



THE ECOTHEOLOGICAL MOVEMENT AMONG THE MUSLIM YOUNGERS GENERATION IN INDONESIA: CASE STUDIES ECO DEEN AND GREEN CADRE OF MUHAMMADIYAH

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Abstract

Humans confront numerous societal problems in today's globalized world, including environmental concerns. Among digital natives (Today and future youth), environmental conservation efforts are more popular. As the heirs of the planet, the younger generation must be aware and move to repair what has been damaged. Among the many ways to save the environment, trying to link it to religion is one of the trends among the Muslim Youth, just as young groups from other religions do. The meeting between religious teachings and the environment is called eco-theology. Ecotheology Movement emerged not only for a critique of human behaviour that destroys nature without maintaining the balance of nature but also to protect the planet because our earth is sacred. This study examined how Muslim youth as digital natives integrate Islamic- theology into ecological activism. This study uses a qualitative methodology-based phenomenology framework with interviews, direct involvement, and exploratory reading of environmental literature from an Islamic point of view. Finally, we find out what makes it attractive among digital natives, how these two movements combine religious values into ecological movements, and what kinds of pro-social behaviours their members show as something interesting, innovative, as well as sustainable based on six Islamic doctrines (1) The doctrine of oneness (tawhid), (2) The doctrine of creation (fitra), (3) The doctrine of stewardship (khilafa), (4) responsibility (al-mas'uliyah) and Al-Amanah (trusts), and (5) The doctrine of servitude ('ubudiyya), and (6) The doctrine of balance (mizan).

Keywords: Islamic ecotheological, Ecodeen, Green Cadre of Muhammadiyah, environment, ecotheology

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INTRODUCTION

Our world is experiencing rapid transformation. Nature, the source of all life on Earth, faces a grave threat. The study observes erratic weather patterns, a rise in natural disasters, increased consumption, and the extinction of natural habitats and species. The human species will soon find it more difficult to survive on a planet that has already become uninhabitable for many other species (Benjamin, 2022). Environmental devastation has led to rapid biodiversity loss. There are several main causes of planetary damage, according to experts such as Moranta et al. (2022) that conclude unlimited economic growth has changed much of Earth's surface.

According to Gregory Bateson (2013) in a fairly influential book entitled *Step to an Ecological mind*, which states that the damage to the planet is caused by (1) technological progress, (2) population increase, and (3) wrong ideas about the relationship between humans and ecology. As a result of these three factors, there is an imbalance between the use and maintenance of natural resources. In the end, nature answered this imbalance with various kinds of disasters, and some were of the view that covid-19 and the previous and future pandemics were the results of human behaviour that disturbs the natural ecosystem, as stated by Michael Löwy (2021):

According to experts, the COVID-19 pandemic is caused by contemporary agriculture and the sale of wild animals. It's part of the global ecological catastrophe. Globalization's vast movement of people and goods sped up the virus's spread (2021).

There are numerous methods for preventing and mitigating ecological damage. However, there are three most popular approaches ; (1) through politics, by being a part of parliamentary systems, such as what green parties do at the national level (Majeed et al., 2019; Sri Lestari, 2016; Wall, 2014) or through international coordination such COP26, And Being a part of alternative movement such as activists in several environmental non-governmental organisations (NGOs) such as WWF, Greenpeace, and others; (2) Through education, such as developing an eco-curriculum, eco-training for activists and communities, and enhancing eco-literacy through formal and informal education (Kozłowska, 2021); (3) and enacting and improving pro-ecological laws, advocating with victims of environmental damage and making demands on those who harm the environment. Among the three approaches, religion is frequently considered a supplement to the ecological movement; even though Religion is embedded in most people's daily lives, the involvement is only regarded as complementary.

Eco-theology: look at ecology from the sacred side

Religions consider Earth and its resources sacred, and religious texts highlight people's obligation to use resources carefully and with future generations in mind. If we look deeper, environmental damage is caused by humans' detachment from their spiritual awareness. Every religion sees the human being as the crown of creation. but they failed to protect the earth. So it's not solely because of the progress of civilization, as expressed by Theresa Morris based on the thoughts on the ethics of responsibility from Hans Johns (Theresa Morris, 2013), which states:

Ecological crisis originating in unrestrained scientific and technological development occurring without an objective ethical framework to serve as a guide. Ethics lags behind action and consists of weak attempts to circumscribe the potentially negative consequences of actions already set in motion” (P15,2013).

