

# Efforts to Save the Universe: Muhammadiyah's Concern for Environmental Conservation

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## ABSTRACT

Muhammadiyah as a part of the civilization has a responsibility to spread mercy. This organization is not carrying the theme "Efforts to Save the Universe" for its 111th anniversary in 2023 without reason. The proof is the waste emergency, the prolonged impact of El Niño, forest fires, and the never-ending haze. These are the problems of this research. Collective efforts and solutions are needed to resolve these problems. Muhammadiyah as a preaching movement of *amar ma'ruf nahi munkar* takes a role in caring for the environment. This research has some contributions. They are a lesson learned for other communities and the implementation of *Fikih Biah*. The purpose of this article is to analyze the realization of efforts to save the universe. The method used is literature research. Some literature is used to reveal the role of Muhammadiyah in reaching a good society (*khairu ummah*). Water jurisprudence, disaster jurisprudence, the Global Forum for Climate Change, and a lot of community empowerment are evidence of Muhammadiyah's commitment to saving this universe. The conclusion of this research that includes in Muhammadiyah's efforts is felt in adding environmental awareness, switching consumption behavior, and developing the quality of life of local societies.

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## 1. Introduction

Environment protection is an important aspect of Islam. Being stewards of the Earth, it is the responsibility of Muslims to care for the environment proactively. There is a definite purpose behind the creation of different species, be it plants or animals. Muslims are encouraged to reflect on the relationship between living organisms and their environment and to maintain the ecological balance created by Allah. Protection of the environment is essential to Islamic beliefs and mankind has the responsibility to ensure safe custody of the environment.

Prophet Muhammad encouraged the planting of trees and the cultivation of agriculture and called them good acts. This is illustrated in the hadith that “there is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a continued charitable gift (*sadqa jarya*) for him.” (Al -Bukhari).

Prophet Mohammad always practiced and taught the conservation of water. Once he passed by a companion Sa’d ibn Abi Waqas and said “*Do not waste water while performing wudhu even if you are at a flowing river*”. (ibn Majah). This hadith clearly emphasizes using water judiciously and the prohibition of wasting water; this is the best solution for the problem of water scarcity.

Islam is against deforestation and prohibits unnecessary cutting of trees as is evident in the following Hadith narrated by Abdullah ibn Habashi that Prophet Muhammad said: “*He who cuts a lote-tree [without justification], Allah will send him to Hellfire.*” (Abu Dawud).

But what we do; is we massively cut down trees for commercial purposes without realizing its impact on our environment. Regarding water pollution also there is a hadith.

The Prophet (may Allah’s peace and blessings be upon him) prohibited people from urinating in stagnant water because doing that would cause it to be polluted with impurities and microbes that the urine might be carrying. This, in turn, will harm those who use such water.

In a hadith, Abu Hurairah reported that the Messenger of Allah said, “*Allah curses a person who urinates in a water source or on a path or in a place of shade or in the burrow of a living creature*”. These values highlight Islam’s stress on avoiding pollution of critical resources and the importance of cleanliness.

The Islamic perspective on environmental protection reflects a positive image of Islam and how it embraces every single matter humans face on earth. The Islamic attitude towards environment and natural resource conservation is not only based on the prohibition of over-exploitation but also on sustainable development.

The Holy Quran says:

“It is He who has appointed you viceroys in the earth ... that He may try you in what He has given you.” (Surah 6:165)

“O children of Adam! ... eat and drink: but waste not by excess, for Allah loves not the wasters.” (Surah 7:31).

As humans, we are keepers of all creation, including soil, air, water, animals, and trees. A major objective of the Quran, Islamic teachings, and Prophet (Peace Be Upon Him) traditions is to build and maintain a healthy and clean environment that is devoid of any source of pollution and misuse.

The environment has become a global issue that is increasingly pressing for the attention of all parties throughout the world. Climate change, pollution, loss of biodiversity, and environmental degradation have become challenges that affect the survival of humans and ecosystems on Earth. During this shock, social and religious organizations also feel their responsibility to contribute to protecting and caring for the environment. One organization that is consistently and actively involved in nature conservation efforts is Muhammadiyah.

