

INTER-RELIGIOUS ENGAGEMENT FIGHT FOR ENVIRONMENTAL CRISIS Eco-Bhinneka Muhammadiyah as a Facilitator of Religious Harmony through Environmental Care

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Abstrak

Penelitian ini mengeksplorasi peran Eco-Bhinneka Muhammadiyah Indonesia dalam membangun kerukunan antar umat beragama melalui kesadaran lingkungan. Eco-Bhinneka Muhammadiyah adalah sebuah gerakan berbasis komunitas yang mempromosikan pelestarian lingkungan dan kerja sama lintas agama. Dengan menggunakan metode kualitatif, penelitian ini mengeksplorasi motif dan pengalaman anggota Eco-Bhinneka Muhammadiyah dalam berinteraksi dengan komunitas agama lain. Temuan penelitian menunjukkan bahwa gerakan ini telah berhasil membina kerukunan dan kerja sama antar agama melalui berbagai kegiatan, seperti pengelolaan sampah, mempromosikan gaya hidup ramah lingkungan, dan dialog antar agama. Eco-Bhinneka Muhammadiyah juga telah membantu meruntuhkan stereotip dan prasangka di antara anggota komunitas agama yang berbeda dan mempromosikan komitmen bersama untuk perlindungan lingkungan. Studi ini berkontribusi untuk memahami bagaimana inisiatif lingkungan dapat berfungsi sebagai platform untuk dialog dan kerja sama antar agama dan bagaimana inisiatif tersebut dapat berkontribusi untuk membangun masyarakat yang lebih inklusif dan harmonis.

Kata kunci: *Eko-Bhinneka Muhammadiyah, Lingkungan Hidup, Lintas Agama.*

Abstract

This research explores the role of Eco-Bhinneka Muhammadiyah Indonesia in building interfaith harmony through environmental awareness. Eco-Bhinneka Muhammadiyah is a community-based movement that promotes environmental conservation and interfaith cooperation. Using qualitative methods, this study explores the motives and experiences of Eco-Bhinneka Muhammadiyah members in interacting with other religious communities. The research findings show that the movement has successfully fostered interfaith harmony and collaboration through various activities, such as waste management, promoting environmentally friendly lifestyles, and interfaith dialogue. Eco-Bhinneka Muhammadiyah has also helped break down stereotypes and prejudices among members of different religious communities and promote a shared commitment to environmental protection. This study contributes to understanding how environmental initiatives can serve as a platform for interfaith dialogue and cooperation and how such initiatives can contribute to building a more inclusive and harmonious society.

Keyword: *Eco-Bhinneka Muhammadiyah, Environmental, Inter-Religious.*



INTRODUCTION

In Indonesia, people's destructive behavior towards the environment, such as forests, has caused the forest area to shrink. The increasing environmental destruction and pollution cases are considered the main factors for disasters such as floods, landslides, and forest and land fires ¹. National waste production shows an increasing trend over time. Plastic waste disposed of in landfills in large quantities and compacted continuously will cause leachate water to be unable to penetrate the landfill's bottom layer due to plastic's impermeable nature ².

According to the Law on Basic Provisions for Environmental Management (UUKPLH) No. 4 of 1982, an environment is a unit of space with all objects, forces, and conditions of living things, including humans and behavior, influence the welfare and survival of humans and other living things. The environment includes static (inanimate) and dynamic (living) environments. Static environments include outer space, the sky, the sun, the moon, and stars. While the living environment (dynamic) includes human, plant, and animal life. The environment can be processed and utilized to benefit humans in fulfilling their needs.

From the perspective of the Qur'an, understanding nature can broaden human insight in recognizing and contemplating the power of Allah SWT so that humans can better utilize the gifts of Allah SWT for the good of humans. Strengthening faith and piety is the primary goal of analyzing nature and taking good care of it ³. Allah says in QS. Ar-Rum: 4: "There is corruption on land and in the sea because of the deeds of men, that Allah may taste to them some of the consequences of their deeds, that they may return to the right path." With this verse, humans should introspect themselves as creatures responsible for protecting the earth and managing the environment properly so as not to cause damage to this universe.

