

The Ecotheological Movement of the Muhammadiyah Environmental Council in Responding to the Environmental Governance Crisis

Hendy Setiawan*, Nanang Indra Kurniawan  & Purwo Santoso 

Department of Politics and Government (Master), Universitas Gadjah Mada, Yogyakarta, Indonesia

✉ hendysetiawan2020@mail.ugm.ac.id

Article History:

Received: May 14, 2022

Revised: July 30, 2022

Accepted: September 16, 2022

Published: October 13, 2022

Abstract

This article describes the ecotheological movement of the Muhammadiyah Environmental Council (Majelis Lingkungan Hidup abbreviated MLH in Bahasa Indonesia) in response to the environmental crisis. The birth of the ecotheological movement in Muslim communities such as Muhammadiyah is a new awareness in the Islamic world. This is because, so far, the issues of environmental crisis have only grown and developed in the secular countries. As a result, it raises the question of how the role of religion, more precisely the Muslim community, has tended to be passive in responding to environmental crises. Therefore, the spirit of Muhammadiyah theology of Al-Ma'un (a chapter in Holy Quran) in recent years has begun to find its relevance in identifying the environment as ecotheology. The research methods used in this study are descriptive and qualitative aiming to analyze the ecotheology movement in MLH. Liberation theology theory (Gustavo Gutierrez) and ecotheology are used to analyze the environmental movement in this Muslim community. The findings of this study show that the ecotheology movement at MLH was a manifestation of the theology of Al-Ma'un. After more than a century after its establishment, Muhammadiyah's response to the issue of environmental issues were considered limited. However, since the liberation theology of the 1980s has become a global narrative, the theology of Al-Ma'un has found its relevance and pioneered the religious community movement. The involvement of religious communities,

including MLH, in the environmental issues is a new chapter in how religion is relevant in bringing theological messages to contemporary challenges.

Keywords: *Al-Ma'un Theology; Ecological Crisis; Ecotheology Movement; Muhammadiyah Environmental Council*

INTRODUCTION

This study analyzes how the relationship between religion (theology) in viewing environmental (ecological) problems that continue to occur to this day with the case of the Muhammadiyah Environmental Council (*Majelis Lingkungan Hidup* abbreviated MLH in Bahasa Indonesia). MLH itself is an assembly owned by the Muhammadiyah, one of the largest religious organization in Indonesia founded in 1912, that tries to build an awareness of how to take sides with religion on the issue of the environmental crisis ([Majelis Lingkungan Hidup, 2019](#)). Interestingly, the MLH operates in the form of an environmental movement 'ecotheology' where theology (religion) is 'the breath' of the movement as well as a source of inspiration for the movement in Muhammadiyah, especially in introducing environmentally friendly religion (*green deen*).

Muhammadiyah realizes that currently the earth, which is inhabited by billions of creatures, is being hit by a global crisis. The United Nations Global Assessment Report 2019 (IPBES Global Assessment) warns the world that nature is in free fall, with biodiversity declining faster than at any other point in human history. As a result, we are now facing what scientists call the world's sixth mass death, with one million species facing extinction worldwide, many within decades ([Attenborough, 2021](#)). This crisis concerns the safety of all the creatures that live in it, including humans without exception. Interestingly, this crisis is able to penetrate boundaries and spaces between countries, ideologies, ethnicities, cultures, and even religions. This crisis became known as the environmental crisis (ecological-environmental crisis) ([Quddus, 2020](#)). The discourse on the

ecological crisis actually surfaced around the 1960s marked by various monumental works (Carson, 2002; Hardin, 1968; White, 1967) that tried to highlight the issue of the ecological crisis (Sale, 1993). On this basis, in the 1970s environmental issues became an important pillar in the development discourse and even in the late 1980s this issue became the main element in various development policies, both at the national and global levels (Kurniawan, 2012).

Therefore, it gave birth to the paradigm of sustainable development as a global narrative that is glorified in responding to ecological damage. This concept is expressed in the sustainable development goals or SDG's. The SDG's discourse does not only focus on ecological issues, but also economic and social issues. The SDGs cover three policy areas, namely economic development, social development, and ecological development, also known as the living triangle. Through these SDGs, economic and social development is a prerequisite for achieving ecological development. The notion of sustainable development was conceived in 2015, after the 1950s witnessed an environmental crisis and widespread destruction (United Nations Development Programme, 2015). This concept in its journey contains a paradox, namely on the one hand it wants to carry out "economic growth" development and on the other hand it wants to prevent this ecology from crisis and damage, because the paradigm so far has been largely synonymous with economic growth (Quddus, 2020).

In practice, the SDG concept is ineffective. The reason for this is that the SDG pillars, which should be comprised of three pillars, are in fact disproportional. Social development and ecological development are still relatively unequal to economic development even though the three pillars should go hand in hand with a balanced space and portion. Thus, SDGs are considered a failure by many because its orientation is still dominated by the economic

development (Fata, 2015). The implication is that various ecological damages on earth are becoming more evident due to the looting and deprivation of ecological rights in the name of economic development. This situation encourages the search for other alternatives on how to respond to the issue of the ecological crisis. One of them is through a spirituality approach, namely environmental theology or ecotheology.

The use of theology in the MLH movement in Muhammadiyah is a new sign of the rise of religious organizations that have tended to be marginalized from priority issues in responding to ecological damage. This departs from the fact that ecological damage is basically highly correlated with the crisis of religious spirituality (theology). A well-known religious scholar, Sayyed Hossein Nasr, has previously emphasized that the ecological crisis experienced by modern society today is closely related to the existential spiritual crisis (Muda, 2020). This has an impact on a world view that is humanism-anthropocentrism which makes humans the center of nature (macro cosmic) (Nasr, 2007).

Furthermore, the planet, nature, ecology, and the earth are currently experiencing an ecological crisis due to the looting and deprivation of ecological rights. Many people are not aware that in order to be at peace with the universe, one must also make peace with the spiritual order (religion) (Nasr, 2007). This epicenter actually shows that theology has a moral force that has so far been ignored or not interpreted properly. This can be seen from how many Muslims still place the concept of ecotheology in an inappropriate space, so that the practice of ecotheology among Muslims themselves has not become a serious concern. This issue was then explored again by Muhammadiyah through MLH, asking how ideal a religion is which has been carrying theological-ecological messages but is still at a dead end.