The problem begins with the existence of Muhammadiyah as a large and influential Islamic organization in Indonesia, which has long voiced its concern for the environment. This is related to Islamic teachings which emphasize the importance of protecting nature and everything in it as a mandate from God. Muhammadiyah made sure that there should be no destroying and counter-destruction. It is related to Hadis which was narrated by Ibnu Majah and Daruquthni. In addition, environmental conditions are increasingly worrying, with extreme climate change and a decline in ecosystem quality, encouraging Muhammadiyah to take an active role in environmental protection. This one is a part of building optimism for the future [1].

In the context of environmental concern, several questions emerge as a basis for this research:

1. What is Muhammadiyah's role in protecting and preserving the environment?
2. What Islamic views and teachings are the basis for Muhammadiyah's concern for the environment?
3. What concrete programs have been carried out by Muhammadiyah in efforts to preserve nature?
4. What is the impact of these efforts on the community and surrounding environment?
5. What are the obstacles faced by Muhammadiyah in environmental conservation efforts?

The purpose of this writing is to explore and analyze the role and contribution of Muhammadiyah in preserving the environment. In addition, this writing aims to expand understanding of the principles of Islamic teachings that encourage concern for nature, as well as to highlight the effectiveness and impact of programs that have been implemented by Muhammadiyah in environmental conservation efforts. On the other hand, environmentally friendly people can realize good mental and spiritual [2].

This research will use a qualitative approach with a focus on analyzing literature related to Muhammadiyah's role in protecting the environment. Data sources will include official Muhammadiyah publications, academic writings, research reports, journal articles, and other related documents. Analysis will be carried out by identifying, collecting, and evaluating information and views relevant to the research topic. With this method, it is hoped that this writing can provide a comprehensive picture of Muhammadiyah's contribution to environmental conservation, while also considering views from various sources which can illustrate a broad perspective on this issue. The contribution of the research is a lesson learned for another society and the other act of *Fikih Biah*.

## 2. Method

This study uses a qualitative approach, which involves collecting data in the form of views, perceptions, and experiences from various parties regarding Muhammadiyah's role in environmental conservation. This approach will provide an in-depth understanding of how Muhammadiyah contributes to environmental conservation and how the impact is felt by the community. The primary source that is used in this research is the book under the title *The Islamic View of Water Use and Conservation* by The Central Board of Muhammadiyah [3].

The population of this research is members and leaders of Muhammadiyah who are involved in environmental programs, as well as the community who are the targets or participants of these programs. The sample was selected purposively, considering diversity in experiences and perceptions of Muhammadiyah's role in environmental conservation.

Data collection using participatory observation, and document analysis according to the research instruments that have been prepared. Participatory observation was carried out in this research, namely by conducting direct observations of the activities carried out by Muhammadiyah in environmental conservation efforts, and by actively involving themselves in these activities. Document analysis is carried out by collecting and analyzing official documents, activity reports, and educational materials issued by Muhammadiyah related to their environmental programs. Data analysis by analyzing qualitative data obtained from interviews, observations, and document analysis using a thematic approach or content analysis. Researchers observed and recorded various aspects of the activity, including the implementation process, interactions between participants, and the resulting impact. Participatory observation allows researchers to gain a direct understanding of the dynamics of activities and see Muhammadiyah's practical role in environmental conservation.

The document analysis method involves collecting, reading, and analyzing official documents, activity reports, and educational materials issued by Muhammadiyah related to their environmental programs. Documents that can be analyzed include activity plans, annual reports, brochures, pamphlets, and training or workshop materials. Document analysis helps in understanding the vision, goals, and strategies used by Muhammadiyah in environmental conservation efforts.

By using these methods in combination, researchers can obtain diverse and in-depth data about Muhammadiyah's role in environmental conservation and its impact on society and the surrounding environment. This combination of methods also makes it possible to validate and enrich information obtained from various sources.