However, it is not only Islam that is concerned about environmental damage. In the last decade, there has been an increase in religious concerns in the field of climate change research ⁴. The world's focus on climate change values has encouraged religions to be interested in

¹ S. Implementasi dan S. Kurniawan, "Pendidikan Agama Islam Berwawasan Kearifan Lingkungan Di Sekolah Dasar" 2(1) (2019): 19–43.

² D. Astuti dkk., "Studi Kelayakan Daur Ulang Kantong Plastik dari Aspek Ekonomi dan Lingkungan," *Jurnal Ilmu Lingkungan* 18(3) (2020): 488–94.

³ Abdul Karim, Zuhurul Fuqohak, dan Ahmad Atabik, "Strategi Pelestarian Lingkungan Dalam Perspektif Al-Qur'an Dan Hadis," *Advances in Humanities and Contemporary Studies* 3, no. 2 (2022): 45–54.

⁴ E.A. Allison, "The spiritual significance of glaciers in an age of climate change," *Wiley Interdisciplinary Reviews: Climate Change* 6(5) (2015); Ecobhinneka, "EcoBhinneka Muhammadiyah," 2022, <http://ecobhinnekamuhammadiyah.org/id/>; R. Haluza-Delay, "Religion and climate change: Varieties in viewpoints and practices," *Wiley Interdisciplinary Reviews: Climate Change* 5(2) (2014); M. Hulme, "Climate change and the significance of religion," *Economic & Political Weekly* 52 (28) (2017): 15; W. Jenkins, E. Berry, dan L.B. Kreider, "Religion and Climate Change," *Annual Review of Environmental and Resources* 43 (2018): 85–108.

environmental issues ⁵. The role of religion is indeed indispensable in responding to issues of environmental crisis, so this has an impact on the actions and actions of religions in giving serious attention to joining together with all levels of society.

Bangun Harmonisme Antar Umat Beragama, Muhammadiyah Gandeng Empat Agama Garap Isu Lingkungan, thus the title of a news article adapted from one of the online media ⁶. This effort is intended to respond to environmental issues such as global warming, air pollution, forest destruction, etc. Behind it is a motive that is most important to be built as a foundation, namely religious harmony. Through this religious harmony, it will eventually create a shared awareness to embrace each other in terms of caring for and preserving the environment with various approaches and efforts. Chairman of the Muhammadiyah Central Leadership, Syafiq Mughni, said that this program is to touch all segments of society, especially religious leaders to join together and be responsible for gathering strength to fight the impact of the environmental crisis. This research uses qualitative research methods. The author collects data from various library research or literature studies by analyzing various books, journals, and online news related to the discussion.

DISCUSSION

The Rise of Islamic Awareness of the Environmental Crisis

Regarding environmental concerns, Islam has been developing its concerns from 1960 until today. This environmental concern is based on an academic point of view, which means it is summarised from various literature sources. This concern began with a series of lectures by Iranian-born philosopher Seyyed Hossein Nasr. It continued with the publication of his 1968 book *Man and Nature*, which emphasized the connection between environmental degradation and the spiritual and moral crisis of the modern world ⁷. Nasr has also been one of the sources of inspiration for other writers in the following decades, such as Fazlun Khalid ⁸ and Mawil Izzi Dien ⁹. There are several well-known Muslim writers, but these two writers, in particular, have a distinctive flavor worth discussing. They do produce environmental literature from an Islamic perspective. However, their writings are not rigidly confined to Islamic boundaries but focus on

⁵ I. Christie, R.M. Gunton, dan A.P. Hejnowicz, "Sustainability and the common good: Catholic Social Teaching and 'Integral Ecology' as contributions to a framework of social values for sustainability transitions," *Sustainability Science* 14 (2019): 1343–54; C.D. Ives, "Inside-Out sustainability: The neglect of inner worlds," *Ambio* 49 (1) (2020); K. O'Brien, "Is the 1.5_C target possible? Exploring the three spheres of transformation," *Current Opinion in Environmental Sustainability* 31 (2018): 153–60.

