Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan
issn 2354-6174 eissn 2476-9649
Tersedia online di: journal.uinsuku.ac.id/index.php/fikrah
Volume 14 Nomor 1 2026, (69-94)
DOI: 10.21043/fikrah.v14i1.36061

The Ecological Justice in the Discourse of Islamic Group: insight from Indonesian Religious Organization

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Abstract

Environmental issues have become a global issue that is not only a concern for the government but also religious organizations. This article examines the discourse on environmental damage and ecological justice within Islamic organizations in Indonesia, focusing on both moderate organizations (Nahdlatul Ulama and Muhammadiyah) and transnational movements (Islamic Defenders Front, Hizbut Tahrir Indonesia, and Muslim Brotherhood affiliates (Front Pembela Islam). The study aims to complement existing literature that often treats Islamic environmentalism as monolithic or organization-specific by mapping diverse responses to environmental damage and analyzing how these responses implicitly and explicitly shape environmental management. Using a qualitative comparative analysis of organizational documents, congressial decisions, and programmatic actions, the article identifies distinct yet complementary discourses: NU's *fiqh al-bi'ah* (environmental jurisprudence) declaring pollution haram; Muhammadiyah's Fiqh of Water and food estate programs; and transnational movements' disaster response institutions and tree-planting initiatives. The findings reveal that despite ideological differences, all these organizations contribute to ecological justice, a concept that collectively handles environmental protection while minimizing inter-organizational ego. Theologically, the study advances the recognition of *hifz al bi'ah* (environmental protection) as a sixth essential objective (*maqasid al sadis*) within *maqasid al Shari'ah*, strengthening the religious basis for ecological activism. The article's key contributions include a comparative framework across moderate and transnational spectrums, the introduction of ecological justice as an analytical lens, and practical pathways for inter-organizational collaboration to address Indonesia's pressing environmental challenges.

Keywords: Ecological justice, environmental damage, discourse of Islamic organizations

Abstrak

Isu lingkungan menjadi isu global yang tidak hanya menjadi perhatian pemerintah, tetapi juga organisasi keagamaan. Artikel ini mengkaji wacana tentang kerusakan lingkungan dan keadilan ekologis dalam organisasi-organisasi Islam di Indonesia, dengan fokus pada organisasi moderat (Nahdlatul Ulama dan Muhammadiyah) maupun gerakan transnasional (Front Pembela Islam, Hizbut Tahrir Indonesia, dan afiliasi Ikhwanul Muslimin). artikel ini bertujuan untuk melengkapi pustaka yang ada yang sering memperlakukan environmentalisme Islam sebagai sesuatu yang monolitik atau spesifik organisasi, dengan memetakan beragam tanggapan terhadap kerusakan lingkungan dan menganalisis bagaimana tanggapan-tanggapan tersebut secara implisit dan eksplisit membentuk pengelolaan lingkungan. Dengan menggunakan analisis komparatif kualitatif terhadap dokumen organisasi, keputusan kongres,

dan tindakan programatik, artikel ini mengidentifikasi wacana-wacana yang berbeda namun saling melengkapi: *fiqh al-bi'ah* (yurisprudensi lingkungan) NU yang menyatakan haram atas polusi, Fikih Air dan program *food estate* Muhammadiyah, serta lembaga tanggap bencana dan inisiatif penanaman pohon dari gerakan transnasional. Temuan menunjukkan bahwa meskipun terdapat perbedaan ideologis, semua organisasi ini berkontribusi pada keadilan ekologis, sebuah konsep yang secara kolektif menangani perlindungan lingkungan dengan meminimalkan ego antarrganisasi. Secara teologis, kajian ini memajukan pengakuan terhadap *hifz al bi'a* (perlindungan lingkungan) sebagai tujuan esensial keenam (*maqasid al sadis*) dalam *maqasid al Shari'ah* , yang memperkuat landasan keagamaan bagi aktivisme ekologis. Kontribusi utama artikel ini meliputi kerangka komparatif lintas spektrum moderat dan transnasional, pengenalan keadilan ekologis sebagai sudut pandang analitis, serta jalur praktis bagi kolaborasi antarrganisasi untuk mengatasi tantangan lingkungan yang mendesak di Indonesia.

Kata kunci: keadilan ekologis, kerusakan lingkungan, wacana organisasi Islam

Introduction

The current environmental damage has penetrated all sectors and lines of life. Various events caused by natural damage often occur these days (Diamond, 2005). However, it is very unfortunate that the response of Islamic organizations related to environmental damage is still minimal, not to say that environmental damage is not being cared for (Berghuijs et al., 2013). This is a result of the decline in the discourse that environmental problems are objects of science and not the realm of religion. Therefore, in terms of environmental damage, the clergy take the last role after science has reached a dead end in solving environmental problems. However, this turned out to be a problem that is getting stronger in the community, because environmental protection is rarely discussed by Islamic organizations in various discourses of recitation, *tausiyah*, or various religious activities; this makes many people think that environmental protection is not part of religion or spirituality. This problem will be described in this article.

Jared Diamond states that environmental damage always occurs in any area without exception; this is part of the opinion that humans are part of the Anthropocene, which controls the entire environment to ensure all the interests of human life (Diamond, 2005). This anthropocentrism requires the role of the clergy to control the environmental control that occurs and to ensure the existence of a religious spirit in protecting the environment Bocci, (2019) and Mudin et al., (2025) critically examined the paradigm of human domination over nature and its environmental impact in the context of the Islamic worldview,

arguing for a shift from an anthropocentric model to a holistic ecological worldview within Islam that emphasizes the relationship between humans and nature and their responsibility to preserve it as an act of obedience to the Creator.