Therefore, we need spiritual strength, especially religion, for those who still identify with certain religions to connect with ecological salvation as guidance, inspiration, and motivation that it will take to change the fundamental beliefs of our entire society to create a better planet. According to Reverend Dr Jeremaia Waqainabete (2018) from the Methodist Church of Fiji, Mother Earth is God's paradise, where all things live in harmony. In this state, all things synchronize well that everyone is joyful; tranquility, serenity, peace, and joy are the norm. Hence, rethinking creation stories may prompt a rethinking of ecological behaviour. Such notions link to myth because they give a meaningful and robust imaginative or symbolic narrative that orients humans, inspiring ways of interpreting and acting in the world (Watling, 2014).

Nature can provide a gateway to human spiritual growth when interpreted as revelations. On a societal level, the faith that philosophical investigation on nature or the material world would reveal the universe's truths with God's involvement (Pihkala, 2013). Moreover, in the teachings of every religion, there is the concept of law of cause and effect. In an ecological context, the law of cause and effect proves that there is a two-way connection between what we do to nature and what nature will respond to according to the degree of our actions. According to Chief Oren Lyon on *Listening to Natural Law* (2013), What happens to you and what happens to the earth also happens to us, so we have common interests.

Without understanding the spiritual side of ecological context, we will find it difficult to achieve what Thich Nhat Hanh (2013) terms mindfulness toward mother earth. In his writings for an anthology book entitled *Spiritual Ecology: The Cry of the Earth* (2013), Thich Nhat Hanh also explained the consequences would be made our actions in our daily lives like sleepwalkers, without knowing what we are doing or where we are heading. In relation to ecology, a combination between religious teachings and concern for ecology is called eco-theology. Ecotheology help us to balance and maintain theological awareness of ecology issue (Resane, 2021)

Ecotheology offers a new alternative that is prophetic and transformative in terms of epistemology, ontology, and methodology toward our planet (Foltz, R. C., Denny, F. M., & Azizan, 2003; Ouis, 2002; Pihkala, 2013). Ecotheology is an alternative way to fight against narratives and actions that are too focused on anthropocentric with the term “*dominion over all the earth*” (Kearns, 2007) and the idea of dominance over nature via science and technology (O’Sullivan, 1987) which leads to overexploitation of the earth. Islamic ecotheology also considers the environment very sacred and equates serving the environment with other forms of *Ibadah* (worship), such as prayer and fasting.

The praxis of eco-theology, according to Grondin (2014), is to (a) create a moral compass and (b) teach that hurting the natural world is a sin. Ecotheology answers and refutes two fundamental environmental questions (1). Humans are only valuable beings? And (2). Is the planet only for us? (Eckersle, 2006). Ecotheology is highlighted as a critical player in the integration of theology and ecology (Resane, 2021). Ecotheology is a promoter of interfaith cooperation since it is impossible to act alone in our denomination but in partnership with those who care about the environment, including climate scientists, political leaders, and adherents of other religions (Ayre, 2021).

Islamic Eco-theology

Currently, Muslims worldwide are turning to their faith for guidance in addressing the environmental crisis. This made the narrative and practice of Islamic eco-theology popular. There are many green movements combined with Islamic religious practices, such as the 'Green Ramadhan, The Green Hajj, The Green Mosque, or The Green

Khutba (preaching) around the world. Islamic eco-theology is based on the Quran and hadith (reports about the words and deeds of the Prophet Muhammad). Muslims believe the Quran contains God's words that order humans to protect the earth. The Qur'an discusses water cycles, food chains, ecosystems, air, soil, and wildlife. The Qur'an teaches us about natural processes just recently validated by science.

In Quran, there are details about divinely determined parameters for using natural resources along with their conservation and equitable distribution (Foltz et al., 2003). For Muslims Prophet Muhammad is the best example for all Muslims to follow to protect the earth. "Upstream ecology," as described by Tariq Ramadan (2007), was the ecological approach advocated by Prophet Muhammad. And it's not only there for the "anticipation of calamities" but also to prevent them. In addition to Islamic eco-theology, it is also strengthened by the shariah principle called *maqoshid shariah*, which consists of the five main principles of life-sustaining such as The preservation of religion (*Hifdzu Din*), the preservation of the soul (*Hifdzu Nafs*), the preservation of the mind (*Hifdzu al-'Aql*), the protection of property (*Hifdzu al-Mal*), the preservation of offspring (*Hifdzu an-Nas*) (Ouis, 2002; R. Rizk, 2014).