⁶ Afandi, "Bangun Harmonisme Antar Umat Beragama, Muhammadiyah Gandeng Empat Agama Garap Isu Lingkungan," Muhammadiyah: Cahaya Islam Berkemajuan, 2022, <https://muhammadiyah.or.id/bangun-harmonisme-antar-umat-beragama-muhammadiyah-gandeng-empat-agama-garap-isu-lingkungan/>.

⁷ Seyyed Hossein Nasr, *Man and Nature The Spiritual Crisis in Modern Man* (London: George Allen & Unwin Ltd, 1968).

⁸ F. Khalid, "Islam and the environment," dalam *Encyclopedia of global environmental change: v. 5. Social and economic dimensions of global environmental change*, 2002; F. Khalid, *Applying Islamic environmental ethics* (Nova Science Publishers, 2005).

⁹ M. I. Dien, "Islam and the environment: Towards an 'Islamic' ecumenical view," *QURANICA - International Journal of Quranic Research* 2 (2013): 33–52; M. I. Dien, "Islam and the Environment: Theory and Practice," *Journal of Beliefs & Values* 18(1) (1997): 47–57; M. I. Dien, *The environmental dimensions of Islam* (Redwood Books, 2000).

highlighting environmental awareness's function as a unifier of faiths and beliefs from different religions. This origin can serve as a patron of inter-religious environmentalism awareness for all religions worldwide.

However, long before all that, the Qur'an has warned humans to always care and do good to the environment. In the Qur'an, several verses state the existence of coordination rules and the purpose of the creation of nature as evidence reinforcing the existence or existence of the Creator, who is all-powerful over everything. These Qur'anic verses can be grouped into several groups ¹⁰:

- a. Verses that explain that the creation of the heavens and the earth is not a vain thing but has a purpose behind its creation, for example, in Q.S. Al-An'am: 73.
- b. Verses that mention that an event follows all-natural paths for a predetermined period. For example, in Q.S. (Ar-arum:8)
- c. Verses that explain that the entire process of creation and events in this universe follows a rule and rate that has been adjusted. For example, in Q.S. (Ar-Rahman:5) and Q.S. (Ar-Rahman:7).

It is interesting to note that the Qur'an does not refer to just one type of religion that humans follow, but rather the emphasis is on all humans in this world. Humans have their mandate to manage and protect nature as mandated by God. Thus, Qur'anic environmentalism can also be used as an entry point to the awareness of all humans to be involved in protecting the environment as the role of the Khalifah according to the Islamic perspective.

However, there is an opposite opinion to this, delivered by Bagir and Martiam ¹¹. They say that environmental issues lack serious attention in Islamic thought. This is far different from issues such as radicalism, terrorism, and human rights. In other words, Islam has given serious attention to environmental issues in dogma and theory. Nevertheless, in practice, not many Muslims are involved in this issue. Most of their attention is still focused on more dangerous issues like terrorism.

In contrast, whether we realize it or not, environmental issues, if not given serious attention, can slowly become a deadly threat to all creatures in this world, including humans. This opinion is also supported by Koehrsen ¹², who also describes several other problems Muslims face in the global crisis: limited financial resources, lack of political will, and selfish competition. Also,

¹⁰ Ismail Yusuf, "Lingkungan Hidup Menurut Al-Qur'an (Telaah Konsepsional Hubungan Manusia Dengan Lingkungan)," *Jurnal Al-Asas* 4.1 (2020).

¹¹ Z.A. Bagir dan N. Martiam, "Islam: Norms and Practices," dalam *Routledge Handbook of Religion and Ecology*, ed. oleh W. Jenkins dan M.E. Tucker (Routledge, 2016), 79–87.

¹² Jens Koehrsen, "Muslims and climate change: How Islam, Muslim organizations, and religious leaders influence climate change perceptions and mitigation activities," *Wiley Interdisciplinary Reviews: Climate Change* 12, no. 3 (2021): 1–19, <https://doi.org/10.1002/wcc.702>.

cultural factors and religious teachings influence attitudes toward environmental issues. The focus is on the ethical dimension, how Muslims view the climate change disaster or global crisis, and relate it to Islamic values so that Muslims can mobilize support and efforts to mitigate and promote natural justice.