This study tries to complement various existing scientific works related to the environment, environmental damage, and how religion plays a role in responding to environmental damage. The environment is the main factor in human life, but unfortunately, many people think that environmental protection is only a last resort in the sphere of life (Fremaux, 2019; Milfont, 2021). Environmental damage is not widely realized if the cause is the strong role of human exploitation in dredging and controlling the surrounding nature. The absence of this awareness is because humans feel like representatives of God control all existing life to fulfill the needs of human life (Bińczyk, 2019; Savitri & Prayitno, 2020). In this case, the role of religion has the power to overcome environmental damage. Religion is a step that is considered to have the power to spread the spirit of protecting the environment by penetrating more into each individual as part of protecting the environment from severe damage (Ahmad, 2019; Mcleod & Palmer, 2015; White, 2010). Based on the various literature above, this article tries to complement the various articles above related to the response to environmental damage in the discourse of Islamic organizations.

Most previous studies either focus on a single organization or treat Islamic environmentalism as a monolithic phenomenon, overlooking the ideological diversity and institutional specificities that shape actual ecological practices. To illustrate this diversity, consider the following recent examples. In Indonesia, the moderate Islamic organization Nahdlatul Ulama (NU) has developed *fiqhul bi'ah* (environmental jurisprudence), which legally prohibits environmental pollution as *haram* and a criminal act (*jinayat*). NU has also mobilized its grassroots network through the National Movement for Forestry and Environment to combat deforestation. Muhammadiyah, another major moderate organization, responded to the predicted food and water crises by formulating the *Fiqh of Water* and advocating for sustainable food-estate programs while also conducting judicial reviews of state policies on natural resources. On the other hand, transnational movements such as the former Islamic Defenders Front (FPI) have demonstrated rapid disaster response operations—as seen during the Semeru volcanic eruption—while Hizbut Tahrir Indonesia (HTI) established disaster management agencies (*Qadha Mashalih*), and the Muslim Brotherhood-affiliated Prosperous Justice Party launched the "My Green Indonesia" movement, planting thousands of trees and promoting a plastic diet. These

examples reveal that environmental discourse is not absent from Islamic organizations; rather, it is articulated differently across ideological spectrums yet has been largely overlooked in academic synthesis.

This article is intended to complement the shortcomings of various discourses related to the response to environmental damage based on the literature above, which tends to look vertically at the role of Islamic organization discourse in protecting the environment. This article maps out all the discourses related to the response to environmental damage above by looking at the discourses on Islamic organizations. For this reason, this article is intended to complement the shortcomings of previous studies on the response to the environment related to the discourse of Islamic organizations by analyzing the role of the response to the environment in the discourse of Islamic organizations: (b) Why does the discourse of Islamic organizations affect the response to environmental damage (discussion on the response to environmental damage and the relationship between the response to environmental damage and the discourse of Islamic organizations? (c) How is the response to environmental damage in the discourse of Islamic organizations? These three questions have given direction to the understanding that the response to environmental damage is a force in the discourse of Islamic organizations. The study of the discourse of Islamic organizations plays an important role in the response to environmental damage.

The novelty of this study lies in three interrelated contributions. First, it moves beyond single-organization case studies to provide a comparative analysis of environmental discourses across both moderate (NU and Muhammadiyah) and transnational (FPI, HTI, Muslim Brotherhood-affiliated) Islamic organizations within the Indonesian context. Second, it introduces the concept of *ecological justice* as an analytical lens to synthesize these diverse responses, demonstrating that despite ideological differences, these organizations collectively contribute to a broader framework of environmental stewardship. Third, the study advances the theological argument that environmental protection is not merely an ethical addendum but a core component of *maqasid al shari'ah* (higher objectives of Islamic law), specifically by recognizing *hifz al bi'ah* (protection of the environment) as a potential sixth essential objective. This reconceptualization strengthens the religious basis for ecological activism and offers practical pathways for inter-organizational collaboration in addressing Indonesia's pressing environmental challenges.

This paper is based on an argument that the response to environmental damage has an impact on the direction of environmental management implicitly or explicitly in the discourse of this Islamic organization. Responses to environmental damage affect the analysis in the discourse of Islamic organizations as well as part of preventive and curative actions in society. The response to environmental damage in the exposure implicitly and explicitly affects the analysis in the discourse of Islamic organizations. Compared to the role of other institutions, strengthening by returning to the response to environmental damage is very much needed in the discourse of Islamic organizations for preventive and curative measures against environmental damage and preventing the occurrence of anomalous events in nature that result in disasters. By analyzing the implicit and explicit responses to environmental damage within these Islamic organizations, this article argues that such responses—whether preventive, curative, or advocacy-oriented—have a significant impact on environmental management in society. Strengthening these religiously informed responses is crucial for both preventive and curative measures against ecological damage and for preventing anomalous natural events that lead to disasters.