In the context of Muhammadiyah as a religious organization, the work of ecotheology as the basic implication of liberation theology has only found its relevance with the theology of Al-Ma'un in the last decades (Mukhtasar, 2000). Muhammadiyah's theological involvement in ecology for a century since its establishment is still very minimal, even invisible. Indeed, Muhammadiyah's theology (the theology of Al-Ma'un) is probably much older than the liberation theology introduced by Gustavo Guterrez in the 1980s. This can be traced even before Muhammadiyah was established in 1912. KH Ahmad Dahlan, the founder of Muhammadiyah, had implemented it concretely in his life (Al-Hamdi, 2020).

Even so, the theology that Muhammadiyah has been quite late in interpreting the ecological issue and identifying its relevance, but it seems that there are now efforts to strengthen the practice of ecotheology within Muhammadiyah. This can be traced to how Muhammadiyah has become a very progressive religious organization in Indonesia by influencing state domains, for example, how Muhammadiyah repeatedly conducts judicial reviews on environmental issues at the Constitutional Court (Al-Hamdi, 2020). Not a few judicial review efforts have been made by Muhammadiyah, and the results are very encouraging. In the past six years, at least four regulations have been uprooted by the judicial review of Muhammadiyah through constitutional jihad.

The Constitutional Court has canceled a judicial review in full, which relates to the regulations of the Water Resources Law. Whereas previously this policy had been materially tested in the Constitutional Court by WALHI (Indonesian Forum for the Environment) five times. However, in fact the Court did not grant this claim, so WALHI's efforts have not been successful. Laws that were pursued by Muhammadiyah and were granted include the Oil and Gas Law, the Law on Hospitals, and the Law on Community Organizations (Rizki, 2016; Hanapi,

2017). This situation illustrates the practice of Muhammadiyah ecotheology although there was a delay in finding its relevance for the movement.

Previous works have analyzed Muhammadiyah's contribution for environments in Indonesian context. [Efendi et al. \(2021\)](#) analyzed to see how Muhammadiyah as a Right-Green movement responds to the environmental crisis. Their study explained that Muhammadiyah has great potential in promoting ecological awareness and resilience, although in a global context it is still not visible. Learning from the dynamics of the Muhammadiyah movement in responding to the ecological crisis, this research at least confirms that Islam is very compatible with addressing environmental problems where the values of the human caliphate in Islamic concepts can be converted into the world of ecological advocacy and ecosystem security. The organizational capacity of Muhammadiyah can be ascertained as a great Islamic civilization that can strengthen its role in the future, especially in responding to climate change and global warming. Muhammadiyah's involvement in various environmental issues is promoted in the concept of constitutional jihad as the identity of Muhammadiyah as a Right-Green movement.

[Aoki \(2015\)](#) provides insight into how NGOs in Indonesia respond to environmental issues. Muslims in Indonesia have basically shown their progress in working in the environmental field at the national level through their two Muslim NGOs. The NGOs are the Nahdlatul Ulama (NU) and Muhammadiyah. NU responds to environmental issues with its pesantren network, which is commanded by the LPPNU (Nahdlatul Ulama Agricultural Institute) through the concept of eco-pesantren. Meanwhile, in Aoki's research, Muhammadiyah is engaged in the environmental field through the Board of Environment (Lembaga Lingkungan Hidup abbreviated LLH in Bahasa Indonesia) institution where this institution focuses on

forest reforestation programs in various regions. LLH is an environmental institution owned by Aisyiyah. Aoki noted that LLH carried out reforestation in Central Java, East Java, West Sumatra, Yogyakarta, Bangka Belitung Island. LLH carried out reforestation using rambutan trees, teak trees, and mango trees. Based on the activities of the two NGOs, Aoki concluded that Islamic values can provide motivation, especially for Muslims to be able to act in saving the environment. This means that the aspect of religious theology becomes important to mobilize Muslims in responding to the ecological crisis.

Asworo & Akbar (2019)'s research related to the FNKSDA (Nahdliyin Front for Natural Resources Sovereignty) movement initiated by the young Nahdliyin revealed how this movement was born in response to ecological damage by developing theology. This movement was born as an expression of their disappointment with the structural organization (NU) which was deemed not to have done much in preventing ecological damage. The majority of NU residents live in rural areas, so the environmental damage will definitely be felt. In addition, another reason for this movement to emerge is due to the strengthening of capitalism which is considered a source of ecological damage. Therefore, through the FNKSDA movement they developed a pro-ecological religious theology in their cultural base area. If you look at Bourdieu's concept of social capital, it will have relevance to the FNKSDA movement. Bourdieu argues that religion is part of social capital. At the same time, social capital has the character of communality and networks in which there is great power. Bourdieu in this context speaks of religion from a realist side, not an ethical one.

The spirit of environmental theology of MLH is very relevant to how humans as religious people treat the surrounding environment. Of course the way to treat the environment in the Islamic concept is part of the human relationship with nature and it becomes an element

called worship. The author offers an idea to see how the dynamics actually correlate between religion and the environment so that it gives rise to an institutionalized ecotheology movement. This is important to examine because the concept of a social movement that combines religion and the environment in general they see as outside the institution (community). Moreover, Muhammadiyah from the beginning had a foundation, namely Al Ma'un theology as a new spirit of liberation theology. Therefore, it becomes more interesting how to understand the ecotheology system that exists within Muhammadiyah, especially the Environmental Council.

There are at least a few reasons why this research is important. Empirically, this paper departs from the author's anxiety over the questions that arise about the role of religious organizations in responding to various ecological damage. Even the public is also questioning about the impact of the damage. Is a faulty approach to ecology the fault of humans as religious beings? Or is there something wrong with the way human religion treats ecology? Why is the practice of the ecotheology movement in Islam still very minimal? (Ghufron, 2010).

METHOD

This study uses a qualitative method with a case study approach. The reason for choosing this method is because the qualitative method can comprehensively explain the ecotheology movement of the Muhammadiyah Environmental Council. Qualitative methods are also very flexible in dealing with unstable social conditions and realities. While the case study approach was chosen because of the depth of analysis it has. In addition, in this study researchers in collecting both primary and secondary data then used it through interviews, observations and FGD (Forum Group Discussion). Researchers collected primary data by interviewing the management

of the Muhamamdiyah Environmental Council running a division of Muhamamdiyah entities (*Amal Usaha Muhammadiyah* abbreviated AUM in Bahasa Indonesia), the community and even elite leaders in Muhammadiyah. [Table 1](#) lists the sources for primary data and direct actors in the context of MLH.