So logically, environmental damage will threaten to preserve these five principles. Therefore, it takes *ushul fiqh* (Principles of Islamic jurisprudence), which focuses on *Saddu Dzari'ah* (to obtain certain ends), which closes the road from destruction by relying on the paradigm of everything that leads to damage, disaster and sin, which must be closed. But in mainstream environmental discourse and practice, religious and Islamic ecological principles are often forgotten. The detachment of Muslim awareness from teachings that emphasize environmental protection traps Muslims in ignorance and apathy but also can normalize damage (*al-fasad*) on the face of the earth.

From an Islamic perspective, all resources on our planet are viewed primarily as belongings not to man but to God, to whom man must hold the trust of nature (*amāna*) (Foltz et al., 2003). Allah SWT's creation of nature is a sign and evidence (verse) that will always require humans to foster divine awareness to return to Allah, Al-Khaliq. In Islam, humans are assigned as guardians of the earth (*Khilafa fil ard*). Islam instructs humanity to protect the planet from all hazards. Therefore, practically, Islam emphasizes the connection between characters in managing the earth, which includes aspects of *qanā'ah* (contentment), *Ihsān* (kindness), *ri'āyah* (care), and *masūliyyah* (responsibility) (Abdurrahman & Muslimin, 2020). According to Ibrahim (2012) Concepts such as hasanah (amenity) in this life, moderation, equilibrium, greed, and wastefulness are all central to Islamic teachings on persons and their circumstances.

Muslim ecotheologians like Seyyed Hossein Nasr, Ibrahim Özdemir, and Osman Bakar hope Muslims can respond and tackle environmental problems such as climate change, depletion of the ozone layer, depletion of natural resources, large-scale clearing of tropical rain forests, loss of biodiversity, air pollution, and water pollution (Bakar., 2022; Lak et al., 2019; Alpay et al., 2013). Moreover, it's supported the global Muslim population climbed from 1.1 billion in 1990 to 1.62 billion in 2010. The Muslim population is expected to reach 2.19 billion by 2030 and 2.76 billion by 2050. Muslims are the only religious group anticipated to grow in the coming decades (Pew Research Center, 2020).

Islamic Eco-theology movement among youth in Indonesia

Basically, Islam are also the religious group with the largest youth population, almost 33 % on average. In other words, one in every three Muslims is younger than 15 years old. Muslim countries such as Indonesia have more youth, with a greater segment of the population in prime reproductive stages (15 to 29 years old). By 2030, There

is a projected increase of 29.1% in the Muslim youth population (Pew Research Center, 2020). In Indonesia, The surplus population of the younger generation, estimated to reach 45.42% of the total population and is predicted to reach 280 million, is referred to as the demographic bonus. (Risandini & Silvi, 2022; Sarmita, 2017; Wisnumurti et al., 2018; Yusmarni, 2016). Youth are the inheritors of civilization, making planet earth ecologically better than before is certainly a priority among them. In Indonesia, any positive trend among Muslim youth makes ecotheology into social movement (Nilan, 2021).

In the past two decades, Indonesia has faced several environmental threats, including natural disasters, which have negatively impacted the nation (Hernawan et al., 2021; Salman et al., 2022; Wahyuni, 2019). The need to tackle environmental destruction in Indonesia in different ways, including religion, has become a trend, mainly because significant religious groups in Indonesian society support it. according to Bronislaw Szerszynski (2018), this is undoubtedly contrary to the predictions of secularization theorists). As he noted in *The Religious Roots of Our Technological Condition* (2009), ecological problems cannot be remedied solely through political power. This complicated environmental politics will require institutions to develop radically new strategies of involvement that involve molding billions of un-reflexive micro-decisions across the social fabric. In this atmosphere, a resurgent interest in religion isn't surprising.