Discourse on Environmental Damage to Islamic Organizations

Environmental damage is a concern of many scientists due to the importance of protecting the environment for the sustainability of human life. This environmental damage began to realize its importance for mankind in 1980 (Nofiyanti & Oki Nur Haryanto, 2021). Recently, it is getting stronger because various impacts of environmental damage have begun to appear in the effects on human life (Tucker & Grim, 2007). This environmental damage appears as part of human anthropocentrism and, at a fatal level, causes disasters and environmental damage (Surjono et al., 2023). Before reaching the stage of environmental damage, it requires the role of religion in controlling it as a preventive measure to prevent environmental damage in the community (Tucker & Grim, 2007). The emergence of anxiety about the response of Islamic organizations due to the disaster then gave birth to serious thoughts on how to maintain ecological balance in religious values that emerged in various Islamic organizations.

The discourse of Environment from Nahdlatul Ulama perspective

Environmental issues at the 2015 NU congress became a public discussion. There was a moment when KH A Mustofa Bisri accompanied the people of Rembang to convey their aspirations for environmental damage. The discussion of the environment at this congress refers to the decision of the 29th Congress in Cipasung Tasikmalaya in 1994. In Congress, it was decided that environmental pollution, whether air, water, or land, if it causes *dlarar* (damage), then the law is unlawful and includes a criminal act (*jinayat*) (Falah, 2019).

The congress, which was held at the boarding school under the care of Ilyas Ruhiyat (*Rais Aam* PBNU, 1992-1999), was a testament to the firmness of NU, which dared to speak out in its jihad to protect the environment. The decision of Congress not only stipulates the unlawful law but also categorizes it as a criminal; aka, it is also included in the realm of positive law. That way, destroying the environment not only gets a stamp of "*haram*" from religion but must get a "punishment" that is appropriate from the state (Falah, 2019). Before the environmental discourse in the congress, on July 23, 2007, PBNU also reaffirmed through the National Movement for Forestry and Environment (GNHLN), which decided that the government and the people must act and act in a real way in eliminating efforts to destroy forests, the environment, and the area. settlements, suppressing social diseases for the sake of the integrity of the Unitary Republic of Indonesia (Bisri, 2019). In particular, the PBNU teaches NU citizens and the Indonesian people to jihad to preserve the environment (*jihad bi'ah*) while still adhering to the principles of *tasawuth* (moderate), *tasamuh* (tolerant), *tawazun* (balanced), and *amar ma'ruf nahi munkar*. All of this is a form of love for the homeland and protecting the identity of our beloved nation. A real example has been practiced by KH Hasyim Asy'ari, the founder of NU, in protecting the environment (Bisri, 2019).

During the history of his life, Kiai Hasyim was very fond of farming and encouraged NU residents and the community to cultivate crops. By farming, Hasyim and his students can be independent and can help others while preserving nature. The same example is run by Sahal Mahfudh, Rais Aam PBNU 1999-2014. Known as a *Kiai* who firmly maintains principles and is progressive in empowering the community, Sahal is very concerned about the environment (Bisri, 2019). For Sahal Mahfudz (1988), the balance and preservation of the environment —even all aspects of human life— is the key to prosperity. Reality everywhere shows the environment is starting to shift out of balance.

This is the result of the tendency to quickly reach outward satisfaction, without considering social discipline, and without taking into account the anticipation of future possibilities that will make it difficult for the next generation. For Sahal, pesantren must be present for environmental sustainability. Because they live together with the pulse of society, pesantren should not be indifferent to their environmental conditions. Islamic boarding schools must be responsible for improving their personalities to focus on the inheritance of the earth (nature) in the context of perfect worship (Bisri, 2019).

The discourse of environment from Muhammadiyah perspective

Muhammadiyah stated in the Environmental Council (MLH) that the theme of the environment continues to find relevance because it cannot be separated from and attached to humans as leaders on earth. properly and correctly for the welfare of all of us in a sustainable manner," according to the Head of MLH (Admin, 2021a).

MLH explained that the word "caliph" should be interpreted as a custodian of nature and all its contents, not as an owner who may act arbitrarily. The concept of the caliphate is in line with the concept of the life of Indonesian ancestors, that humans are an integral part of the ecosystem.

Therefore, humans in fulfilling their needs always try to live in harmony with their ecosystems. In the history of human civilization, inappropriate environmental management and business ethics that are not environmentally sound have often been the cause of detrimental natural disasters (Admin, 2021a).

MLH stated that in the future Indonesia is predicted to have a food deficit. Therefore, a food estate program was held, but the program should not sacrifice primary forest. Because if so, it would be prone to causing further impacts, so he suggested using bushland. While related to the still rampant deforestation, he said the phenomenon was still ongoing. In reality, there are two types of deforestation in Indonesia, namely planned and unplanned. And the most dangerous and threatening are those that are not planned because they cannot be mitigated ((Admin, 2021a).

The discourse of environment from Transnational Movement perspective

Transnational organizations consist of various organizations such as Salafis, Wahhabis, ex-HTI, and ex-FPI. For the last two organizations, former HTI

and former FPI, although they have been dissolved by the government, in reality, members of this movement are still spreading their teachings in the community. So, even though the organization has officially been frozen, we can see the reality of the actions that have been carried out in the community before the suspension of the organization. As is known, these transnational movements have volunteers in dealing with environmental damage that can lead to disasters. The actions of the former FPI in the Semeru disaster were appreciated by many parties. The ex-FPI's actions reached out to various remote areas.

The ex-FPI's quick response to this action gave rise to various opinions regarding the radicalism of this organization in its ideology (*Bantu Penanggulangan Bencana, Relawan Eks FPI Diapresiasi | Republika Online*, n.d.). The discourse of environmental damage in transnational organizations is not as strong as in moderate Islamic organizations. However, in their quick response actions, it was acknowledged that various transnational movement groups carried out their solidarity actions quickly with Muslims who were experiencing disasters.