Table 1. *List of Research Sources*

| No | Source person | Required Information |
|----|---|--|
| 1 | Secretary of MLH PP Muhammadiyah (Dr. Gatot Supangkat) Reason: parties who have an important role in every making and regulation in the MLH movement | Dig deeper into how the MLH Muhammadiyah as a social movement cares about the environment that always uses religious theology as the basis of its movement |
| 2 | Head of MLH PDM Sleman (Zaenal Arifin, M.Si.) Reason: parties who play an important role in responding to ecological damage in Sleman | Knowing how the MLH social movement struggles to use religious theology both within the institution and when it comes to the public |
| 3 | Greenfaith International Networks (Nana Firman) FGD Reason: very vocal party in carrying out real movements in responding to environmental problems faced in the international arena | Seeing how the achievements that have been, are being, or will be fought for by the greenfaith network in saving the environment. |
| 4 | Fauzan Anwar Sandiah LHKP PP Muhammadiyah FGD | Knowing how MLH conducts partnerships with other institutions |

| No | Source person | Required Information |
|----|--|--|
| 5 | General Secretary PP Muhammadiyah Prof Dr H Abdul Mu'ti FGD | Knowing the political direction of the Muhammadiyah environmental movement |
| 6 | Prof. Dr. Ir. Mohammad Nurcholis, M. Agr Vice Chairman MLH PP Muhammadiyah FGD | Knowing how to use Al-Ma'un's theology in ecotheology |
| 7 | Hening Parlan (Chairman LLHPB PP Aisyiyah) FGD | Knowing the role of Muhammadiyah women in synergizing with MLH |
| 8 | Nur Wahyu sulistyو Masyarakat | Knowing public perception |
| 9 | Aziz Masyarakat | Knowing public perception |

Source: Processed from the results of field research

Meanwhile, in collecting secondary data, the researchers tracked various views and movements of ecotheology in Muhammadiyah, especially MLH through various accurate literature sources such as mass media, online news, journals, books, or other relevant literature used in this study. Furthermore, this research analyzes data using the concept presented by Miles and Huberman in which there are three main stages in processing qualitative data (Miles et al., 2018). The three stages are the reduction stage, display (presentation of data), and drawing conclusions. In the reduction stage, the researcher sorts and selects relevant and irrelevant information so that the data found will be narrower and less and lead to the main issues raised in a study. While at the display stage, the researcher will present the data in the form of tables and pictures to support the research arguments found. The last stage is drawing conclusions. After all the data is presented,

the problem becomes one of understanding the object of the research and then drawing conclusions which are the results of this research. Therefore, in drawing conclusions to be structured and systematic with discussion and discussion, it refers to the operational definition used in this study.

The theoretical approach used to see how the Muhammadiyah Environmental Council's ecotheology movement encourages equitable environmental governance in Indonesia, will use the theoretical approach of [Engineer \(1980\)](#) about the character of Islamic liberation theology. There are four important elements to measure the character of this ecotheology as an inseparable part of liberation theology itself, especially from an Islamic perspective. These elements are critical capacity on contemporary issues; political position on the status quo; movement strategy for ideology and practice; and distribution of rights and justice.

RESULTS AND DISCUSSION

Overall, the idea of ecological crisis issues as a big narrative, especially in religious organizations is still not encouraging. There is an impression that the issue of ecological crisis is regarded as of marginal importance, and has not yet received a space of thought in most religious organizations. By contrast, the issue of this ecological crisis thrived in the world of non-governmental organizations or secular civil society organizations since the 1970s. Various NGO's groups began to put forward and advocate concern for ecological crisis while the presence of religious organizations was not been very visible. Therefore, in this context, the existence of secular NGO's plays a very important role in building ecological awareness so that in its journey this issue is responded to and gains space in religious organizations both in Muhammadiyah and the NU ([Akbar, 2021](#)).

The idea of ecology in Muhammadiyah itself as a theological awareness began to be heavily highlighted, precisely in the second half of the 20th century. This was marked by the establishment of the Environmental Institute at Muhammadiyah. Along with the passage of time as well as the urgent need and deemed, the LLH's status changed from what was originally an institution to an assembly which was later known as the Environmental Council around 2010. began to pay serious attention to ecological damage during this time. Islam as theology in it has brought ecological messages how this ecology needs to be preserved. The question then is how can the issue of this ecological crisis become more massive in the hands of religious people? Is it true what [White \(1967\)](#) said that religion was the mastermind behind ecological destruction? These two questions become important to be discussed in reading about the ecotheology movement at Muhammadiyah's MLH.

[Kuntowijoyo \(2001\)](#) responded strongly to this question by warning that ecology will be one of the priority agendas of Muslims in Indonesia. He emphasized that issues that were urgently resolved did not receive space and attention for Muslims. In fact, Islamic organizations such as Muhammadiyah must be able to play a leading role in building awareness of Muslims by making the agenda of saving the environment a strategic agenda for the people. However, [White \(1967\)](#) has previously provided an argument that sparks a debate in which religion is accused of being the mastermind behind all ecological damage. Departing from this thought, theological-ecological relations then developed among religious organizations with the concept of ecotheology as the identity of religious organizations.

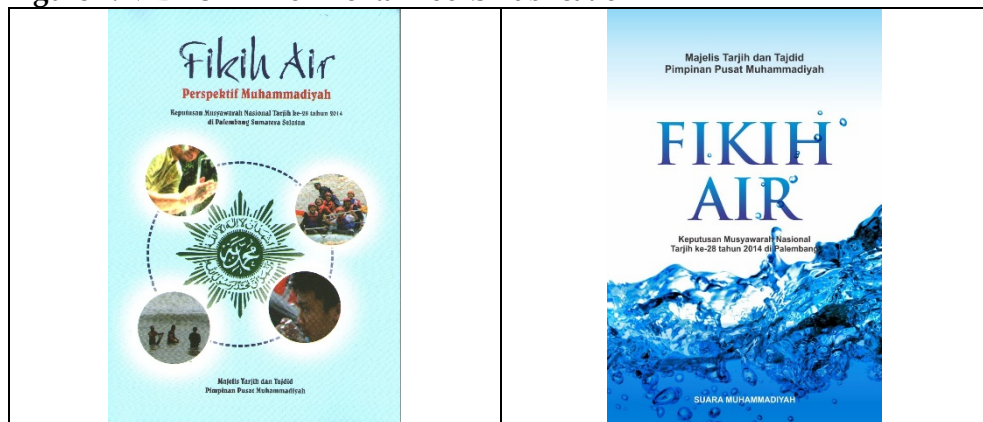
MLH's Critical Capacity in Responding to Ecological Crisis Issues

The theological dimension basically grows and develops well in line with the complex relationship between Islam and other things (Khitam, 2016). Moreover, in the context of urban areas, of course, an ecological crisis cannot be avoided in the local context but also contributes to the global realm (Grimm et al., 2008). Muhammadiyah as an organization originated from urban areas certainly has an influence on how to ground religion in urban areas that is in line with green faith. It's just that then what needs to be seen is how the link between Islam and the issue of the ecological crisis that has been developed has not been so strong. Muhammadiyah itself certainly realizes where the issue of serious ecological crisis has only been tackled in the late 20th century. In fact, Muhammadiyah as the largest modernist religious organization in the world which was founded by a great scholar, KH Ahmad Dahlan, has been established since 1912. However, within one hundred years of Muhammadiyah's existence, the struggle for issues that were worked on was still in the trident cycle of Muhammadiyah. The trident in question is education, health, and social welfare. This means that ecological issues have not been touched so that the discourse on the environment is still very minimal (Huda, 2011).