So what should be done? Knowing that Muslims practically do not pay much attention to the environmental crisis, I think embracing other religious communities in a shared vision of the earth as a place to live together is essential. If Muslims stand alone in fighting the environmental crisis, of course, it is not enough because it means talking about where everyone lives, not just Muslims. It is necessary to form a forum that accommodates all aspirations based on one vision and one frequency to join the same network, the inter-religious dialogue network, and make the environmental crisis the main point of its struggle.

The Basic Understanding about Inter-Religious Dialogue

It is better to start from an understanding of pluralism to understand Inter-Religious dialogue because dialogue can be well established if there is a feeling of mutual acceptance and understanding of each other. Diana Eck ¹³ provides three fundamental definitions of pluralism, namely:

- a. Pluralism is not the same as difference. People who gather in one place may come from different backgrounds but do not have an active bond, so there is no pluralism in it.
- b. The main goal of pluralism is not just tolerance of others but an intention to understand each other.
- c. Pluralism is not the same as relativism. Genuine pluralism is committed to embracing everyone's differences, which produces deep feelings for others.

What is interesting about this definition is that pluralism is sustainable. Pluralism is not just an achievement but emphasizes attaining that achievement, namely the awareness of engaging with difference. It must be recognized that differences will always exist, which is why engaging in the proper understanding gives the most beautiful meaning. This will birth sustainable dialogue because the basis of dialogue is understanding and accepting each other's differences. So what is the importance of dialogue? Leonard Swidler ¹⁴ explains several reasons why dialogue is essential, namely:

- a. History. In the 19th century, European society understood absolute value and absolute truth. If something were said to be the truth, it would be valid forever. This is very

¹³ Diana Eck, *A New Religious America: How a Christian Country Has Now Become the World's Most Religiously Diverse Nation* (San Francisco: HarperSanFrancisco, 2001).

¹⁴ Leonard Swidler, "The History of Inter-Religious Dialogue," dalam *The Wiley-Blackwell companion to Inter-Religious Dialogue*, ed. oleh Catherine Cornille, 1 ed., vol. 51 (West Sussex: A John Wiley & Sons, Ltd., Publication, 2013), 3–19, <https://doi.org/10.5860/choice.51-3201>.

dangerous for any religion that upholds the principle of absolute truth and considers other religions wrong.

- b. Intentionality. Absolute truth can give birth to forces beyond human control to eliminate others who are considered to deviate from it.
- c. The Sociology of Knowledge. Everything that becomes the mouth of truth comes from the speaker's point of view. Of course, this is unfair because the speaker is an ordinary human, not free from misrepresentation.
- d. The Limitations of Language. The speaker and the listener will always have different knowledge in responding to a matter.
- e. Hermeneutics. Errors in interpreting an opinion are also things that should not be taken lightly.
- f. Dialogue. That is why dialogue is needed to bridge all the weaknesses mentioned above.

Swidler's explanation of the importance of dialogue is evidence that dialogue cannot be done carelessly. Specific rules must be owned by actors who want to dialogue so that these activities can run peacefully. In addition, dialogue needs to be held by looking at the various considerations contained in it so as not to be contentious, which will harm both parties. Pluralism is needed to support excellent and sustainable dialogue.

Historically, dialogue has been dominated and initiated by Christians, especially since World War II and the Shoah, which took place in 'Christian' Europe, and the awareness of the adverse impact of Christian missions on local cultural and religious communities. This led to a less aggressive stance for Christians to approach other religions ¹⁵. However, although Christians officially initiated dialogue, in reality, the success of dialogue occurs because of the openness of people of other religions in accepting the dialogue. Christians themselves are only facilitators or intermediaries for dialogue. The most important thing is the awareness and acceptance of other religions to understand each other. Dialogue occurs when both parties have agreed to understand each other's differences.