Response to Environmental Damage in the Discourse of Islamic Organizations

The argumentation of the environment by Nahdlatul Ulama

According to the chairman of Nahdlatul Ulama's Institute for Disaster Management and Climate Change (LPBI NU), Avianto Muhtadi, environmental damage stems from human mindsets, actions, and morals, so prevention is needed before disasters become visible. Islamic law (*maqashid as-syari'ah*) aims to realize benefit and avoid harm through five core concepts: protecting religion, life, intellect, property, and lineage, which are divided into three levels (essential, complementary, and embellishment). Muslim intellectuals later added protecting the environment (*hifdzul-bi'ah*), giving rise to environmental *fiqh* (*fiqh al-bi'ah*). In Indonesia, *fiqh al-bi'ah* only emerged through seminars in 1960. Yusuf Qaradawi stated that protecting the environment is equal to protecting religion, life, intellect, lineage, and property because damage to these aspects taints human existence (Bisri, 2019).

Recent scholarship argues that *ḥifẓ al-bi'ah* must be recognized as a sixth maqṣad, since ecological degradation now directly threatens life, progeny, and property. This recognition demands that mass organizations like Nahdlatul

Ulama actively play an ecological role, especially amid current mining issues that cause deforestation, water pollution, and community displacement (Wijsen, 2025a). By embedding environmental protection into religious law, ORMAS can shift from reactive disaster response to preventive advocacy based on Islamic ethics. For example, NU's network of grassroots clerics and schools can monitor mining operations and push for sustainable practices. Without such ecological engagement, mining damage will continue to undermine the very maqāṣid that protect human well-being. Therefore, integrating *fiqh al-bi'ah* into ORMAS' core missions is both a religious obligation and a practical necessity (Bagir, 2025a).

In general, the purpose of applying Islamic law, or *maqashid as-syari'ah,* is to realize the benefit and avoid *mafsadat*. As-Syatibi in Al-Muwafaqat has formalized *maqashid as-syari'ah* through *maslahah* theory by dividing it into five concepts: *hifdzu ad-din*, *hifdzu an-nafs*, *hifdzu al-aql*, *hifdzu al-mal*, and *hifdzu an-nasl*. The five concepts are specifically divided into three levels: *dharuriyyat* (elementary), *haajiyyat* (supplementary), and *tahsiniyyat* (complimentary). According to Yusuf Qaradawi, protecting the environment (*hifdzu al-bi`ah*) is the same as protecting religion (*din*), soul (*nafs*), reason (*aql*), offspring (*nasl*), and property (*mal*). The rationale is that if the aspects of religion, soul, mind, lineage, and property are damaged, then human existence in the environment becomes tainted. Therefore, the dislocation of *fiqh al-bi`ah* can become a confrontational opportunity if it is followed by a comprehensive epistemological paradigm (Bisri, 2019). Recent scholarship has argued that *ḥifẓ al-bī'ah* must be recognized as a sixth *maqṣad* (*maqṣad sadis*), as ecological degradation now directly threatens *ḥifẓ al-nafs* (life), *al-nasl* (progeny), and *al-māl* (property).

Nahdlatul Ulama has increasingly voiced the need for community-based mining governance that prioritizes ecological balance over corporate profit. Given its massive grassroots network, NU can advocate for mining concessions (*hak kelola tambang*) to be managed cooperatively by local boards, ensuring that extraction does not violate *ḥifẓ al-bi'ah.* Instead of rejecting mining outright, NU's religious scholars propose strict environmental audits and reclamation funds as preconditions for any permit. This approach transforms ORMAS from passive observers into active ecological gatekeepers, monitoring waste disposal and water quality near mining sites. By linking *fiqh al-bi'ah* to mining licenses, NU pressures both government and companies to respect the sixth *maqṣad.* Ultimately, when an religious organizations like NU holds a role in managing

mining rights, it can prevent the very *mafsadat* (harms) that mining often brings to peasant and coastal communities.

The argumentation of the environment by Muhammadiyah

After the 1998 reformation, Muhammadiyah institutionalized its environmental movement and declared an ecological emergency, citing global water and energy crises. More than two billion people lack water worldwide, and Indonesia faces severe water shortages each dry season due to poor technology, natural damage, low awareness, and private sector control. The energy crisis stems from petroleum depletion, high consumption, and governance problems. In Central Kalimantan, six hundred hectares of Gunung Mas forest were cleared for cassava plantations within a 33,750-hectare food estate project, without environmental analysis. This clearing flooded six villages and released carbon emissions. Muhammadiyah conducted judicial reviews of the Oil and Gas Law and Water Resources Law, published a book on water *fiqh*, and later developed disaster and agrarian *fiqh* (Muhammad Wahdini, Kamsi, Hasse Jubba, 2025).

The 2015 Muhammadiyah congress discussed climate solutions, while the 46th congress led to judicial reviews of several laws deemed contradictory to the 1945 Constitution. Muhammadiyah's political response to the climate crisis emerged from post-reformation democratic space, enabling citizen-based participation. The organization doubts the parallelism between modernity and humanity, recognizing threats such as population explosion, resource limits, nuclear weapons, and extreme climate change (Tanfidz Muktamar 47:127-128.) The theological response is marked by the birth of water *fiqh*, disaster *fiqh*, and agrarian fiqh as responsive products contesting state policies. Muhammadiyah encourages a water-saving culture by reducing consumption, developing recycling technology, and stopping water commercialization, since consumptive behavior accelerates ecological damage. The widespread actualization of Al-Maun theology among fishermen and farm workers signals a new ecological awareness within Muhammadiyah's ecosystem. This awareness is inseparable from Islamic values and da'wah *amar ma'ruf nahi munkar*, the identity of Muhammadiyah's renewal movement (Mardhiah et al., 2014).