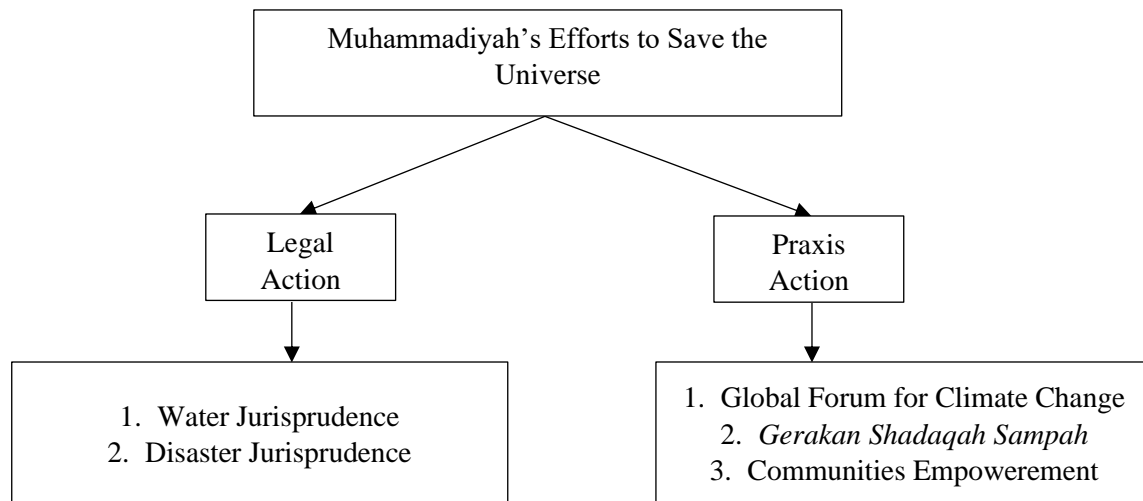
Qualitative analysis is a systematic process for understanding, interpreting, and giving meaning to qualitative data obtained from various sources such as observation and document analysis. The following are several techniques for applying qualitative analysis that can be used to interpret data collection in research regarding Muhammadiyah's role in environmental conservation:

First, thematic analysis involves identifying, interpreting, and understanding patterns or themes that emerge from the data. Researchers look for patterns that emerge consistently in the data, whether from interviews, observations, or document analysis. These patterns then be interpreted and linked to research questions. Second, trimming. The process of removing or filtering irrelevant or redundant data. Researchers will discard data that does not support the research objectives or does not contribute significantly to the findings. The trimming process helps simplify analysis and focuses attention on the most important information.

Third, cross-case analysis. This one involves comparing data between different cases in the study. Researchers will look for similarities and differences between the cases, as well as look for patterns or themes that emerge consistently across the cases. This analysis helps in gaining a deeper understanding of the phenomenon under study. Fourth, holistic interpretation refers to the process of combining various findings or patterns discovered in data analysis into a holistic and comprehensive picture of the phenomenon under study. Researchers link these findings to relevant theories and provide deeper meaning to the data as a whole. By applying these techniques systematically, researchers can better interpret qualitative data and gain a deep understanding of Muhammadiyah's role in environmental conservation and its impact on society and the surrounding environment.

Research ethics by ensuring that research is conducted with integrity and honesty. With this research design, it is hoped that an in-depth understanding of Muhammadiyah's role in environmental conservation and its impact on society and the surrounding environment can be obtained.

### 3. Results and Discussion



**Fig. 1.** Results describing

Muhammadiyah, as a large and influential Islamic organization in Indonesia, has played a significant role in protecting and preserving the environment. The following are some of the main roles played by Muhammadiyah in the context of caring for the environment: Muhammadiyah has been active in spreading awareness of the importance of protecting the environment through education and advocacy. They organize educational programs, seminars, and public campaigns aimed at increasing public understanding of environmental values. The campaign to open public awareness [4].

Through educational institutions, hospitals, and various business units they own, Muhammadiyah strives to implement environmentally friendly practices. For example, the use of renewable energy,

good waste management, and efforts to reduce negative impacts on the environment. The development of Artificial Intelligence should support the green one [5].

Muhammadiyah is involved in various nature conservation programs, such as reforestation, tree planting, ecosystem restoration, and plastic reduction campaigns. They are also active in maintaining the sustainability of natural resources, including water and soil conservation programs. Muhammadiyah is active in collaborating with various institutions, both local and international, to increase environmental conservation efforts. They are involved in interfaith dialogue and cross-sectoral cooperation to address environmental problems together.