Pluralism and dialogue are needed as a medium to support inter-religious harmony or also called inter-religious dialogue. It is a communication and understanding between people from different religious backgrounds. It is based on the idea that religion is related to all disciplines humans study. The fundamental principle of the understanding of dialogue is "I can learn from you," which means opposing any form of religious absolutes ¹⁶.

¹⁵ M. Swamy, *The Problem with Interreligious Dialogue: Plurality, Conflict and Elitism in Hindu-Christian-Muslim Relations* (London: Bloomsbury Academic, 2016).

¹⁶ Swidler, "The History of Inter-Religious Dialogue."

Paul Knitter in Swidler ¹⁷ also supports this statement. He argues that inter-religious dialogue is only complete with the role of social action. These two things combined will have a very beneficial impact on the needs of all beings. Inter-religious dialogue can contribute to social action by providing a deep understanding of the roots of an event or social issue related to empathy and solidarity between people from different religious backgrounds. Social action, on the other hand, also contributes to inter-religious dialogue by providing a concrete context for dialogue and demonstrating the values and goals shared by different religions. In this case, each religion's teachings can be shared to complement a better understanding of their relationship.

Inter-Religious Dialogue to Fight Ecological Crisis

Religious communities and religious traditions have a responsibility to contribute to solving the environmental crisis. The obligation to contribute to this great project also stems from religions' general capacity and ability to organize their congregations. There are two compelling reasons for religion to contribute to it: First, religious practices can affect the lives of many people, especially their congregations. Second, it is believed that many religions have enough power and influence to direct the attention of this environmental crisis to its primary task ¹⁸. Seeing how powerful religions are in contributing to the fight against the environmental crisis, there is a need for interfaith cooperation to do this excellent task.

Unfortunately, all-religion collaboration is certainly not an easy thing to do. Depending on the particular situation and the scale of the problem. Suppose religious communities must contribute to solving environmental problems. Let us say that all religions must fight against global warming, and interfaith collaboration is successful. In that case, it is necessary to collaborate on a broader scale. In addition, the interfaith collaboration will be constructive as a bridge to show the goodwill of religions to create tolerance. However, if the case is different, for example, the Islamic religion that focuses on environmental crises such as those that occur in pesantren (further reading ¹⁹, then the problem is the responsibility of the pesantren management itself. It does not rule out the participation of other religions in the pesantren, but it would be better if the parties involved resolve the internal crisis. In addition to maintaining prestige, it is also necessary to keep important things that do not have to be known by the public. It must be recognized that there are forms of interfaith cooperation that are easy and difficult to do. The dynamics of this form of cooperation

¹⁷ Swidler.

¹⁸ Robert McKim, "Prospects and possibilities for interfaith environmentalism," *Religious Studies*, 2023, 1–13, <https://doi.org/10.1017/s0034412523000069>.

¹⁹ Amirullah dan Sitti Syahar Inayah, "Ecological Wisdom at the Islamic Boarding School of Trubus Iman," *Pusaka Jurnal Khazanah Keagamaan* 10, no. 1 (2022): 39–53; Umi Arifah, Ahmad Fauzan Hidayatullah, dan Anif Rizqianti Hariz, "Program Eco-Pesantren Dalam Pelestarian Lingkungan," *JURNAL KESEHATAN LINGKUNGAN: Jurnal dan Aplikasi Teknik Kesehatan Lingkungan* 19, no. 1 (2022): 105–14, <https://doi.org/10.31964/jkl.v19i1.462>.

already exist within each religion. However, this has not been pursued more clearly. Based on Steven Douglas's writings²⁰, Joanne Rider also gave her opinion on interfaith environmental collaboration. She said:

Traditional institutions' low level of participation and attention to ecological change has left internal leaders with no choice but to unite and struggle with people from other religious institutions.

In other words, he realizes and considers that all religious institutions already have concerns about environmental issues. Unfortunately, that attention still only focuses on narrative rather than action. This is why it is necessary to collaborate with all religions so that all components can remind each other and work more tangibly. They have become an essential part of the same 'house,' namely the earth. By having that awareness, humans will better understand how important it is to preserve the environment. Most important is the interest and support from religious believers to pay special attention.