Muhammadiyah's third response, the political-theological response, mobilizes *fiqh* knowledge for advocacy to protect the earth and humans, implemented through the Environmental Council's three pillars: socialization, education, and advocacy. Muhammadiyah's environmental efforts are not yet well-organized; they have the potential to become a right-green organization

through judicial review and institutional reform. Constitutional jihad serves as ecological jihad, as Muhammadiyah conducts judicial reviews to uphold state sovereignty and counter low-quality legislation, lobbying, and comprador interests. Floods caused by garbage and extravagance are strongly condemned, echoing Gandhi's warning that the earth cannot feed the greedy (Efendi et al., 2021). Muhammadiyah mobilizes its campuses and religious organizations to implement plastic diet policies, river schools, and paper reduction, while Abdul Muti (2021) emphasizes preventing the food crisis from climate change. These efforts aim to restore justice, peace, and the earth's integrity, opening the gate to the ecological age (Admin, 2021b).

Religious organizations in Indonesia play a critical ecological role by addressing the environmental impacts of current mining activities, which often cause deforestation, water pollution, and soil degradation. Religious organizations can leverage their grassroots networks to monitor illegal mining operations and advocate for stricter enforcement of environmental regulations. They serve as mediators between local communities and mining corporations, ensuring that affected villagers receive fair compensation and access to clean water. Furthermore, ORMAS can promote sustainable mining practices, such as reclaiming abandoned mines and reducing mercury use in artisanal gold mining. By raising public awareness about the link between mining and ecological crises, ORMAS pressure the government to conduct comprehensive environmental impact assessments before issuing permits. In the current context, ORMAS should also push for a transition from extractive industries to renewable energy development, aligning with ecological justice principles. Ultimately, the active engagement of ORMAS is essential to balance economic interests with biodiversity preservation and community health (Latif et al., 2023).

The argumentation of the Environment by transnational movement

The response to environmental damage in the transnational movement is sought from the ideological pattern of the institution as well as its connection with concern for incidental environmental damage events. According to Syafi'I Ma'arif in his prologue, he stated three theories related to the birth of this transnational fundamentalism movement namely, the first failure of Muslims to face modernism; secondly a sense of solidarity with the fate that befell their brothers in Palestine, Kashmir, Afghanistan, Iraq, and so on; and third, the failure of the state to realize the ideals of independence because social justice has not

been established, the welfare of the people has not been created, and other state political problems (Arifin, 2021).

In the Indonesian context, the Wahhabi and hardline transnational movements that "operate" in Indonesia are the first, the Prosperous Justice Party, which is affiliated with the Muslim Brotherhood; the second, Hizbut Tahrir Indonesia, which wants an Islamic *Khilafah* and the third, the Wahhabis, who carry out global Wahhabism through the desire to implement the formalization of Islam, application of *shari'ah* as positive law, or an Islamic caliphate. Other organizations that agree with the implementation of sharia are backed by "hard-line" organizations such as Hizbut Tahrir Indonesia (HTI), the Indonesian Mujahidin Council (MMI), and the Islamic Defenders Front (FPI), as well as militant organizations Laskar Jihad, Laskar Jundullah, *Laskar fi Sabilillah*, etc. The concept of shari'ah obsession was then implemented through various regional rules and regulations that emerged as a result of the victories of hardliners in politics in various regions: Aceh, Tangerang, Cianjur, Padang, Bulukumba, and other areas; the number could reach 10% from all regions in Indonesia.

The implementation of ideas through the movement is then presented through the role of "hard-line" agents who infiltrate Indonesian Islam. Infiltration in organizations, according to Haedar Nasir, occurs through several strategies, namely 1) entering a like-minded or similar environment, 2) hiding understanding and goals, 3) developing actors or actors who have militancy, 4) taking advantage of a vulnerable atmosphere, 5) carrying out the split-bamboo theory, 6) fertilizing the seeds of anxiety, worry, and fear, 7) cultivating positive idioms from their ideology, 8) performing taqiyah, 9) presenting themselves as "alternative forces", 10) growing rapidly in the organization, 11) taking advantage of certain parties, and 12) taking advantage of means/media. The discussion of Islamic organizations or organizations being infiltrated is "infiltration" in Muhammadiyah, Nahdlatul 'Ulama, the Indonesian Ulema Council (MUI), educational institutions/schools, government, and private institutions, all of which conclude with vigilance against the spread of Muslim Brotherhood cadres and the like. This also extends to environmental damage (Arifin, 2021).

Several transnational organizations found responses to environmental damage were the FPI, HTI, and the Muslim Brotherhood (Salafi and Wahabi). FPI shows its response to disasters as part of the commandments of *ma'ruf nahy munkar*. According to the results of the study, the Islamic Defenders Front (FPI)

supports Islamic law and the enforcement of *amar makruf nahi munkar* in various regions in Indonesia. The strategy carried out by FPI is monitoring immoral places around. FPI always uses a confrontational method when taking the pulpit to the street, raiding immoral places such as gambling places and other nightlife, and using persuasive methods usually through recitation, remembrance, preaching, and *tabliq* big. Then in the FPI social activities movement, such as religion, education, health, disaster care, and politics (Wahjudin, 2019).