Through its programs, Muhammadiyah also focuses on empowering communities to become agents of change in environmental conservation. They empower communities to take part in real actions that support environmental sustainability. Muhammadiyah's role in protecting and preserving the environment does not only include practical aspects, but also education, awareness, and the formation of attitudes and values that support environmental sustainability. With their sustainability and care, Muhammadiyah has become a significant stakeholder in global efforts to protect the planet. These empowering communities also involved religious groups [6]. *Gerakan Shadaqah Sampah* (Donation Waste Movement) that is founded by Ananto Isworo is inspiring the other one to duplicate the same system in their societies. The man who also has a mandate as chairman of Dakwah Community Unit in the Regional Board of Muhammadiyah Yogyakarta Special Region always trains the other groups to reduce the garbage. This action is not only for conservation but also for financial resilience [7].

One of Muhammadiyah's fatwas in the environmental field is Water Jurisprudence and Disaster Jurisprudence. Muhammadiyah has responded to environmental issues through the preparation of Water Jurisprudence (2014) and Disaster Jurisprudence (2015). This decision reflects serious attention to the environmental challenges faced, as well as shows how Muhammadiyah is trying to provide practical and relevant guidance in managing water resources and dealing with disaster risks.

The preparation of Water Jurisprudence and Disaster Jurisprudence by Muhammadiyah involved in-depth thought and study involving scientists and jurisprudence experts it. This step shows that Muhammadiyah does not only see these issues as secondary problems, but as an integral part of Muslim life. Water Jurisprudence and Disaster Jurisprudence are important documents prepared by the Tarjih and Tajdid Council of Muhammadiyah Central Leadership because of the Tarjih National Conference in 2014 in Palembang and 2015 in Yogyakarta. These two documents reflect Muhammadiyah's efforts to respond to increasingly pressing environmental issues and natural disasters amidst the complexity of global challenges. Both of them were issued in fatwa because of weather changes [8].

Water Jurisprudence, which was initiated as a response to the global water crisis, has a philosophical foundation that includes basic Islamic values and environmental ethical principles. This guide provides directions on how humans should view, manage, and engage with water, a resource that is a necessity for life and one that is increasingly scarce in today's world. In Water Jurisprudence, Muhammadiyah emphasizes values such as tawhid (the oneness of Allah), gratitude, justice, balance, the policy of abandoning what is useless, and concern for the environment (*inayah*). Tawhid, which is not only an understanding of the oneness of Allah but also of the interrelationship between humans, water, and the creator (Allah), opens a new perspective on the relationship between humanity and nature.

The concept of *inayah*, which describes concern for the environment, is fundamental to Water Jurisprudence. The environment is seen as a gift from God that must be protected and preserved as a form of obedience to Him. This understanding teaches Muslims to involve Islamic values in water management, not only for the benefit of humans but also as a moral obligation to protect and preserve God's creation.

Not only does it provide theological principles, but Water Jurisprudence also provides practical guidance on water resource management. This document emphasizes the responsibility to keep water clean, avoid waste, and contribute to the sustainability of water resources. In Muhammadiyah's view,



wise water management is a concrete expression of submission to religious teachings and responsibility as a caliph on earth.

Indonesia faces a geographical reality that is vulnerable to natural disasters. By developing Disaster Jurisprudence, Persyarikatan Muhammadiyah provides guidance on how Muslims should respond, let go, and help others in difficult times caused by natural disasters. Disaster Jurisprudence reflects Muhammadiyah's awareness of Indonesia's geographic vulnerability, which frequently experiences earthquakes, floods, volcanic eruptions, and other natural disasters. This document provides an Islamic view on how to face disasters as God's tests that must be faced with patience, trust, and optimism.

Muhammadiyah emphasizes that disasters, whatever their form, are a test from Allah that must be faced with full faith and submission. The Islamic perspective in Disaster Jurisprudence guides Muslims not to blame God and to remain hopeful and optimistic in facing these challenges. Disaster Jurisprudence also provides practical guidance on positive responses to disasters. This document encourages Muslims to help which is more than just donations but must also build and assist communities in returning to their normal lives. The concepts of community empowerment and long-term responsibility are the focus of this guide.

In Disaster Jurisprudence, Muhammadiyah establishes an ethic of aid and recovery which includes the principle that aid must be more than just donations but must also build and assist communities in returning to their normal lives. Community recovery and empowerment are the main principles in dealing with natural disasters. Muhammadiyah, through Disaster Fiqh, underlines the importance of solidarity and humanitarian services in facing disasters. Helping and supporting others affected by disasters is the main principle in this guide. These actions are not only about supporting others but also a theological faith [9].