Unlike the previous generation, who still play in the realm of discourse, the younger generation of Muslims and other religions in Indonesia has now started to play in the realm of practice. They are moved because interest and affected at the same time by the ecological crisis. Social media also plays a critical role as an alternative media that provides exposure to information related to environmental damage accompanied by oppression which tends to be protected or ignored by the government. According to Nilan (2021), Young Muslim environmentalists use Islam to build a society that preserves and sustains the natural world in the new "green" Islam. In contrast, many secular strategies for climate change mitigation rely either on scientific claims, or on abstract global values, which may lack relevance to the personal, spiritual dimension. Their "*ecological habitus*" seemed to be exacerbated by their "holy capital" They engaged in theological *doxa* that pushed them to regard themselves as Khalifah - God's lieutenants on earth; the necessity to steward the natural world (Nilan, 2021).

Encouragement from religious institutions (government and non-government) and religious leaders at national and international levels is a factor in the growth of the eco-theological movement among young people in Indonesia. Some examples of this support evidence such as (1). The Youth Festival for Eco-Theology under the Indonesian shared with *Lutheran World Information (LWI)* in Pematangsiantar, North Sumatera Province (Lutheranworld,2019); (2). The Front Nahdliyin for Sovereignty over Natural Resources (FNKSDA) under Nahdlatul Ulama support (Saepudin, 2021) even considered a manifestation of the green teachings of Islam Nusantara (Asworo & Akbar, 2019) and new face of Islamic left (Ubaidillah, 2018); (3). The Green Christian Youth Network supported Christian youth across East Jawa denominations (Jaringan Kristen Hijau, 2022); (4). The Laudato Si Movement Indonesia movement is supported by the Indonesian Catholic Church and the Vatican and is part of the second encyclical of Pope Francis (Asworo & Akbar, 2020); (5). Among Buddhists, there is also an environmental conservation movement supported by Buddhist charitable foundations such as Tzu Chi and an internal religious movement such as Soka Gakkai (Clugston, 2011) or Vipassana in Indonesia. But for, this study will focus on two ecotheological movements for the younger generation of Muslims in Indonesia, namely the Green Cadre of Muhammadiyah and the Ecodeen Movement.

METHODOLOGY

This study uses a qualitative method with a phenomenological approach to understanding the phenomenon from the actor's point of view (Neubauer et al., 2019; Suddick et al., 2020). phenomenology is not interested in studying the causal aspects of an event. Still, it seeks to understand how people do an experience and the meaning of that experience for themselves (Tuohy et al., 2013; Williams, 2021). Phenomenological research is essentially related to the interpretation of reality.

Phenomenology seeks answers about the meaning of a phenomenon (Eddles-hirsch, 2015). Each individual observes the world through their perceptions. We will find out what makes it attractive among digital natives, how these two movements combine religious values into ecological movements, and what kinds of pro-social behaviours their members show as something interesting based on five Islamic doctrine such as the doctrine of oneness (*tawhid*), The doctrine of creation (*fitra*), The doctrine of stewardship (*khilafa*), The doctrine of responsibility (*amana*), and the doctrine of servitude (*'ubudiyya*).

The choice of informants in phenomenological research is based on the interviewee's capacity to communicate their life experiences. However, Creswell adds that "all individuals analysed represent people who have experienced the phenomenon" which is another prerequisite for a competent informant (Chu, PH. and Chang, 2017; Creswell, 2003; Weyant, 2022). The object of our research is the Muhammadiyah and Ecodeen Green Cadre Movements, two ecotheological movements among the younger generation of Muslims in Indonesia. The informants in the study were the founders of both movements. We also strengthen this research with a literature study.

RESULTS AND DISCUSSION

Movement Historical and Theological Background of Muhammadiyah Green Cadre

Climatic disasters have been triggered many to involve, including two largest Muslim organization in Indonesia. Muhammadiyah, along with Nahdlatul Ulama (NU), has been predominantly an Islamic movement from its establishment in 1912, with social service efforts being one of its most notable elements. In Indonesia, the majority of its branches offer social services such as education, orphan care, and health care. Ahmad Dahlan (1868–1923), the organization's founding father, created the theological framework for delivering social services, which has been carefully maintained throughout its existence. It is theology of al-Maun (kindness) which based on the teachings of the Qur'an in surah al-Maun (Q. 107: 1–7) (Jainuri 1997: 147-148; Burhani 2019).