Globally occurring environmental problems require large-scale initiatives, although small-scale and local contributions are still needed to combat global environmental problems. In this case, it is possible for large groups, such as religions, to gain a common goal by using their religious teachings to fight for environmental safety²¹. Religion, if needed, can form a sizeable capitalism-like system that aims to save the environment from irresponsible human hands. In this case, religion can embrace various related parties to support it, such as legal or political institutions. Muhammadiyah, one of Indonesia's largest Islamic organizations, has given serious attention in this regard.

Seven Strategies for Successful Inter-Religious Collaboration

Made his contribution in formulating seven steps that should be taken for inter-faith collaboration to be successful²², namely:

- a. Each religious group involved must respect and acknowledge the role of the other group, whether in the form of resources, energy, thoughts, or anything else valuable for the project.
- b. Each group recognizes that the other group has a strong understanding that they are willing and able to prioritize success in combating the environmental crisis.
- c. Each group should acknowledge the understanding of the other group while it is practical and can be utilized.
- d. There is mutual trust.

²⁰ S.M. Douglas, "Is 'Green' Religion the Solution to the Ecological Crisis? A Case Study of Mainstream Religion in Australia" (Canberra, 2007).

²¹ McKim, "Prospects and possibilities for interfaith environmentalism."

²² McKim.

- e. All parties recognize that others can provide their faith-driven beliefs and participation.
- f. Recognise and accept various forms of intergroup cooperation, whether organized or not.
- g. Must believe that interfaith collaboration provides a new sense of shared identity, even if it is very small.

Looking at these various aspects and approaches, I am confident this strategy can be carried out between different religious communities, especially globally. However, one thing is alarming when discussing this collaboration at the local level. There is still a tiny quantity of pessimism that this kind of collaboration needs to be improved. One of the reasons for this is based on experiences and stories of abuses committed by religious majorities against minorities, especially in this country. Although such actions are political or only occur in a few places, the issue can shake the whole country, so it is not uncommon to have a wrong view or stereotype from the community towards such intolerant groups.

Muhammadiyah, one of Indonesia's most significant religious organizations, realizes this. So they sought a unique approach to unite all differences in one place called environmental care. This is what led to the birth of Muhammadiyah's Eco-Bhinneka program.

Eco Bhinneka Muhammadiyah as Interfaith Promotor Environmental

Muhammadiyah was founded in Yogyakarta in 1912. Although the foundation of Islamic organizations is da'wah²³, Muhammadiyah is better known for providing excellent education and health services²⁴. However, over time, the role of Islamic community organizations is found in various aspects of life-related to the benefit of the people²⁵. This role is very influential for the State, especially for the nation's next generation. Interestingly, this role is a tradition for Islamic community organizations, especially Muhammadiyah, how they contribute from generation to generation for the good of Indonesian society.

There is an exciting and unique program established by Muhammadiyah called Eco Bhinneka Muhammadiyah²⁶. This program was initiated by JISRA (Joint Initiative for Strategic Religious Action). JISRA is a consortium of interfaith faith-based organizations. The program has been established in seven countries: Ethiopia, Indonesia, Iraq, Kenya, Mali, Nigeria, and Uganda. JISRA will partner with various faith actors as actors of change aiming to realize a peaceful and just society where all enjoy Freedom of Religion and Belief. There are three main approaches:

²³ M.T. Rahman dan P. Setia, "Pluralism in the Light of Islam," *Jurnal Iman dan Spiritualitas* 1(2) (2021).

²⁴ Muhammad Fuad, "Civil Society in Indonesia: The Potential and Limits of Muhammadiyah Author (s): Muhammad FUAD Source : Sojourn : Journal of Social Issues in Southeast Asia , Vol . 17 , No . 2 (October 2002), Stable URL : <http://www.jstor.org/stable/41057084> Civil S" 17, no. 2 (2017): 133–63.