Muhammadiyah's Water Jurisprudence and Disaster Jurisprudence are very important in facing climate change in Indonesia and increasingly complex global challenges. These two documents provide theological foundations and practical guidance for Muslims to respond to water crises, natural disasters, and the impacts of climate change.

First, Water Jurisprudence and Disaster Jurisprudence provide a strong theological basis to guide Muslims in their attitude toward climate change. Understanding the concept of tawhid (oneness of Allah) in Water Fiqh changes the human paradigm towards the environment to become more harmonious and balanced. The awareness that water, as one of the most vital resources, is a gift from God that must be protected and conserved, provides a moral basis for acting sustainably.

In the context of climate change, where extreme weather patterns and uncertainty in water availability are increasing, practical guidance from Water Jurisprudence becomes especially relevant. Muhammadiyah teaches about the responsibility of Muslims to manage water wisely, avoid waste, and maintain water cleanliness. This practical guidance is important in the context of climate change where water resources are becoming increasingly limited and vulnerable to extreme changes.

Second, Disaster Jurisprudence provides an ethical and practical framework for responding to the impacts of climate change which can cause natural disasters. Climate change, such as increasing global temperatures, tropical cyclone intensity, and drought levels, increases the risk of natural disasters. In this context, Disaster Jurisprudence guides how Muslims should behave in facing this challenge. This guide builds awareness of increasing environmental uncertainty and teaches patience, trust, and optimism in facing natural disasters that may be caused by climate change. This is in line with Islamic values which teach about testing God and trusting in Him, even in the face of uncertainty and unexpected changes. This Jurisprudence analyze the disaster as *bala*, *fitnah*, *musibah*, *'iqab*, and *nazailah* [10].

Third, Water Jurisprudence and Disaster Jurisprudence create awareness of solidarity and social responsibility in overcoming climate change. In the context of climate change, the impact is not only felt by one individual or community but involves global challenges that require cross-border cooperation and solidarity. Water Jurisprudence emphasizes sustainability and collective

responsibility for water as a shared resource. This creates an understanding that protecting water is not only an individual obligation but also a collective responsibility to pass it on to future generations. Likewise, Disaster Jurisprudence emphasizes the importance of providing assistance and support to others affected by disasters, creating a sense of solidarity and care amidst the uncertainty of climate change. Both Jurisprudence is the evidence that Muhammadiyah has a big understanding in environmental issues or called by *ta'lim* [11].

By bringing together theological views and practical guidance, Water Jurisprudence and Disaster Jurisprudence provide important guidance in overcoming climate change. This guide not only responds to the current water crisis and natural disasters but also forms Muslims who are more aware of their responsibilities towards the environment and fellow humans amidst increasingly complex global challenges. These theological were inspired by KH. Ahmad Dahlan's liberation thought [12]. Both Jurisprudences should be obeyed by the people and there is no intimidation [13].

Islamic views and teachings have a strong foundation related to concern for the environment. Muhammadiyah, as an Islamic organization rooted in these teachings, makes Islamic principles the main foundation of its concern for the environment. Below is an in-depth understanding of Islamic views and teachings which are the basis for Muhammadiyah's concern for the environment.

Islam views the universe as God's perfect and balanced creation. The concept of Tawhid, belief in the unity of Allah, also emphasizes the unity of the universe which reflects His will and greatness. Muhammadiyah views that everything in the universe is a sign of Allah's power and wisdom. The relationship between humans, nature, and their creators is the basis for understanding that humans have a moral responsibility to protect and care for the environment.

The concept of the caliph, as a substitute or representative of Allah on earth, implies that humans have a moral responsibility to act as good stewards of nature. Muhammadiyah views that human existence on earth is not aimless, but rather as bearers of the mandate to protect and care for nature well, as Islamic teachings outline. The concept of trust in Islam describes that humans are entrusted with being the managers of this universe. This trust is not an absolute right, but a trust that must be maintained and carried out with full responsibility. Muhammadiyah views that protecting nature is part of this mandate, where humans are responsible for using natural resources with full awareness of the consequences of every action taken on the environment. This thought is known as eco-theology [14].