Scholar confirms the practice of Al Maun theology as a tendency on how Muhammadiyah stood for the weak. This interpretation shows that social alienation (Orphans) and poverty are natural phenomena, other than consequences socio-economic and political systems unfair but it can also be a consequence *takatsur* (capitalistic) behavior; The collection of property for the benefit so that the social, economic, and politics failed to work because it requires praxis advocacy which allows those who naturally alienated (orphan) get social recovery and poor due to unfair system able to meet basic needs (Mul Khan, 2008). What is more, Ahmad Dahlan's way of thinking and doing things, on the other hand, must be reexamined in order to develop a rejuvenated social, cultural, and ecological ethos that is significant to long-term progress. To preserve Muhammadiyah's survival in this more difficult era, the institution's activists will necessarily have to revisit its meaning.

A group which was consisted of several Muhammadiyah youth considered that the lack of Muhammadiyah presence at environmental care. As of December 14, 2018,* they decided to declare themselves as an alternative youth movement with the mission of implementing Muhammadiyah da'wah in the construction of an ecological society for a more sustainable Earth—starting from a discussion forum with the Sepat community, residents who were opposed against Ciputra Surya Inc. and the Surabaya government in the dam dispute; the dam project caused issues with wastewater management and probable floods (Dewayanti & Saat, 2020). The establishment of this movement was not only driven by divine quest but also experiencing with the weak: threatened human who struggle to defend the inseparable land and the vulnerable non-human which will be robbed by human's greed.

Movement Historical and Theological Background of Ecodeen

The Ecodeen Indonesia community is an ecological community that has the vision to become a forum and reference for Muslim youth in Indonesia to play an active role in environmental awareness. Consisting of environmental activists, the Ecodeen Indonesia community provides education, toolkits, sources of information, and training on the important role of Muslims in protecting the environment. Established in April 2019, the forms of activities that have been held include eco-training, mosque congregations, and da'wah. The meaning of ecodeen itself means belief or religion from the word '*Deen*', and eco means green or ecological; ecodeen is a manifestation of practice from the green-Islamic movement, which aims to direct followers of the Islamic religion to respond to environmental damage through religious teachings.

Different from the green cadres of muhammadiyah, the Ecodeen Indonesia movement is independent from any religious organizations on a national scale, and they focus more on the educational aspect than on protests. Based on vision, Eco-deen have mission for strengthening brotherhood (*ukhuwah*) among young Muslims to protect environment. Currently, they concern with the zero-waste issue, but at the same time, they also concern with Palestinian ecological issues and deforestation. Ecodeen Indonesia has the motto '*Clean our Heart, Clean Our earth*' The action space of this movement is online based through Whatsapp Group, Instagram, and Youtube. This movement strategy uses da'wah methods in the online realm rather than in the field.

How KHM (The Ecological Behaviour) Goes and What's Next

Since the beginning of KHM (Abbreviation for green cadre of Muhammadiyah) existence, social media contributed to expanding in as many as 20 regions insofar. Occasionally, by articles, blogs, and discussion forums, the propagation runs with equitable, ecological, collective-collegial, inclusive, democratic, and autonomous moral knowledge will keep Muhammadiyah's track running which have a strong and moderate tone, disseminate these core ideals based on the guidance of ecological living of Muhammadiyah in *Pedoman Hidup Islami Warga Muhammadiyah* (PHIWM). According to Wijayanti et al. (2021) character education, Muhammadiyah promotes the environment, clean living, and healthy education.

By the official website, KHM cadre call for articles to fulfill the discourse space, creating a unique caricature for each writer is the way that uses to attract people who concern on environmental issue to contribute. KHM, according to Efendi (2021), bolsters the archipelago's spirit of Islamic environmentalism. It is clear that the focus on undertaking eco-literacy work for Muhammadiyah's members encourages students and youngsters to get actively involved in raising awareness and expanding knowledge in the framework of systematically safeguarding environment. This representation of environmentalism within the body of Muhammadiyah is sparked by the spirit

* An interview with Syifa on December 8, 2021. He was one of the Muhammadiyah cadres who joined that discussion.

of Muhammadiyah's liberation theology that originated in the 1990s and was turned into a movement by Ahmad Dahlan to engage younger Muhammadiyah cadres (Dewayanti & Saat, 2020).