The idea of the internal environment of Muhammadiyah itself was only initiated at the 45th Congress in Malang. This is one of the real commitments of how Muhammadiyah has begun to play an active role in saving natural resources and the environment as the mandate of the 45th Congress. Meanwhile, as a follow-up to the congress, Muhammadiyah included environmental issues as a priority issue in the 47th congress in Makassar in 2015 (Majelis Lingkungan Hidup, 2019). This seriousness is not only limited to conceptualizing environmental narratives or thoughts, it makes Muhammadiyah able to follow up on the narrative by publishing various writings and

books on the environment (Figure 1). The books published by the Muhammadiyah Environmental Council include environmental morals, environmental theology, saving the earth, environmental leadership management, urban waste management systems, water fiqh, the Islamic approach to water use and conservation, guidelines for the waste shodaqoh movement, green action. in the office, and environmental education. Now the role of the Muhammadiyah Environmental Council as part of the religious community is becoming more real, not limited to mere narratives. Therefore, the seriousness of the MLH is certainly a concern for all parties to always explore the importance of religious action in caring for and saving this planet so that it remains green.

Figure 1. MLH's Environmental Books Publication



Source: [Suara Muhammadiyah \(2016\)](#) and [Efendi \(2019\)](#).

The birth of various books on the environment led by Muhammadiyah through the Environmental Council has shown that the discourse on environmental issues has grown. At the same time, it actually answers the public question as to whether Islam as a religion is concerned with ecological issues, so it is appropriate for Muhammadiyah to make ecological issues that are critical today as part of the agenda of Muslims as a manifestation of Muhammadiyah's Islamic mission. Furthermore, in urban areas which are identical to the

development of industrial areas, this environmental damage can begin with symptoms of high regional temperatures (Graham, 2015).

The birth of Muhammadiyah basically does not only reform religious interpretations that dwell on theological issues, but begins to provide a bargaining position on religious interpretations with a sociologically transformative character (Al-Hamdi, 2020). This is what later became a reference for how this critical reflection on ecological issues in Muhammadiyah emerged and at the same time as a knitting of the theology of Al-Ma'un Muhammadiyah which long before Muhammadiyah was born had been concretely practiced by KH Ahmad Dahlan. It is this compassionate theology that is able to make Persyarikatan Muhammadiyah still exist after more than a century (Gunawan, 2018). KH Ahmad Dahlan's theology of Al-Ma'un as the spirit of liberation theology is claimed to be a transformative theology that is able to relate to contemporary issues. Even interestingly, an NU cleric called KH Ahmad Dahlan's theology of Al-Ma'un a theology of justice. This is in line with the problem of the ecological crisis where all restrictions and encroachments on environmental rights must be removed so that they are free from the deprivation of their rights.

The results of the interview with the Chairperson of the Environmental Council of Pengurus Daerah Muhammadiyah of Sleman Regency, Mr. Suyanto Zaenal Arifin, indicate that the theology of Al-Ma'un is a starting point for Muhammadiyah in responding various problems of the people. This further confirms that today's ecological crisis has become a real part of the people's problems so that Muhammadiyah as a religious organization feels the need to present religious interpretations that are not only theological in nature, but also provide a broad interpretation of how the ecological messages of religion actually quite deep. Hummel & Daassa (2019) stated that religion has an important role in public policy. Islam and its environmental teachings as understood through an eco-theological

understanding of human interaction with the environment. Ultimately, it's about what motivates people to do things that have both short-term and long-term implications. Unlike in most of the Western world, with the exception of the United States, people in the Muslim world place a large stake in their religion. Even in countries with regimes that are considered secular, Islam plays an important role in legislation and/or in people's daily lives. It seems appropriate that if Muslims are more inspired by their religion, then a thorough analysis of the teachings of their environment will help individuals adopt the recommended 'green' behavior (Hummel & Daassa, 2019).

Theology in the context of ecological damage means an attempt to reflect on one's theology in responding to factual environmental issues that are experiencing critical crisis (Borrong, 2019). The establishment of MLH is a factual reflection on how Muhammadiyah has theology relating to a degradative ecological space. This meeting point is the result of the adaptation of theology of Al-Ma'un, which later establish the concept of ecotheology as part of constructive, not haphazard, theology (Febriani, 2017). Muhammadiyah's commitment to sticking to Islamic theology in dealing with ecological issues is very much in line with its theological ethical and moral values. This is very compatible with what was conveyed by Gardner (2006) that religion has values, point of view, and a way of life that are in accordance with ecological values. These values will certainly have strong and solid implications for followers to behave and act as they have been taught in religion (Levickas & Daudi, 2010). Furthermore, ecastology, a branch of theology, is concerned with how religion responds to ecological crises, specifically the phenomenon of climate change (Khan, 2014).

Political Position on the Status Quo

Muhammadiyah's political position will determine its success in promoting its ecotheological narratives. This is due to the issue that is being worked on by Muhammadiyah which intersects with the state and business groups. There is a kind of negotiation and bargaining position that must be agreed between Muhammadiyah, the state, and business so that from different political positions they will find a meeting at a common point. Empirically, Muhammadiyah has not been involved in practical politics since its birth in 1912 (Sholikin, 2020). Even structurally, Muhammadiyah has become a consistent organization to become an independent civil society group with all its freedoms. This means that Muhammadiyah has never changed itself into a political party in the constellation of elections in practical politics at that time. Therefore, MLH which represents Muhammadiyah in managing and dealing with environmental issues, should determine its environmental political position towards the state and business. However, MLH should not engage in practical political position since Muhammadiyah puts forward the method of *mauidoh hasanah*, a Quranic concept for polite advice.

Muhammadiyah does not want to conduct a frontal criticism of anyone, be it the government, the private sector, or other parties. Muhammadiyah is friendly with everyone. The call to Islamic teaching or *da'wah* should not hurt others and must be done in a good way (Ramdani, 2018). This Muhammadiyah environmental *da'wah* clearly shows that it is not closed, but continues to open itself to anyone in order to realize the political goals of the Muhammadiyah in an environment which is currently full of inequality and injustice. It is feared that the methods of frontal criticism for those who are opposed to Muhammadiyah will hinder Muhammadiyah's environmental *da'wah*, so that the methods of environmental *da'wah* that are slowly

accepted without cornering one of the parties are certainly a MLH strategy that can grow and develop to date.