The response to environmental damage to Hizbut Tahrir Indonesia, according to M. Zainuddin, examines how Hizbut Tahrir Indonesia's strategy changes the pattern of conventional da'wah activities to become a social movement or pressure group (Zainuddin & ', 2017). This also occurs in response to environmental damage and disasters. Hizbut Tahrir Indonesia (HTI) has a natural disaster response agency, *Qadha Mashalih* Hizbut Tahrir. The concept of disaster agency uses the concept contained in the caliphate ideology it carries. The assistance provided was in the form of al-Qur'an waqf, repair of water pipes, and cash (*Ormas Islam Ikut Peduli Korban Bencana Alam | Republika Online*, n.d.). More recent analysis suggests that former HTI activists have devised a climate narrative that legitimizes the global caliphate as an alternative to the global state system, incorporating climate change into their propaganda to target young, educated Indonesians.

The response to environmental damage from the Muslim Brotherhood has been carried out since 2016, focusing on the issue of deforestation. This program was marked by the distribution of five thousand tree seedlings and a plastic diet; the movement was titled My Green Indonesia National Movement. This program is carried out by being affiliated with the Prosperous Justice Party, an organization that is a shelter for adherents of the Muslim Brotherhood in Indonesia. This movement responds to environmental damage with the concept of *rahmatan lil alamin* (Simanjuntak, 2021).

Environmental Damage Response

Response to environmental damage as an impact: disruption of the human ecosystem in their lives. The emergence of a response to environmental damage is generally due to environmental damage, namely disasters. Disasters consist of three parts: natural disasters, social disasters, and technological disasters (Oliver-Smith, 1996). The three types of disasters are a form of deep ecology

theory, where all sources of natural disasters are part of the occurrence of environmental damage (Jenkins & Chapple, 2011).

The emergence of environmental damage events that caused disasters led to various actions and responses that were carried out, one of which was by taking preventive, responsive, and curative actions in fixing environmental damage, as well as limiting the impact of environmental damage in various other areas (Almira & Hidajah, 2020; Berroeta et al., 2021). This requires handling preventive and curative actions as a form of implementation of Islamic organizations responding to environmental sustainability for future generations (Johnston & Taylor, 2014; Tucker & Grim, 2007).

Environmental Discourse in Islamic Organizations

Discourse on the environment appears in three forms of Islamic organization with three different characteristics. Moderatism in Nahdlatul Ulama and Muhammadiyah, as well as transnational movements. All of these forms of Islamic organization have different discourses on understanding the environment (Arnez, 2014; Mudin et al., 2021). The three forms of Islamic organization are concerned with the damage to the surrounding environment. This shows that there is an awareness that Islamic organizations influence responding to and reducing environmental discourse to the lowest levels of members of the organization (Koehrsen, 2021).

The discourse on environmental damage initiated by moderate Islamic organizations between Nahdlatul Ulama contains complementary portions of *Fiqhul Bi'ah*, which was initiated by Nahdlatul Ulama as a benchmark for the implementation of environmental protection actions carried out by the entire NU autonomous body and the NU Climate and Disaster Management Agency. Meanwhile, the *Fiqh* of water and food estate programs initiated by Muhammadiyah is a form of concern for environmental damage and maintaining environmental balance by minimizing excessive food consumption. *Fiqhul Bi'ah*, the fiqh of water as well as food estates, is a form of implementing spirituality towards the environment. Because humans have to protect the environment as a form of practicing the commands in the Qur'an and hadith. In general (Almirzanah, 2020), with this principle, it will control human arbitrariness with environmental anthropocentrism.

Differences exist in transnational organizations; concern for the environment does not occur because of direct response and concern for the environment as such. But also, as part of the delivery, seeking sympathy and recruiting members of the movement. In the transnational movement, the emergence of concern for environmental damage as part of deep humanity, with the similarities of the three transnational organizations as part of *amar ma'ruf nahi munkar*, caliph, and *rahmatan lil alamin* (Leyva, 2020).

Ecological Justice in the Discourse of Islamic Organizations

Responses to environmental damage in the three Islamic organizations, moderates, and transnational movements show that there is diversity and they complement each other. The diversity of discourses in Islamic organizations has become a means of ecological justice, a concept of collectively handling the environment by minimizing and even minimizing the ego of Islamic organizations. Through ecological justice, it can strengthen Islamic organizations (Agbiji, 2015; Kroesbergen, 2020). Alamri et al. (2025) have critically examined the dynamics of Islamic legal reasoning applied by Muhammadiyah and NU in addressing environmental challenges, highlighting a fundamental tension between normative ideals and political–economic realities and contributing to the advancement of *fiqh al-bi'ah* that maintains a strong commitment to ecological justice (Alamri et al., 2025).

The response to environmental damage in the discourse of Islamic organizations has a different concept for each of these Islamic organizations. Unfortunately, the role of the response of Islamic organizations in responding to environmental damage has not been considered an important means of environmental improvement in people's lives. Even in the preventive and curative stages, it has not been implemented in the lowest realms of the smallest members of each Islamic organization. As in the routine study material for each recitation program, the concept of NU's *fiqhul bi'ah* is also implemented in studies in Muhammadiyah and transnational movements, as well as food estate programs that can be carried out in NU and transnational movements. Likewise, with the movement of planting a million trees, the transnational movement can be assisted by NU and Muhammadiyah.