KHM performs the environmentalism in both legal proceeding and non-litigation manner, mostly in collaboration with civil society networks and intra-cooperation with other organizations that locates Muhammadiyah's value as the moral umbrella. In it, KHM moves with civil society organizations such as (1) WALHI (*Wahana Lingkungan Hidup Indonesia*, the Indonesian Forum for the Environment) The Indonesian Forum for the Environment that was created in 1980 and joined FoEI in 1989. It is Indonesia's biggest and oldest environmental advocacy organization. It brings together more than 479 non-governmental organizations (NGOs) and 156 people across Indonesia's wide archipelago, with autonomous offices and grassroot constituencies in 27 of the country's 31 provinces; and (2) LBH Surabaya (Indonesian Legal Aid Foundation which partly based in Surabaya), and several independent lawyers known as Tekad Garuda. A group of lawyers and activists which is very much concerned about agrarian issues in East Java.

Indeed, this coalition had a significant influence on Pakel peasants' effort to reclaim their land against a land-grabbing action brought by a plantation firm. In so doing, KHM's social media amplifies what is encountered by Wadas people overwhelming state's development agenda for raising people awareness and assisting ecological justice which based on theological value. As such, da'wah in environmental issue is regarded as *jihad*—an effort that is oriented for not only for today and the world to come, but also for hereafter.

As a scholar and a KHM activist, Efendi (2021) views that, on the other hand, sometimes a moderate tone is no longer sufficient to accelerate Muhammadiyah *da'wah* (Islamic preaching) at grass root level when it comes to intolerable crisis. Even though KHM cadres mostly move organically, they perceived that being engaged with Muhammadiyah's elite is a must to personify and stress influence at systemic level reinforcing the struggle to gain green. Further, KHM should be disseminated to all forms of society, including indigenous people. This growing trend will, however, challenge the Muhammadiyah's theological value which tends to be destructive toward "*the other*."

How Ecodeen (The Ecological Behaviour) Goes and What's Next

Currently Eco-deen concern with research on the impact of environmental damage from an Islamic perspective. Eco-deen also disseminated Minimalism lifestyle based on Islamic perspective to dealing with excessive wasting, Palestinian ecological issue, urban farming, clean-up, and module and green-kit excessive wasting on environment. Different from the green cadres of Muhammadiyah who are engaged in the realm of action that is advocacy and protest, eco-deen focuses more on the *Da'wah bi Al-Qalam* strategy, namely conveying da'wah (Islamic preaching) messages through writing, such as books, newspapers, magazines, journals, articles, the internet and *Da'wah bi Al-Lisan* can be interpreted as the delivery of da'wah messages through oral form of lectures or direct communication between *da'i* (preachers) and *mad'u* (objects of da'wah) on social media, especially Instagram at @Ecodeen.id and YouTube channel at Ecodeen.

During pandemic covid-19, between 2020 to 2022, Ecodeen make a lot of webinars concerning on Palestine ecological issue, Green Ramadhan, and also urban farming. Ecodeen also creates networks with online and offline Muslim eco-theology movements in the national and international spheres. There are founders and members of eco-deen also join the green faith network, an international interfaith network that focuses on environmental issues with slogan "*Sacred Earth, Sacred Planet*". In Indonesia, Ecodeen strengthens its network through collaboration

with campus religious institutions such as the Salman ITB Mosque, government agencies, the Indonesian Ulema (Islamic clerics) Council, interfaith communities, and several local ecotheological communities such as Agriquran (an urban farming community that uses the Koran as the foundation), the ecological hijrah community, and ecological boarding school.

According to one of the Ecodeen activist, the purpose of life is to provide service to fellow creatures of God. Some people say that the purpose of life is worship. Worship itself has the same root as "*abid*". *Abid* means servant. So, in the language of worship it means to serve. Worshipping God means serving God's fellow creatures, including protecting the ecosystem of life. If people do not provide service to their fellow living beings through efforts to protect the ecosystem, then our civilization will move towards destruction.

Some examples of *Da'wah bi Al-Lisan* and *Da'wah bi Al-Qalam* strategies used by Ecodeen Indonesia in preaching about the environment in cyberspace are (1) associate the most beautiful names belonging to Allah SWT (Surah Al-Hashr, verse 24) toward ecological issues; (2) linking Islamic teachings with minimalist living to prevent excessive waste; (3) raised pro-ecological opinions from Islamic leaders; (4) Reveal and contemplate Allah's (Kitabullah) word about the environment via weekly webinars; (5) creating an environmentally friendly Ramadan module; (6) Created a short video of ecological da'wah in cartoon format for children and teenagers; (6) make an ecological donation for Palestine; and (7) make periodic webinars on environmental issues from an Islamic perspective, then upload to the Ecodeen Indonesia Youtube channel.