Muhammadiyah's approach in the political arena is known as high politics. In simple terms, this is interpreted as a strategy that prioritizes morals rather than seeking power carried out by praxis with political subjects. According to [Al-Hamdi \(2020\)](#), Muhammadiyah introduced the term liberating political awareness. This then gave birth to the Muhammadiyah political paradigm which gave birth to three main dimensions that were interrelated with one another. If self-awareness represents the dimension of spirituality, liberation theology represents the dimension of historical activism, then the vision of progressive Islam represents the dimension of modernity (technology). Muhammadiyah's political paradigm is not a Sufistic paradigm that runs away from the realm of reality, nor is it a secular paradigm that is far from divine.

Muhammadiyah's political paradigm has a great impact on how Muhammadiyah positions itself. Muhammadiyah is committed not to be involved in the realm of practical politics and will not smear the dignity of its organization in ways that are not in line with the identity of the Muhammadiyah. This commitment was part of Muhammadiyah congress decision in many times, including *Khittah Palembang* (1956-1959), *Khittah Ponorogo* (1969), *Khittah Ujung Pandang* (1971), and *Khittah Denpasar* (2002). Muhammadiyah plays its role as independent organization that emphasize politics of value by providing critiques, feedbacks, and, at some point, support to the government without directly involved in practicing politics ([Mubarak, 2012](#); [Jung, 2014](#); [Santoso et al., 2020](#)). These are two things that at first glance are almost similar, but have opposite meanings.

First, the role of institutional politics. Muhammadiyah plays a function or role institutionally. That Muhammadiyah as an organization (institution) plays a function as a pressure group, interest

group, and association group that provides political control, influences political policy making and public opinion, provides political culture education, conducts lobbying, builds communication and personal relationships, organizes protests and demonstrations, as well as other indirect political functions, both conventional and non-conventional in accordance with the interests, conditions, and principles of Muhammadiyah. Second, the role of personal political involvements. This role is played by Muhammadiyah people who are active in political parties, members of parliament and executive, as well as those who are in the path of state/government institutions according to their respective positions and functions. Personal roles can also be played by Muhammadiyah cadres in the private sector and activists according to their respective capacities.

Through Muhammadiyah's political position, in the context of ecotheology, MLH will always be a political force either as a pressure group or an interest in fighting for environmental issues. This makes it difficult for Muhammadiyah through its MLH to be involved with other parties. There is no other institution including the government itself to intervene in the position of Muhammadiyah so that the MLH movement is pure and born from political awareness itself. In fact, Muhammadiyah's constitutional jihad is a new manifestation of modernist politics. This constitutional jihad appears to see the failure of the state in creating state policy products that are more pro-capitalist and not in favor of the interests of the citizens.

The Ideological Strategy of the Ecotheology Movement

The Muhammadiyah Environmental Council as an institution in Muhammadiyah that manages environmental issues, cannot be separated from the ideology of its parent institution, in this case Muhammadiyah. Muhammadiyah's ideology for MLH provides a fundamental framework for the direction and movement of MLH's

ecothology. This means that it can be ascertained that the ideology owned by Muhammadiyah is a strong reason why this MLH needs to be born and be involved in the issue of ecological damage that continues to occur. Muhammadiyah itself is very well known for its movement ideology, namely reformist-modernist, to progressive Islam. This ideological narrative was then matched by the NU with the term Islam Nusantara. For Muhammadiyah, this reformist-modernist ideology is in accordance with the khittah and ideals of Muhammadiyah so that it is able to make itself relevant to the changing times that are increasingly developing.

Muhammadiyah movement has a model that is distinctive from but consistent with the initial ideals of modernization. Modernization or *tajdid* is a movement to reform Muhammadiyah's thinking to find solutions to various problems faced (Djamil, 1995; Fuad, 2002; Sutanto, 2011). As with the current environmental crisis, where MLH as part of a religious community is considered to have an important role in building ecological awareness which has been considered neglected. The birth of ecotheological thinking which was later formed by the Environmental Council has basically shown that there is a strengthening of Muhammadiyah ideology, especially in this second half of the 20th century (Palmier, 1954; Anwar, 2005). This modernist reformist ideology is the characteristics that distinguishes the Muhammadiyah organization, which at the same time characterizes the MLH movement itself in moving and working on environmental issues. Since its establishment, Muhammadiyah has been committed to striving to realize Islam in the way that carries out the mission of *da'wah* and *tajdid* to realize the true Islam. Any expression of Islam, which cannot solve all problems, including the environmental crisis, is not the real Islam. That's roughly the slightly modified expression of the former General Chairperson of PP Muhammadiyah Prof Dr H Ahmad Safii Ma'arif.

This ideology then became the basis for Muhammadiyah that Islam is certainly very relevant and concerned with environmental damage. In an effort to instill principles, missions, ideals, directions, and lines of struggle to its members as well as for the sake of the continuity of its movement, Muhammadiyah at every stage of its history of struggle formulates official thoughts that are fundamentally known as ideological thoughts such as the Muqaddimah Articles of Association, Faith and Life Aspirations, Khittah, and others. Through these ideological thoughts, the fundamental principles of the movement can be maintained, while at the same time efforts are made to inculcate these ideological values so that there is continuity of the Muhammadiyah movement. In the end, the ideology of Muhammadiyah must become the personality of Muhammadiyah citizens who are tied to the Khittah of the Muhammadiyah struggle (Hazmi et al., 2020).

The MLH programs and activities in the 2015-2020 period are divided into five aspects, namely the movement system, organization and leadership, networks, resources, and service actions. In this movement system, MLH Muhammadiyah wants to develop a movement model based on environmental da'wah. In the context of environmental da'wah, of course, building a movement for Muhammadiyah must also refer to its theological framework as a reference for developing a movement system. Meanwhile, in organization and leadership, MLH wants to develop institutional capacity and functions within the Organization in developing environmental awareness, concern, and advocacy. On the other hand, in the aspect of the MLH network, it will establish equal, synergistic and mutually beneficial cooperation with government and private institutions at home and abroad in the context of preserving and improving environmental quality. In terms of resources, the MLH design will produce cadres and environmentally conscious citizens

who have concerns and take sides with efforts to preserve and save the environment. And finally, in the aspect of service action, MLH will develop models of praxis, education and training, guide books, and advocacy related to issues and efforts to save the environment.