²⁵ Y. Machmudi, *Sejarah dan Profil Ormas-Ormas Islam di Indonesia* (Depok: PTII UI, 2013).

²⁶ Ecobhinneka, "EcoBhinneka Muhammadiyah."

intra-religious, inter-religious, and extra-religious (supportive policies at the national and security levels for minority groups, including women).

As the name implies, Eco Bhinneka Muhammadiyah, eco means environmentally friendly or everything related to the environment. Bhinneka is taken from the Old Javanese language, which means different. Furthermore, Muhammadiyah is the name of the Islamic organization that founded this program. Eco Bhinneka means a collaboration of differences to realize environmental awareness.

The program's main objective is to promote religious tolerance through various activities related to environmental conservation. The official website of the program has some important things to say. Starting with the opening words, "Caring for Harmony Preserving the Environment," then continued with the sentence to build a resilient and inclusive community where religious actors become supporters of Freedom of Religion or Belief and sustainable interfaith peace²⁷.

Various Types of Eco Muhammadiyah Activities

| No. | Type of activity | Organiser | Time | Objective |
|-----|--|---|-------------------|---|
| 1 | Faith-Inspired Changemaking Initiative (FICI) Workshop. ²⁸ | Muhammadiyah, in collaboration with Ashoka Indonesia. | 26-30 August 2022 | Building a shared understanding of the renewal movement in increasing empathy, collaboration, leadership, and change-making practices within religious and faith communities |
| 2 | Workshop on Environmental Piety and Interfaith Learning Practices. ²⁹ | Muhammadiyah | 27 July 2022 | Understanding the Eco Bhinneka program and exploring the idea of diversity and environment from the perspective of interfaith leaders and the collaboration of Muhammadiyah's Eco Bhinneka program. |
| 3 | Tree planting, bicycle ride, and | Muhammadiyah and Eco | 16 January 2023 | Mobilising the potential and awareness of citizens without discriminating backgrounds, |

²⁷ For further reading <https://ecobhinnekamuhammadiyah.org/id/tentang-jisra/>

²⁸ <https://www.solopos.com/eco-bhinneka-muhammadiyah-bangun-gerakan-pembaharuan-atasi-krisis-lingkungan-1402070>

²⁹ <https://khazanah.republika.co.id/berita/rfoa7c430/eco-bhinneka-muhammadiyah-rawat-kerukunan-lestarian-lingkungan>

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|---|---|--|-------------------|--|
| | house of worship visit. ³⁰ | Bhinneka Pontianak. | | ethnicities, and religions to work together to prevent environmental damage. |
| 4 | Casual talk and discussion. ³¹ | Muhammadiyah with interfaith leaders in Bayuwangi | November 2022. | Educating the community, especially housewives, not to throw away vegetable waste because it can be helpful for eco enzymes. |
| 5 | Planning and monitoring workshop. ³² | Muhammadiyah. | 21 Desember 2022. | It knows the performance, evaluation, and challenges faced by Eco Bhinneka Muhammadiyah. |
| 6 | Creative content discussion. ³³ | Muhammadiyah and interfaith youth leaders. | 8 Mei 2023. | Inviting youth to be creative in making videos on environmental issues so that they become viral and get more attention. |
| 7 | Practising project cycle management. ³⁴ | Muhammadiyah activists and autonomous organizations. | 29 March 2023 | Learning better organizational management so each generation can work together. |
| 8 | Beach clean-up activity. ³⁵ | Muhammadiyah with Ternate interfaith youth. | 13 August 2022 | Raising public awareness and ensuring the sustainability of religious harmony through action. |
| 9 | Environmental campaign action using plastic waste creation. ³⁶ | Muhammadiyah and interfaith and difabled. | 9 January 2023 | Reaching out to all parties who want to increase interfaith tolerance in sustainable plastic waste management practices. |

³⁰ <https://suaraaisyiyah.id/kerukunan-dan-kelestarian-alam-belajar-dari-program-eco-bhinneka-muhammadiyah-pontianak/>

