedy of the common.”

The Internationalization of Environmental Issues

Muhammadiyah, in the constitution *jihad*, depends heavily on mainstream media editorial policy in the development of opinions, so framing “constitutional *jihad*” as a forceful movement is less realistic, even among the Muhammadiyah cadres. The effort to make this movement mainstream gets no more than two editions in Muhammadiyah’s voices, with a circulation of thirty thousand and are consumed mostly by Muhammadiyah members. So the movement can only dynamize internally. The existence of social and online media hasn’t done much to win public opinion, with debates happening mostly in the media, rather than in ‘reality’. At the same time, this emphasizes that a social movement absolutely needs a nimble and creative media. In addition, many people think that the constitution *jihad* issue is strengthening in Muhammadiyah due to strong leadership. Din Syamsuddin (2010), who is interesting enough to the media and involved in ‘political advocacy,’ promote Muhammadiyah’s response to climate change. He said:

“Harmony between fellow beings on this planet Earth is compulsory. Because peace means harmony, furthermore harmony with God’s other creations, other than human beings, also of course must be taken care of. Every individual on this Earth must undertake compatibility between the right to live as a human being and preserving natural resources. For that reason, the sharing principle shall become the main characteristic in realizing world peace.”

With the initiative from the Muhammadiyah Central Board Executive General Chairperson, Din Syamsuddin, Muhammadiyah is considered to be the Muslim organization that cares about the challenges of climate change and global warming at the international level. The petition of Din Syamsuddin, wrote on change.org in 2015, was signed by more than three hundred thousand netizens, and was discussed widely among society and within Muhammadiyah. It also initiated the recommendation of *Muktamar Muhammadiyah*, concerning ecological defense both for Indonesian people and the United Nations. Furthermore, the internalization was also conducted by several universities, to respond to environmental issues by developing cooperation with the Foreign Donor Agency. It means that it is clear that to be a Muslim environmentalist is to be pluralist (Fahrurrazi 2019) and inclusive. One of the Muhammadiyah universities that has a big program is Palangkaraya Muhammadiyah University. The concentration of Muhammadiyah in Kalimantan is substantial because the location juggles various ecological crises. It was proven in 2013, with the leaders of Muhammadiyah in South Kalimantan publishing the book *Islam dan lingkungan* (Islam and Ecology), to advocate people to help the environment based on a religious approach. In addition, Muhammadiyah also translated fiqh of water into English in 2016, and it has been attracting much attention from foreign scholars in the field. According to Muhammadiyah, this is important to show the position of Islam in the effort to protect the environment.

Compared to the framing in the constitution jihad, giving the impression of being elitist and stiff, the ecological pro-justice movement by Muhammadiyah Central Executive is relatively more agile and creative in empowering various resources, starting from national and local television, mainstream printed media and various opinions spreading on Twitter, Whatsapp, Facebook, and others. The Muhammadiyah Central Executive's framing of creativity deserves appreciation because it has strengthened the dynamic of environmental movements nationally. The battle of creative discourse has become a popular practice among the NGOs because, to break the welfare myths that are promoted by the corporation-state regime, a sustainable movement is needed. In addition, it seems that Muhammadiyah, through the individual actor, MLH (Muhammadiyah Environmental Council), student associations, and Muhammadiyah members, has

shown creative ecological models. This has prevented the symptoms of what Joseph Schumpeter (1942) termed creative destruction, driven by unstoppable capital power within modern society.

To Muhammadiyah, choosing legal advocacy and popular politics is a democratic practice and a means of demonstrating political values. In several models of Muhammadiyah's movement, moral callings are part of advocacy, humanism, and are an emancipatory approach. In Muhammadiyah, the two lanes can be reached because the resources are adequate enough to conduct it. In addition, there is a bargaining position, political opportunities, and media structure that can be collaborated on in such a way as to encourage ecological advocacy, and give attention to humanity in a more general sense. To develop constitution jihad and ecological movements in the global context, and ecological practice of Islam in daily life as a model for a new social movement, requires non-class based collective movements. First, this movement of constitution jihad strives to save the natural resources and people in need. As mentioned in the Fiqh of Water (2016, 71):

“The Indonesian government must control water sources, organize and supervise their use for the welfare of its citizens and as a priority wherever feasible or possible. Therefore, Indonesia must guarantee the right of every citizen to have adequate use of water in order that they can fulfil the human right to live a healthy, clean, and productive life.”

Second, as part of political Islam, environmental movements still need an orientation of *will to justice* not *will to power*. Third, ecological advocacy is strongly determined by established institutionalization within Muhammadiyah and its autonomous organizations. Thus, it is not the elite movement but the collective movement, as the manifestation of religious awareness for responding to ecological crises. By doing so, Muhammadiyah may claim to be part of Muslim environmentalism in the global ecosystem by building inclusiveness, plurality, solidarity, and tolerance in political advocacy.