The Spirit of Muhammadiyah Modernity and Ecological Crisis Issues

It is undeniable that the existence of MLH through its ecotheology is a positive response to the ecological reality which is increasingly experiencing a crisis. The orientation towards economic growth has ignored the preservation of the environment, until finally creating a real threat to mankind. In this context, MLH was founded as a call to faith in response to new realities. Various ways have been made in response to the impact of ecological damage. Even science and technology have not yet been able to make a solution in responding to this crisis. This concern then gave birth to an interesting thought in which religion began to be used in responding to the issue of the ecological crisis. Religion is considered to have a moral force so that in the end at MLH itself they move through ecotheology. It is in this context that Al-Maun's theology needs to be interpreted more broadly because it has been judged to be able to renew itself.

So far, Muhammadiyah has been a very strong organization with a modernist character. Various slogans have colored Muhammadiyah's journey from 1912 to the present day. This cannot be separated from the birth of Muhammadiyah in 1912, in which year the world entered the modern era at the end of the 19th century and the beginning of the 20th century (Nashir, 2016). In the context of the Islamic movement, especially in Indonesia at the beginning of the 20th century, reform and modernization of the Islamic movement took place, and a new awareness emerged and great aspirations were realized for the formation of a modern organization (Iskandar &

Firdaus, 2020). This reality is marked by the birth of various modernist religious organizations, including Muhammadiyah, which was pioneered by KH. Ahmad Dahlan.

The character of modernity inherent in Muhammadiyah as a religious organization certainly contributes to the thoughts of Muhammadiyah (Latuapo, 2018). How Muhammadiyah has become a very responsive organization in seeing and handling all aspects of the problem is certainly supported by its inherent concern with modernity aspect. As an Islamic modernity movement, Muhammadiyah is required not only to stop to understand the sources of Islamic law, but in addition to contribute to the spirit of modernity in a practical manner in accordance with the times. The study of Muhammadiyah thought is interesting if it is related to its one century age as a critical perspective. In this age, Muhammadiyah experienced quite massive developments and changes (Huda, 2012).

Shepard (1987) called Muhammadiyah as an Islamic-modernist group that was more focused on moving to build an Islamic society rather than the Islamic state. Meanwhile, Alfian (1989) called Muhammadiyah a reformist Islamic movement. Deliar Noer (1974) called Muhammadiyah a modern Islamic movement that appears more modern than the *Persatuan Islam*, another Islamic modernist organization in Indonesia Unity (Nashir, 2020). Muhammadiyah views the reformist-modernist religious ideology as a religious insight that confirms that Islam is a teaching value that is not limited to *ubudiyah* (sherman), but even needs to be displayed in responding to ecological injustice. This reformist modernist paradigm is then used as a sharp tool in growing ecological justice that is not only sustainable but also equitable.

This reformist modernist character in its development became a way for Muhammadiyah to actively involve itself in promoting and campaigning for ecological justice. The meeting point of the modernist

reform with contemporary issues is very relevant to how Muhammadiyah gives serious attention to the practices of damage and injustice to the environment that continues to occur.

CONCLUSION

Ecotheological discourse in religious organizations has only found its relevance in recent years. Initially, concerns about ecological damage tended to be advocated by secular civic groups. Through the limitations of secular civic groups (NGOs) such as their fragmented movement strategy and the lack of sympathizers, the existence of this group in the course of time began to be increasingly constrained by massive ecological damage. Therefore, various religious groups began to take part in responding to ecological damage. It must be admitted that the discourse of ecotheology cannot be separated from the role of the secular self-help world which has so far received sufficient space for the issue of ecological damage. We may note that even secular non-governmental organizations in their response to the environmental crisis had to deal with the state.

The involvement of religious organizations in responding to the issue of ecological damage shows a shift in a new world view of theology-based environmentalism. This is because so far the classical world view of ecological damage in Western countries has experienced problems both ontologically and epistemologically. This shift then became a new space for the involvement of religious mass organizations in playing their role which had been taken over by secular mass organizations. Muhammadiyah as part of a religious group through the Muhammadiyah Environmental Council becomes a religious community that actively builds environmental justice practices and discourses. Although there are still NU as religious organization such as the NU who take part, Muhammadiyah has a modernity character that is different from other religious

communities. The ecotheological character inherent in Muhammadiyah is also inseparable from the existence of Al-Ma'un theology.

REFERENCES

- Akbar, N. A. (2021). Memperkuat jihad ekologis Muhammadiyah [Strengthening Muhammadiyah's ecological jihad]. In A. F. Karimi & D. Efendi (Eds.), *Membaca Muhammadiyah: Esai-esai kritis tentang persyarikatan, amal usaha, dan gerakan dakwahnya* [Reading Muhammadiyah: Critical essays on the association, charity and its da'wah movement] (pp. 297-309). Caremedia Communication.
- Alfian. (1989). *Muhammadiyah: The political behavior of a Muslim modernist organization under Dutch colonialism*. Gadjah Mada University Press.
- Al-Hamdi, R. (2020). *Paradigma politik Muhammadiyah: Epistemologi berpikir dan bertindak kaum reformis* [Muhammadiyah political paradigm: Epistemology of thinking and acting of reformists] (M. A. Fakhri, Ed.). IRCiSoD.
- Anwar, S. (2005). Fatwā, purification and dynamization: A study of Tarjih in Muhammadiyah. *Islamic Law and Society*, 12(1), 27-44. <https://www.jstor.org/stable/3399291>
- Aoki, T. (2015). Islamic NGOs on environmental problems in Indonesia. In S. Nejima (Ed.), *NGOs in the Muslim world: Faith and social services* (pp. 69-86). Routledge. <https://doi.org/10.4324/9781315690582-6>
- Asworo, L., & Akbar, N. A. (2019). FNKSDA sebagai wujud gerakan Islam Nusantara hijau [FNKSDA as a manifestation of the green Islamic Nusantara movement]. *Aqlam: Journal of Islam and Plurality*, 4(1), 1-19. <https://doi.org/10.30984/ajip.v4i1.903>