The findings of this study reveal a significant academic problem that has been largely overlooked in the existing literature on Islamic environmentalism. Previous scholarly works have tended to treat Islamic organizations' responses to environmental damage as either monolithic or organization-specific, failing

to recognize the diversity of approaches across different ideological spectrums. This oversight has created a gap in understanding how moderate organizations like NU and Muhammadiyah differ from transnational movements in their ecological discourses, and more importantly, how these differences might actually complement each other in practice. The tendency to focus on single organizations has also obscured the potential for inter-organizational collaboration in addressing Indonesia's pressing environmental challenges. Consequently, the academic discourse has remained fragmented, with limited theoretical frameworks that can adequately capture the complex interplay between religious ideology, organizational structure, and environmental activism.

The epistemological challenge in studying Islamic environmentalism lies in the tension between normative religious teachings and their practical implementation at the grassroots level. While NU's *fiqh al-bi'ah* and Muhammadiyah's *Fiqh* of Water provide strong theological foundations for environmental protection, the translation of these principles into concrete actions remains inconsistent across different regions and communities. Transnational movements, on the other hand, demonstrate rapid disaster response capabilities but often lack sustained environmental programs that address the root causes of ecological degradation.

This disparity raises fundamental questions about the effectiveness of religious discourse in driving behavioral change among followers. The gap between theological ideals and practical realities suggests that environmental awareness alone is insufficient without institutional mechanisms that ensure accountability and consistent implementation. Moreover, the political economy of environmental exploitation often overrides religious injunctions, as economic interests frequently take precedence over ecological preservation. (Bagir, 2025b; Wijsen, 2025b)

A more profound academic problem emerges when examining the relationship between environmental discourse and organizational identity formation. For moderate organizations, environmental activism serves as a means of demonstrating their relevance in contemporary society and their commitment to *wasathiyyah* (moderate Islam). In contrast, transnational movements utilize environmental concerns as a vehicle for recruitment and ideological propagation, linking ecological crises to broader narratives of Muslim suffering and the failure of modern nation-states.

This instrumentalization of environmental issues complicates the understanding of ecological justice as a shared value across different Islamic organizations. The selective adoption of environmental programs based on organizational interests rather than genuine ecological concern raises questions about the authenticity of religious environmentalism. Furthermore, the competition among organizations for public recognition and moral authority can undermine potential collaborative efforts that would be more effective in addressing large-scale environmental problems. (Prianto et al., 2021)

The theological dimension of this academic problem is particularly significant, as it involves the reconfiguration of Islamic legal theory to accommodate environmental protection as a core objective. The proposal to recognize *ḥifẓ al-bi'ah* as a sixth *maqṣad* within *maqaṣid al-shari'ah* represents a substantial development in Islamic jurisprudence, yet it remains contested among traditional scholars. Conservative interpretations of Islamic law often resist expanding the classical five objectives, arguing that environmental protection is already implied within the existing framework.

This theological debate has practical implications, as it affects the authority and legitimacy of environmental rulings issued by religious scholars. The lack of consensus on this issue creates uncertainty among Muslims regarding the religious obligation to protect the environment, potentially weakening the impact of religious discourse on environmental behavior. Moreover, the integration of ecological concerns into Islamic law requires a reinterpretation of classical texts that some scholars view as an inappropriate departure from established legal traditions. (Alamri et al., 2025)

The comparative analysis across moderate and transnational organizations reveals that environmental discourse in Islamic organizations is shaped by their historical development, institutional capacity, and political context. Nahdlatul Ulama's grassroots network of pesantren and its long-standing tradition of environmental jurisprudence provide a robust foundation for community-based ecological activism. Muhammadiyah's emphasis on education and institutional reform has enabled it to develop sophisticated policy advocacy and judicial review mechanisms that challenge environmentally destructive state policies.

Transnational movements, despite their ideological rigidity, have demonstrated remarkable organizational efficiency in disaster response, suggesting that their hierarchical structures and committed membership base could be valuable assets in environmental emergency situations. However, the sustainability of these organizations' environmental efforts remains questionable, as they often depend on charismatic leadership or external funding rather than institutionalized programs. The challenge lies in developing synergies between these different organizational models while respecting their distinct ideological commitments and operational approaches.

The concept of ecological justice, as developed in this study, offers a promising analytical framework for synthesizing these diverse responses and identifying common ground for collaboration. Ecological justice goes beyond simple environmental protection by addressing the distributive and procedural dimensions of environmental governance, ensuring that the benefits and burdens of environmental management are shared equitably among different communities. This framework aligns with the principles of *maqasid al-shari'ah*, particularly in its emphasis on preventing harm and promoting public welfare. By adopting ecological justice as a guiding principle, Islamic organizations can move beyond their ideological differences and focus on shared objectives that benefit the broader society. The practical implications of this approach include joint advocacy campaigns for environmental policies, collaborative disaster response mechanisms, and shared educational programs that promote environmental awareness among Muslim communities. However, implementing ecological justice requires overcoming institutional rivalries and building trust among organizations that have historically been in competition with each other.