Ecodeen Indonesia has a continuing mission to reach more young Muslim generations to jointly apply pro-ecological lifestyles in every religious ritual and social life, one of the emphasis on da'wah that ecodeen does is about wasting. According Biplob and Abdullah (2021) In Islam, consumption isn't just about getting what we want; it's also about doing things that help other people and us. As Muslim the goal of consumption is to meet personal needs in a way that makes Allah happy and helps society grow. Therefore Islam emphasizes principle of moderation (*wasatiyyah*) in consumption because to maintain the dynamic balance known as sustainable development, it is necessary to protect all natural resources from exploitation or overuse (Gulzar et al., 2021).

What makes both movement attractive among Muslim Youth

Based on our interviews with six youths who are members of both movement, there are at least three reasons that make the ecodeen movement and Muhammadiyah green cadres interesting to follow, including (1) the novelty of the movement, the lack of Muslim youth movements that focus on environmental issues in Indonesia have made these two movements have a place among young people who are aware of and interested in environmental issues; (2) flexible, both movements tend not to be rigid, there are no excessive demands on their members, between the founders and equal members, they change the diction of members to become Muhammadiyah green cadres and colleagues for ecodeen Indonesia, who are more active and intellectual; and (3) da'wah content that is up to date, with a style that is not heavy, looks good, and is more practical. So, it can be concluded that innovation in terms of approach, recruitment, organization, and delivery is the main key for these two eco-theological movements to get a place in the ecological struggle among young people in Indonesia, especially Muslims.

Pro-ecological behaviours based on five Islamic doctrines

In 2013, Monika Zbidi wrote on the Qantara.de (2021), which enriches discourse related to eco-theology in the Islamic world that based on six Islamic doctrines, including The doctrine of oneness (*tawhid*), (2) The doctrine of creation (*fitra*), (3) The doctrine of stewardship (*khilafa*), (4) The doctrine responsibility (*al-mas'uliyah*) and Al-

Amanah (*trusts*), (5) The doctrine of servitude (*'ubudiyya*), and (6) The doctrine of balance (*mizan*). We use the description of Monica Zbidi in analyzing the pro-ecological behaviour raised by activists, both founders and cadres of the green movement muhammadiyah and ecodeen Indonesia.

A. The doctrine of oneness (*tawhid*)

Within the context of Islamic eco-theology, the doctrine of tawhid has three distinct meanings. To begin with, it emphasises the unifying nature of God and so supports the concept of monotheism. For a second, it demonstrates God's oneness. Thirdly, it symbolises God's oneness with all of his creations. Acknowledging that there is only one God, or Tawheed, is central to Islam. The conviction that knowledge of the truth is possible and within reach of the human race (understanding) (Ibrahim, 2012). Both community's member belief in the Oneness with all creation community reveals the truth that everything in this world is connected and becomes part of the greater whole of creation, making the whole world relevant, valuable, and worthy of protection. One could also say that all living things should be treated with respect because tawhid implies acknowledging God as the only God of all that is created.

B. The doctrine of creation (*fitra*)

Fitra, in the Islamic ecological discourse, refers to things in their original, unaltered form. That is, first and foremost, the normal, unadjusted state of human beings in the natural world. This highlights the importance of and the duty to preserve our planet for future generations (Foltz, 2013). Both community member belief, Humankind especially muslim need to take immediate responsibility for all ecological damage. Both movements try to re-establish the state of fitra and conserve the Earth. According to the code activist we interviewed with the initials Fa, he said "ecological responsibility is not only to restore damage, but to restore our nature as responsible creatures of God." Meanwhile According to Green cadre of Muhammadiyah activists, we need to understand their nature as Muslims as part of the ecological struggle.

C. The doctrine of stewardship (*khilafa*)

Both communities' belief, humans are guardians on Earth (khalifa in Arabic). God has entrusted people with creation and put the Earth at their service. Humankind is not the owner or king of the Earth - God is, but it has an important place in creation to make *Ibadah* (*ritual*) both sosial and spiritual. he Islamic environmental movement calls on humanity to become Nature's stewardship. According to ecodeen activists, the environmental movement among Muslims must strengthen awareness of the concept of caliphate, by strengthening belief (*Iman*), worship (*Ibadat*) and repentance (*Tawbah*). Meanwhile, according to green cadre of Muhammadiyah activist Environmental problems occur because they are separated from the concept of the caliphate.