- Attenborough, D. (2021). The ecological crisis: Global problems, local solutions [HTML]. *Warwickshire Wildlife Trusts*. <https://www.warwickshirewildlifetrust.org.uk/EcologicalCrisis>
- Borrong, R. P. (2019). Kronik ekoteologi: Berteologi dalam konteks krisis lingkungan [Ecotheological Chronicle: Theologizing in the context of an environmental crisis]. *Jurnal Stulos*, 17(2), 185–212. <http://repository.stftjakarta.ac.id/wp-content/uploads/2014/10/Artikel-Jurnal-STULOS-No.-2-Juli-2019-Kronik-Ekoteologi.pdf>
- Carson, R. (2002). *Silent spring* (Anniversary edition). Mariner Books.
- Djamil, F. (1995). *Metode ijtihad Majelis Tarjih Muhammadiyah [The ijtihad method of Majelis Tarjih Muhammadiyah]*. Logos.
- Efendi, D. (2019, August 26). *Masjid organik: Bagaimana ummat Islam seharusnya bergerak [Organic mosques: How the Islamic ummah should move]* [HTML]. PDM Kabupaten Lamongan. <http://lamongan.muhammadiyah.or.id/id/artikel-masjid-organik-bagaimana-ummat-islam-seharusnya-bergerak-detail-1165.html>
- Efendi, D., Kurniawan, N. I., & Santoso, P. (2021). From fiqh to political advocacy: Muhammadiyah's ecological movement in the post New Order Indonesia. *Studia Islamika*, 28(2), 349–383. <https://doi.org/10.36712/sdi.v28i2.14444>
- Engineer, A. (1980). *The origin and development of Islam: An essay on its socio-economic growth*. Orient Longman.
- Fata, A. K. (2015). Teologi lingkungan hidup dalam perspektif Islam [Environmental theology in an Islamic perspective]. *Ulul Albab Jurnal Studi Islam*, 15(2), 131–131. <https://doi.org/10.18860/ua.v15i2.2666>
- Febriani, N. A. (2017). Ekoteologi berwawasan gender dalam al-Quran [Gender-oriented ecotheology in the Koran]. *Palastren Jurnal*

- Studi Gender*, 10(1), 67–67.
<https://doi.org/10.21043/palastren.v10i1.2463>
- Fuad, M. (2002). Civil Society in Indonesia: The Potential and Limits of Muhammadiyah. *Sojourn: Journal of Social Issues in Southeast Asia*, 17(2), 133–163. <https://www.jstor.org/stable/41057084>
- Gardner, G. T. (2006). *Inspiring progress: Religions' contributions to sustainable development* (1st edition). W. W. Norton & Company.
- Ghufron, M. (2010). Fikih lingkungan [Environmental fiqh]. *Al-Ulum: Jurnal Studi Islam*, 10(1), 159–176.
<https://journal.iaingorontalo.ac.id/index.php/au/article/view/17>
- Graham, S. (2015). Life support: The political ecology of urban air. *City*, 19(2–3), 192–215.
<https://doi.org/10.1080/13604813.2015.1014710>
- Grimm, N. B., Faeth, S. H., Golubiewski, N. E., Redman, C. L., Wu, J., Bai, X., & Briggs, J. M. (2008). Global change and the ecology of cities. *Science*, 319(5864), 756–760.
<https://doi.org/10.1126/science.1150195>
- Gunawan, A. (2018). Teologi Surat Al-Maun dan praksis sosial dalam kehidupan warga Muhammadiyah [Theology of Surat Al-Maun and social praxis in the life of Muhammadiyah members]. *Salam: Jurnal Sosial & Budaya Syar-i*, 5(2), 161–178.
<https://doi.org/10.15408/sjsbs.v5i2.9414>
- Hanapi. (2017). *Muhammadiyah dan jihad konstitusi (Studi kasus tentang gugatan Muhammadiyah terhadap Undang-Undang No. 22 Tahun 2001 tentang Minyak dan Gas Bumi)* [Muhammadiyah and constitutional jihad (Case study on Muhammadiyah's judicial review against Law No. 22 of 2001 concerning Oil and Gas)] [Undergraduate thesis, Universitas Muhammadiyah Yogyakarta].
<http://repository.umy.ac.id/handle/123456789/12121>
- Hardin, G. (1968). The tragedy of the commons. *Science*, 162(3859), 1243–1248. <https://www.jstor.org/stable/1724745>

- Hazmi, M., Putra, D. W., Gunasti, A., & Jalil, A. (2020). *Ideologi Muhammadiyah [Muhammadiyah ideology]*. Jamus Baladewa Nusantara. https://doi.org/10.32528/342988839_ideologi
- Huda, S. (2011). Teologi mustad'afin di Indonesia: Kajian atas teologi Muhammadiyah [Mustad'afin theology in Indonesia: A study of Muhammadiyah theology]. *Tsaqafah*, 7(2), 345-345. <https://doi.org/10.21111/tsaqafah.v7i2.8>
- Huda, S. (2012). Pemikiran modern Muhammadiyah: Dari dialektika historis ke problem epistemologis [Muhammadiyah modern thinking: From historical dialectics to epistemological problems]. *Jurnal Menara Tebuireng, IKAHA (UNHASY) Tebuireng Jombang*, 8(1), 1-18. <https://digilib.uinsa.ac.id/18589/3/pemikiran-modern-muhammadiyah.pdf>
- Hummel, D., & Daassa, M. (2019). "Walking gently on the earth": An interview with Nana Firman on Islamic environmental ethics. *Journal of Islamic Faith and Practice*, 2(1), 24-39. <https://doi.org/10.18060/23273>
- Iskandar, I., & Firdaus, D. W. (2020). Pemikiran Deliar Noer mengenai gerakan Islam modern Indonesia 1900-1942 [Deliar Noer's thoughts on the Indonesian modern Islamic movement 1900-1942]. *Jazirah: Jurnal Peradaban Dan Kebudayaan*, 1(1), 16-38. <https://doi.org/10.51190/jazirah.v1i1.2>
- Jung, E. (2014). Islamic organizations and electoral politics in Indonesia: The case of Muhammadiyah. *South East Asia Research*, 22(1), 73-86. <https://www.jstor.org/stable/23752501>
- Khan, N. (2014). Dogs and humans and what earth can be: Filaments of Muslim ecological thought. *HAU: Journal of Ethnographic Theory*, 4(3), 245-264. <https://doi.org/10.14318/hau4.3.015>
- Khitam, H. (2016). Kontekstualisasi teologi sebagai basis gerakan ekologi [Contextualization of theology as the basis of the ecological movement]. *DINIKA: Academic Journal of Islamic Studies*, 1(2), 143-143. <https://doi.org/10.22515/dinika.v1i2.62>