³¹ <https://klikmu.co/eco-bhinneka-muhammadiyah-bincang-santai-dengan-tokoh-tokoh-lintas-agama-di-banyuwangi/>

³² <https://umsrappang.ac.id/susun-strategi-di-2023-eco-bhinneka-muhammadiyah-selenggarakan-workshop-perencanaan-monitoring-dan-evaluasi>

³³ <http://ecobhinnekamuhammadiyah.org/id/diskusi-konten-kreatif-keberagaman-dan-pelestarian-lingkungan-sebuah-keniscayaan/>

³⁴ <http://ecobhinnekamuhammadiyah.org/id/ortom-dan-aktivis-muhammadiyah-berlatih-project-cycle-management/>

³⁵ <http://ecobhinnekamuhammadiyah.org/id/asyiknya-kegiatan-bersih-pantai-bersama-pemuda-lintas-iman-di-kota-ternate/>

³⁶ <http://ecobhinnekamuhammadiyah.org/id/komunitas-lintas-iman-dan-difabel-gelar-aksi-kampanye-lingkungan-gunakan-kreasi-limbah-plastik/>

| | | | | |
|----|---|---|-----------------|---|
| 10 | Planting thousands of palm trees in Sermo Reservoir Lake. ³⁷ | Muhammadiyah Kulon Progo, Aren Nusantara Association (AREN) | 29 October 2022 | Greening the Kulon Progo area for nature conservation and future savings. |
|----|---|---|-----------------|---|

All the activities listed above are only a tiny part of the series that Eco Bhinneka Muhammadiyah runs to foster interfaith harmony in sustainable environmental conservation. Seeing the development of their activities, I am confident that this project will grow and continue to expand to reach all regions and communities in Indonesia.

The kinds of activities that Muhammadiyah moderates are daily and manageable for most people to do together. Devaka Premawardhana³⁸ says that religious practices and rituals can be found in everyday activities that bring religion into the home, street, and workplace. Religious "rituals" can manifest in various ways, such as through wedding invitations in the context of interfaith families, on interfaith spiritual journeys, and as expressions of solidarity with religious communities in distress. In other words, religious activities for the inter-religious stage can be manageable for people to do together.

Uniquely, if we open the official website of Eco Bhinneka Muhammadiyah, there will be various activities that are open and contemporary. Devaka also supports this. He also argues that traditional approaches to studying religion must be revised because they are rooted in modernist sensibilities that prioritize words over movements and favor ideas over practice. This approach does not consider the experiential dimension of religious life, including daily activities.

Muhammadiyah has been closely associated with modernism from its formation to the present day³⁹, so it is not surprising that the organization is sometimes criticized by Islamic organizations that are considered conservative in their application of teachings to society. However, regardless, when it comes to people's lives, all religious elements should be able to embrace each other to create good in society. It does not matter whether the organization is modern or traditional. The most important thing is to be aware of the issues currently opening many people's eyes to be resolved together.

CONCLUSION

³⁷ <http://ecobhinnekamuhammadiyah.org/id/kampanyekan-green-muktamar-muhammadiyah-kulonprogo-tanam-ribuan-pohon-aren-di-danau-waduk-sermo/>

³⁸ Devaka Premawardhana, "Ethnography in Interreligious Studies," *The Georgetown Companion to Interreligious Studies*, 2022, 63–71, <https://doi.org/10.2307/j.ctv27qzsb3.10>.

³⁹ Mitsuo Nakamura, *The Crescent Arises over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town, c. 1910s-2010* (Pasir Panjang: Institute of Southeast Asian Studies Singapore, 2012).

Muhammadiyah, as one of Indonesia's most influential religious organizations, is very aware of how important it is to embrace all community groups, especially religious groups that aim to work together to preserve the environment and nature. Nature conservation is a shared responsibility, not just the responsibility of one community group. By carrying out various activities and approaches driven by youth, activists, and Muhammadiyah leaders, it is hoped that it will have a sustainable impact on the integrity of creation while establishing friendships with all religious groups. Muhammadiyah also realizes that living in the world means making peace with all creatures in order to have a beneficial impact on future generations.

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