The principles of *hima* (prohibition of harm) and *israf* (taking excess) in Islam provide clear limits against excessive exploitation of nature. Muhammadiyah views that these laws emphasize the importance of maintaining natural balance, prohibiting waste, irresponsible exploitation, and actions that damage the environment. The Islamic view of compassion, and mercy, towards other creatures also includes the environment. Muhammadiyah views that this affection is not only limited to relationships between humans but also to the natural environment. Attitudes of care, compassion, and justice must be reflected in the way humans interact with nature. Those principles reach beyond the religious scope. Therefore, tolerance implementation happened here [15].

In practice, Muhammadiyah takes the example of the life of the Prophet Muhammad PBUH as an inspiring example of protecting nature. The Prophet Muhammad SAW was a figure who cared about nature, taught the wise use of resources, maintained cleanliness, and cared for land and water. Islamic views and teachings which include the unity of the universe, human responsibility as caliph, principles of trust, prohibition of harm, compassion, and the example of the life of the Prophet Muhammad SAW are a strong foundation for Muhammadiyah's concern for the environment. From this understanding, Muhammadiyah translates Islamic values into real action to protect and care for the environment as a form of devotion to Allah and humanity. These implementations are another step forward to praise the blessing from Allah Almighty [16].

Muhammadiyah has implemented various concrete programs in nature conservation efforts covering various fields, from education, reforestation, and water conservation, to plastic reduction campaigns. The following are several programs that have been carried out by Muhammadiyah. The organization was founded by KH. Ahmad Dahlan organizes environmental education and awareness

programs in the schools, Islamic boarding schools, and educational institutions they manage. This program aims to instill environmental values in the younger generation and provide knowledge and awareness of the importance of protecting nature. It can be included in the curriculum, so there will be various teaching materials [17]. Al-Islam and Muhammadiyah Studies can be considered as the subject that contains environmental awareness [18]. It can be included in character education in Muhammadiyah schools and universities [19]. The integration of environmental insight and Al-Islam Muhammadiyah Studies is very necessary. Because it has not been included in that course optimally [20].

Through the reforestation program, Muhammadiyah is active in planting trees, creating green parks, and reforestation activities. They also advocate for the importance of preserving forests and strengthening awareness of the importance of trees for environmental sustainability. Muhammadiyah is involved in good waste management programs, including recycling, waste reduction, and reusing items to reduce negative impacts on the environment.

Through this program, Muhammadiyah seeks to increase awareness of the importance of good water management. They are involved in projects to increase access to clean water, utilize rainwater, and water saving campaigns. Muhammadiyah also participates in the campaign to reduce the use of single-use plastic. They hold outreach activities, and education, and call for reducing the use of plastic to reduce its impact on the environment.

Muhammadiyah not only focuses on big programs but also empowers local communities. They involve the community in environmental management activities, such as waste management, reforestation, or other environmental campaigns. Muhammadiyah is also involved in environmental policy advocacy to the government and related institutions to encourage policies that support nature conservation, forest protection, water management, and reducing negative impacts on the environment.

Through this program, Muhammadiyah seeks to build sustainable villages by introducing environmentally friendly technology, good land management, and increasing awareness of the importance of maintaining natural sustainability in the rural environment. One of the programs is halal wastewater recycling [21]. These programs are part of Muhammadiyah's efforts to protect, care for, and educate the public about the importance of protecting the environment. From these concrete actions, Muhammadiyah is trying to realize Islamic teachings about human responsibility as caliphs who protect nature as a mandate from Allah Almighty.

Muhammadiyah has successfully held the Global Forum for Climate Change. This event was held in connection with the theme of the 111th Anniversary of Muhammadiyah, namely "Efforts to Save the Universe". Through this event, Muhammadiyah collaborated with 13 countries based on a strong desire to contribute actively to solving environmental problems, especially the issue of climate change.

On this panel, speakers explored the vital role of faith-based environmental values in shaping ecological awareness and encouraging sustainable lifestyles. From representatives of various religions and institutions, they highlighted the contribution that green culture can make in maintaining environmental sustainability. In the session, speakers explored the vital role of faith-based environmental values in shaping ecological awareness and encouraging sustainable lifestyles. From representatives of various religions and institutions, they highlighted the contribution that green culture can make in maintaining environmental sustainability.