- Kuntowijoyo. (2001). *Muslim tanpa masjid [Muslim without the mosque]* (I. S. Ibrahim, Ed.). Mizan.
- Kurniawan, N. I. (2012). Wacana lingkungan dan pembangunan berkelanjutan dalam lembaga swadaya masyarakat di Indonesia [Environmental discourse and sustainable development in non-governmental organizations in Indonesia]. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 16(1), 1-15. <https://doi.org/10.22146/jsp.10908>
- Latuapo, H. (2018). Gerakan modern Islam di Nusantara (Studi sejarah dan perkembangan Muhammadiyah di Maluku) Tahun 1932-1999 [Modern Islamic Movement in the Archipelago (Study of the history and development of Muhammadiyah in Maluku) 1932-1999]. *Jurnal Alwatzikhoebillah (Kajian Islam, Pendidikan, Ekonomi, Dan Humaniora)*, 4(1), 10-14. <https://journal.iaisambas.ac.id/index.php/ALWATZIKHOEBILLAH/article/view/142>
- Levickas, P., & Daudi, S. S. (2010). Inspiring progress: Religions' contributions to sustainable development, by Gary T. Gardner. *Applied Environmental Education & Communication*, 9(2), 142-143. <https://doi.org/10.1080/1533015x.2010.483665>
- Majelis Lingkungan Hidup. (2019). *Sejarah [History]* [HTML]. Majelis Lingkungan Hidup Pimpinan Pusat Muhammadiyah. <http://lingkungan.muhammadiyah.or.id/content-3-sdet-sejarah.html>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative data analysis: A methods sourcebook* (4th edition). SAGE Publications, Inc.
- Mubarak, A. (2012). Wajah Politik Muhammadiyah [The political face of Muhammadiyah]. *Jurnal Demokrasi*, 11(1), 215-222. <http://ejournal.unp.ac.id/index.php/jd/article/view/2555>
- Muda, Y. A. (2020). Ecotheology menurut Seyyed Hossein Nasr dan Sallie McFague [Ecotheology according to Seyyed Hossein

- Nasr and Sallie McFague]. *Jurnal Teologi*, 9(1), 69–84.
<https://doi.org/10.24071/jt.v9i01.2040>
- Mukhtasar. (2000). *Teologi pembebasan menurut Asghar Ali Engineer: Makna dan relevansinya dalam konteks pluralitas agama di Asia [Liberation theology according to Asghar Ali Engineer: Its meaning and relevance in the context of religious plurality in Asia]* [Master thesis, Universitas Gadjah Mada].
<http://etd.repository.ugm.ac.id/penelitian/detail/4895>
- Nashir, H. (2016). Muhammadiyah: Gerakan modernisme Islam [Muhammadiyah: Islamic modernist movement]. *Tajdid*, 14(1), 1–11.
<https://journals.ums.ac.id/index.php/tajdid/article/view/3166>
- Nashir, H. (2020, April 11). Muhammadiyah gerakan modernisme Islam [Muhammadiyah is an Islamic modernist movement] [HTML]. *Suara Muhammadiyah*.
<https://suaramuhammadiyah.id/2020/04/11/muhammadiyah-gerakan-modernisme-islam-2/>
- Nasr, S. H. (2007). *Man and nature: The spiritual crisis in modern man* (Revised substantially edition). Kazi Publications, Inc.
- Noer, D. (1974). *The modernist Muslim movement in Indonesia*. Oxford University Press.
- Palmier, L. H. (1954). Modern Islam in Indonesia: The Muhammadiyah after Independence. *Pacific Affairs*, 27(3), 255–263. <https://www.jstor.org/stable/2753021>
- Quddus, A. (2020). *Green religion “konservasi alam berbasis spiritualitas Islam” [Green religion ‘nature conservation based on Islamic spirituality’]* (Nurmaidah & Muhammad, Eds.; 1st edition). Sanabil. <http://repository.uinmataram.ac.id/405/1/Green-Religion-Konservasi-Alam-Berbasis-Spiritualitas-Islam.pdf>
- Ramdani, R. (2018, September 2). Pandangan dan peran MLH PP Muhammadiyah dalam isu-isu lingkungan di Indonesia

[Views and roles of MLH PP Muhammadiyah in environmental issues in Indonesia] [PowerPoint Presentation]. In *Seminar Para Ahli dan Lintas Keimanan dan Pemuka Agama*. <http://repository.umy.ac.id/handle/123456789/24446>

- Rizki, F. (2016). *Peran Muhammadiyah terhadap Undang-Undang pro liberalisasi (Studi kasus peran Muhammadiyah dalam mengajukan judicial review UU No. 22 Tahun 2001 tentang Minyak dan Gas Bumi dan UU No. 7 Tahun 2004 tentang Sumber Daya Air)* [Muhammadiyah's role in the pro-liberalization law (Case study of Muhammadiyah's role in submitting a judicial review of Law No. 22 of 2001 concerning Oil and Gas and Law No. 7 of 2004 concerning Water Resources)] [Undergraduate thesis, UIN Syarif Hidayatullah]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/40495>
- Sale, K. (1993). *The green revolution: The American environmental movement, 1962-1992* (1st edition). Hill and Wang.
- Santoso, T., Fauziati, E., Suwinarno, Afianto, D., Purnomo, E., & Dartim. (2020). Islam wasathiyah (Islamic moderitism) in the Muhammadiyah Khittah document. *PalArch's Journal of Archaeology of Egypt / Egyptology*, 17(7), 3512-3531. <https://mail.palarch.nl/index.php/jae/article/view/1934>
- Shepard, W. E. (1987). Islam and ideology: Towards a typology. *International Journal of Middle East Studies*, 19(3), 307-335. <https://www.jstor.org/stable/163657>
- Sholikin, A. (2020). Dinamika hubungan Muhammadiyah dan partai politik di Indonesia [The dynamics of the relationship between Muhammadiyah and political parties in Indonesia]. *Jurnal Polinter: Kajian Politik Dan Hubungan Internasional*, 5(2), 1-19. <https://doi.org/10.52447/polinter.v5i2.4050>
- Suara Muhammadiyah. (2016, March 4). *PP Muhammadiyah terbitkan buku Fiqh Air* [PP Muhammadiyah publishes the book Fiqh Air] [HTML]. Suara Muhammadiyah.

<https://suaramuhammadiyah.id/2016/03/04/pp-muhammadiyah-terbitkan-buku-fiqh-air/>

Sutanto, H. (2011). Proses pbumian konsep tajdid Muhammadiyah sebagai gerakan Islam modernis [The process of grounding the concept of tajdid Muhammadiyah as a modernist Islamic movement]. *Dialog*, 34(1), 80–91. <https://doi.org/10.47655/dialog.v34i1.151>

United Nations Development Programme. (2015). What are the sustainable development goals? [HTML]. *Sustainable Development Goals*. <https://www.undp.org/sustainable-development-goals>

White, L. (1967). The historical roots of our ecologic crisis. *Science*, 155(3767), 1203–1207. <https://doi.org/10.1126/science.155.3767.1203>