D. The doctrine of responsibility (*al-mas'uliyah*) and Al-Amanah (*trusts*)

Humankind is an ultimate recipient in amâna. However, only a skilled holder of amâna can keep it up and fulfil its responsibilities (Halim et al., 2019). Al-Amanah (*trusts*) and al-mas'uliyah (*responsibilities*) refer to the ethical character of the human character that must be practiced in daily life, especially by every Muslim (Shuhari et al., 2019). According to ecodeen Indonesia activist, the ecological struggle requires strengthening of morality. According to Green Cadre of Muhammadiyah

activist, both of these noble qualities will help someone avoid something that can cause destroyed ecology.

E. The doctrine of servitude (*'ubudiyya*).

According to Saruhan (2020) Devotional servitude shields spirit and body through genuine freedom. Members of both communities believe Humans are stewards or trustees on Earth (khalifa in Arabic) signifies that God has entrusted humanity with the responsibility for creation. In other words, while humanity is not the owner or king of the Earth (that honour belongs to God), it does play an important role in the order of creation. The Islamic environmental movement urges humanity to take up the role of steward and to avoid subjugating Nature to its ends.

F. The doctrine of balance (*mizan*)

Both community members believe, In the Qur'an, it is stated that this universe was created by Allah SWT with a very harmonious system and by human life because that is the life of nature in the view of the Qur'an running on the principle of balance (Mizan or equilibrium). Several verses of the Qur'an revealed commands for humans to protect and maintain the environment well. Humans are given the task of preserving nature so that it is awake in balance and harmony, according to QS. al-Ahzab [33] verse 72, it is humans who carry out the task (mandate) of God.

CONCLUSION

Ideas around ecological literacy and expanded ecological consciousness are currently becoming a trend in response to the environmental problem. To respond and tackle the situation, new awareness to examine the principles of religion has evolved today, which was then dubbed eco-theology, an integrative environmental understanding based on ethical-theological and ethical-anthropological components. Religions' moral values and interpretive systems influence how people understand sustainability concerns and how societies mobilise to improve ecological resilience and human well-being. That is why, according to Field Quddus (2017), negatively stereotyping faith traditions can inhibit constructive conversations concerning environmental issues and the development of religious symbols and practices enhancing eco-dimensionality.

In Islam, Allah puts the position and degree of man as the crown of creation. For this reason, Allah has given significant duties and responsibilities to humans to maintain and care for other creations so that the order and harmony that Allah has placed as the basis for creation is maintained. Thus, it is clear that every believer is obliged to be God's agent on earth to maintain the balance of nature from the hands of greedy people who can only exploit nature without considering the negative impact on others or future generations. It requires us to give up the idea that we always know what is best for the natural world. It requires us to listen to the other voices in the choir and to take their needs and goals into account, not only our wants and desires. Islamic ecotheology equates caring for the environment with prayer and fasting. This means that even if there is no "resource crisis," Muslims must nevertheless take care of the earth and its resources, safeguard animals and plants, and improve "life" on earth by paying proper regard to their surroundings out of duty and morality.

Today, Muslims worldwide think about the environment as impacting present and future generations (A. B. A. Majeed, 2003). In Indonesia, the Ecotheology movement is widespread among Indonesian Muslim Youth. In

this study, we focus on two Muslim ecotheological movements founded by young people in Indonesia, namely Kader Hijau Muhammadiyah and Ecodeen Indonesia. There are three aspects that we analyze, the first analyzes the way they mobilize eco-theology in the realm of praxis, the second analyzes the causes of young people's interest in these two movements, and the third analyzes what forms of pro-ecological behaviour they generate based on six eco-Islamic doctrines that consisting of (1) The doctrine of oneness (tawhid), (2) The doctrine of creation (fitra), (3) The doctrine of stewardship (khilafa), (4) responsibility (al-mas'uliyah) and Al-Amanah (trusts), and (5) We conclude that both movements have innovative ways of eco-activism, so from there, they can attract the attention of other young Muslim generations to join. The behaviour that supports sustainability based on Islamic teachings in the six doctrinal dimensions is then internalized in their life behaviour, including activism. Encouraging young people to become advocates and campaigners for ecological crisis via Islamic eco-theology also was the main of both organizations' goals.

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