Conclusion

Ecological justice in the discourse of Islamic organizations is a means of maintaining environmental sustainability and balance. Although Islamic organizations have different ideologies, all of them have a concern for protecting the surrounding environment. In the concept of Islamic organizational discourse, environmental protection is part of spirituality and religious implementation. So ecological justice is a step to increase public awareness of environmental damage that occurs. This study confirms that both moderate Islamic organizations (NU and Muhammadiyah) and transnational movements (FPI, HTI, and Muslim Brotherhood) have developed distinct yet complementary

environmental discourses. NU's *fiqh al-bi'ah*, Muhammadiyah's *Fiqh* of Water and food estate programs, and transnational movements' disaster management institutions all contribute to the broader framework of ecological justice in the Indonesian Islamic context. The integration of environmental protection into *maqaṣid al-shari'ah* as a sixth essential objective represents a significant theological development that strengthens the religious basis for ecological activism. Future research should explore the implementation of these environmental discourses at the grassroots level and examine the potential for inter-organizational collaboration in addressing Indonesia's pressing environmental challenges.

This study has demonstrated that ecological justice in the discourse of Islamic organizations represents a significant development in addressing environmental damage in Indonesia, as both moderate and transnational organizations have developed distinct yet complementary approaches to environmental protection. The findings confirm that environmental concern is not absent from Islamic organizations, contrary to common assumptions, but rather manifests differently across ideological spectrums and institutional contexts. Nahdlatul Ulama's *fiqh al-bi'ah* has established a strong theological foundation by declaring pollution as haram and a criminal act, while Muhammadiyah's *Fiqh* of Water and food estate programs demonstrate a practical approach to addressing water and food crises through religious reasoning.

Transnational movements, including the Islamic Defenders Front, Hizbut Tahrir Indonesia, and Muslim Brotherhood affiliates, have contributed through rapid disaster response institutions and tree-planting initiatives, although their environmental engagement often serves broader ideological objectives. The integration of environmental protection into *maqaṣid al-shari'ah* as a potential sixth essential objective represents a theological innovation that strengthens the religious basis for ecological activism and provides a common framework for inter-organizational collaboration. However, the gap between theological ideals and grassroots implementation remains a significant challenge, as environmental discourse often fails to translate into consistent behavioral change among organization members.

The diversity of responses across Islamic organizations, rather than being a source of conflict, offers opportunities for complementarity and synergy in addressing complex environmental challenges. Ecological justice emerges as an

analytical lens that synthesizes these diverse responses, emphasizing collective environmental stewardship while minimizing inter-organizational ego. This study contributes to the existing literature by moving beyond single-organization case studies and providing a comparative analysis that recognizes the ideological diversity within Indonesian Islamic environmentalism. Future research should explore the implementation of these environmental discourses at the grassroots level, examining how religious teachings are actually received and practiced by ordinary members.

Additionally, the potential for inter-organizational collaboration in environmental advocacy, disaster response, and educational programs deserves further investigation. The theological recognition of *hifz al-bi'ah* as a sixth *maqsad* requires deeper scholarly engagement to address conservative resistance and establish its legitimacy within Islamic legal theory. Ultimately, the role of Islamic organizations in environmental protection will depend on their ability to institutionalize environmental concerns within their core missions and develop sustainable programs that address the root causes of ecological degradation. The findings of this study have implications beyond Indonesia, as they illustrate how religious organizations in Muslim-majority countries can contribute to addressing global environmental challenges through locally grounded approaches.

The comparative framework developed in this study can be applied to other contexts where Islamic organizations play significant roles in public life and environmental governance. Policymakers and environmental practitioners should recognize the potential of Islamic organizations as partners in environmental conservation and disaster management, leveraging their grassroots networks and moral authority. The integration of ecological justice principles into organizational practices requires capacity building, financial resources, and institutional support that may not be readily available to all organizations. Moreover, the political context in Indonesia, including recent restrictions on some transnational organizations, may affect their environmental engagement and require adaptive strategies. This study also highlights the importance of environmental education within Islamic institutions, including pesantren, schools, and universities, as a means of fostering ecological awareness among younger generations.

The role of religious leaders and scholars in promoting environmental protection through sermons, study circles, and public statements cannot be overstated, as they have significant influence over community attitudes and

behaviors. Ultimately, the success of Islamic environmentalism in Indonesia will depend on the ability of organizations to balance their ideological commitments with practical ecological concerns and to work collaboratively across ideological boundaries for the common good. The concept of ecological justice, as developed in this study, provides a valuable framework for such collaboration by emphasizing shared values and collective responsibility. Further research should also examine the intersection of Islamic environmentalism with other social movements, including indigenous rights, gender equality, and economic justice, to develop a more comprehensive understanding of environmental governance in Indonesia. The findings suggest that Islamic organizations have significant potential to contribute to environmental sustainability, but this potential remains largely untapped due to institutional constraints, ideological differences, and the dominance of economic interests in environmental policymaking. Therefore, efforts to strengthen the environmental role of Islamic organizations should focus on building institutional capacity, promoting inter-organizational dialogue, and developing practical programs that address both environmental and social justice concerns.

The theological innovation of recognizing environmental protection as a core objective of Islamic law provides a strong foundation for such efforts, but its acceptance requires sustained scholarly engagement and grassroots education. In conclusion, this study affirms that ecological justice is not only a theoretical concept but also a practical imperative for Islamic organizations in Indonesia, as they respond to the environmental crisis that threatens community well-being and planetary sustainability. The diverse discourses and practices identified in this study demonstrate that Islamic organizations have the capacity to contribute meaningfully to environmental protection and that their engagement can be enhanced through strategic collaboration and institutional support. The path forward requires a commitment to integrating environmental concerns into all aspects of organizational life, from worship and education to social services and advocacy, so that ecological justice becomes a lived reality rather than a rhetorical aspiration.

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