Concluding Remarks

As a power of 'civil Islam' as well as a political power, Muhammadiyah has been trained in giving transformational power to the common people and changing the political system. The service and transformative vision of a religious movement in the field of the environment is an ongoing process in Indonesia. Islamic power has a foundational foothold

because inside it there is a philosophy to build ethical, epistemological, and ontological understandings relating to the human position in front of God and the universe that must be protected, as a manifestation of faith. This contribution occurs at both the micro and macro level in the practical context and through political advocacy. The emergence of eco-friendly mosques, organic mosques, eco-friendly education, and the garbage management movement in Muhammadiyah is part of the practice of ecological Islam in this modern organization.

The dynamics of Muhammadiyah, which expanded its conventional core business (education, health services, and social welfare) to ecological advocacy, is very interesting because of the linkage between theology and political advocacy practices. Although there is yet to be seen a significant effect in a global context, this awareness has begun moving in the area, with the status of the guardian from the Environmental Assembly strengthened by the Institution. These findings confirm Islam has very strong compatibility with environmental issues, where the values of the human caliphate can be transformed into ecological advocacy and ecosystem security. The capacity of this organization ensures that Muhammadiyah, as a force in civil Islam, can strengthen its role in the future to respond to climate change and global warming. It can be seen in its role at the national level, where academically and juridicially, Muhammadiyah has successfully won its claim in the series of judicial reviews cancelling the Act that was endangering ecological resilience, providing a sense of justice for a society facing various challenges. In an ideological and theological context, Muhammadiyah has also renewed the interpretation of *fiqh* to be a more progressive product by responding to contemporary global challenges in the environment. By formulating an Islamic perspective toward plastic and energy, like NU, Muhammadiyah also successfully formulated the *Fiqh of Water* (2016) and *Fiqh of Disaster* (2016), and has almost completed the *Fiqh of Agraria*. These religious products are clearly able to build new awareness and supports ummah in coping with ecological problems by employing political advocacy toward state governmentality. The final finding is that there must be a mainstreaming of ecological issues and greater awareness-building, with more comprehensive approaches and strategies. The challenge lies in how to transform Muhammadiyah from economic-anthropocentrism to ecocentric theology, as the manifestation of the Green Deen movement (Islamic environmentalists), the spirit of which

comes from the Islamic lessons of an ‘eco-theological liberation.’ The urgent agenda going forward for Muhammadiyah, with the strength of its resources, both in understanding theology, social capital, and political networks, is to ensure that this Islamic-based environmental movement can survive.

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The journal invites scholars and experts working in all disciplines in the humanities and social sciences pertaining to Islam or Muslim societies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.

Articles should be written in American English between approximately 10,000 words including text, all tables and figures, notes, references, and appendices intended for publication. All submission must include 150 words abstract and 5 keywords. Quotations, passages, and words in local or foreign languages should be translated into English. *Studia*

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3. Feener, Michael R., and Mark E. Cammack, eds. 2007. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Islamic Legal Studies Program.
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تم اعتماد ستوديا إسلاميكا من قبل وزارة البحوث والتكنولوجيا والتعليم العالي بجمهورية إندونيسيا باعتبارها دورية علمية (رقم القرار: 32a/E/KPT/2017).

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السنة الثامنة والعشرون، العدد ٢، ٢٠٢١

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أزيوماردي أوزرا

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أومان فتح الرحمن

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تصميم الغلاف:

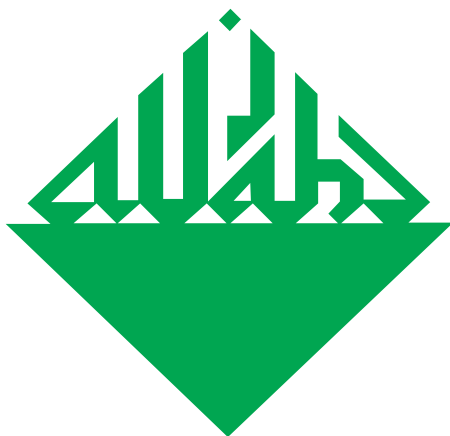
س. برنكا

ستوديا اسلاميا

سثوديا اسراميا

مجة إنءونيسية للءراساء الإسلامية

السنة الثامنة والعشرون، العءء ٢، ٢٠٢١



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Bambang Qomaruzzaman & Busro

اللغة العربية

في المعاهد الإسلامية بإندونيسيا:

مشكلاتها وطرق حلها

محمد نفيس جويني وأحمء عثمان