This discussion focuses on strategies, initiatives, and legal and financial frameworks for adapting to the impacts of climate change. Speakers from national and international levels highlighted the importance of a fair and inclusive approach in facing climate-related adaptation challenges. Also discussed are collaborative approaches and alliance-building to create a greener future. Involving various stakeholders, this discussion illustrates a successful example of cooperation between various sectors in achieving sustainable development.



The efforts made by Muhammadiyah to preserve the environment have a significant impact on society and the surrounding environment. Some of the impacts include these explanations. The education and advocacy programs carried out by Muhammadiyah have succeeded in increasing public awareness of the importance of protecting the environment. People are becoming more sensitive to environmental problems and starting to adopt environmentally friendly behavior in their daily lives.

Plastic reduction, waste management, and waste reduction campaign programs have influenced people's consumption behavior. People are becoming more aware of the impact of single-use plastics and are trying to reduce waste and sort waste better. The positive impact of environmental conservation efforts is also reflected in improving the quality of life of the surrounding community. For example, better water management increases people's access to clean water, while tree planting and reforestation bring ecological and aesthetic benefits that improve the quality of the surrounding environment. Muhammadiyah can encourage all of their campuses to carry out these campaigns [22].

Muhammadiyah programs have also had an impact in terms of community involvement. Communities are becoming more involved in environmental management activities at the local level, feeling they have an important role in maintaining the sustainability of the environment where they live. Environmental preservation efforts have also strengthened cooperation between Muhammadiyah's local communities and the government. This collaboration creates solidarity in protecting the environment, presenting programs that are sustainable and have a broad impact on society. Indeed, the collaboration between Muhammadiyah and the government still runs until this moment [23].

Muhammadiyah, like other organizations working in environmental conservation, faces several obstacles that can slow or hinder their efforts. Some of the obstacles faced include. Limited funds, time, and energy are one of the main obstacles to implementing extensive and sustainable environmental conservation programs. Limited resources can limit the scope of a program and the impact that can be achieved.

Even though there have been educational efforts, there are still sections of society that lack awareness of the importance of protecting the environment. Lack of education and awareness can hinder active community participation in environmental conservation programs. Changing human behavior, especially those related to consumption and lifestyle, is a big challenge. Sometimes, despite awareness, real behavior change requires considerable time and sustained adoption.

Industrial growth and urbanization can be major obstacles to environmental conservation efforts. This development often causes increased pollution, exploitation of natural resources, and environmental degradation that is difficult to control. Global climate change and the frequent occurrence of natural disasters can become serious obstacles in maintaining environmental sustainability. This requires rapid response and better adaptation to unexpected environmental changes. From the results above, it implies that Muhammadiyah also has a responsibility to reach Sustainable Development Goals [24].

Environmental problems are often complex and interrelated, making it difficult to find comprehensive solutions. Handling environmental problems requires a holistic approach that involves various parties and requires quite a long time. Despite facing these various obstacles, Muhammadiyah continues to make consistent and persistent efforts to implement environmental conservation programs. They continue to adapt and look for more effective solutions to overcome these obstacles in order to maintain momentum and continue to contribute to nature conservation. Nowadays, conservation is the most popular effort against the environment [25]. This research implies the possible next study to direct into the practical of Water Jurisprudence, Disaster Jurisprudence, Global Forum for Climate Change, and other implementations in communities empowering.

#### 4. Conclusion

Muhammadiyah, as an organization committed to environmental preservation, has shown a significant role in efforts to protect nature. Based on Islamic values such as the unity of the universe,

responsibility as caliph, and the principle of trust, Muhammadiyah carries out concrete programs that prioritize education, reforestation, waste management, and environmental policy advocacy. These are the concerns for nature.

The impact of these efforts is felt in increasing environmental awareness, changing consumption behavior, and improving the quality of life of local communities. However, Muhammadiyah is also faced with several obstacles, including limited resources, lack of awareness, slow behavior change, and the complexity of environmental problems that are difficult to resolve.

Despite this, Muhammadiyah continues to struggle and overcome these obstacles with strong determination. Through active involvement, advocacy, education, and collaboration with various parties, Muhammadiyah strives to create a real positive impact on society and the surrounding environment. Their efforts reflect their commitment to implementing Islamic teachings, prioritizing responsibility towards the universe as part of life as a human being. On the other hand, the integration of Islamic Studies and environmental sciences is a prospect for the next research.

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