

Islam, Muhammadiyah Women and a Sustainable Environment: A Case Study of the Green Aisyiyah Movement

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Keywords	ABSTRACT
environment, LLHPB, movement, green <i>'Aisyiyah</i>	Global aspirations on climate change are centered on limiting temperature increases to no more than 1.5°C through a net-zero emissions target by 2050. Achieving this requires concrete actions from governments, businesses, and the public, with an emphasis on renewable energy, climate adaptation, and evidence-based policies, driven significantly by youth advocacy. The <i>Green 'Aisyiyah</i> movement represents an <i>ijtihad</i> (independent reasoning) grounded in Qur'anic and Hadith values that enjoin environmental stewardship. This study aims to understand how the <i>Green 'Aisyiyah</i> Movement mobilizes women and the broader community to address environmental concerns and mitigate the climate crisis, positioning it as a tangible example of <i>eco-jihad</i> . Employing a qualitative literature review with a case study approach, the research critically analyzes and synthesizes existing academic works on Islamic environmental movements. The findings indicate that <i>Green 'Aisyiyah</i> is a holistic <i>da'wah</i> effort that integrates spiritual, social, economic, and educational dimensions to foster sustainable behavioral change in society. The movement's prospects are promising, with significant potential for growth and impact in tackling Indonesia's climate crisis, particularly through enhanced internal and external collaboration within the Muhammadiyah network (Pentahelix).
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INTRODUCTION

Global aspirations on climate change center on preventing temperature increases of more than 1.5°C through a net-zero emissions target by 2050, which requires massive action from governments and businesses, as well as public participation, a focus on renewable energy, climate adaptation, and strengthening evidence-based policies—with the voice of the younger generation as the main driver of concrete actions and binding policies. To achieve this, global actions include mitigation (reducing emissions from fossil fuel combustion, deforestation, agriculture, and industry through a transition to clean energy such as solar, wind, and geothermal) and adaptation (developing climate-resilience strategies, adaptation indicators, and measures to protect vulnerable communities from unavoidable impacts). Global policy is also guided by the concepts of evidence-based policy (developing policies based on scientific research and data, such as the IPCC report, to ensure their effectiveness) and the role of

government & business (implementing bold policies, such as eliminating fossil fuel subsidies, investing in renewable energy, and creating green jobs).

The public has a significant role in climate change issues, including real daily actions such as saving energy and water, reducing waste (3R), choosing environmentally friendly transportation (walking, biking, or public transportation), and supporting renewable energy, as well as active participation in awareness campaigns, policy advocacy (petitions), and adopting sustainable lifestyles to encourage governments and industries to act more ambitiously in climate mitigation and adaptation, creating a strong collective movement for climate justice.

'*Aisyiyah*, a Muslim women's movement and a strategic component of Muhammadiyah, has passed its century mark and entered its second. '*Aisyiyah*'s presence represents an *ijtihad* (initiative) in translating Islamic values into a social structure influenced by religious and cultural ideologies that constrain women's lives. Through '*Aisyiyah*, Muslim women operate not only in the domestic sphere but also in the public sphere, fulfilling their roles in *da'wah* and *tajdid* (reformation) that enlighten lives. The '*Aisyiyah* movement's actualization is manifested in strengthening and renewing religious beliefs, education, health, and social services; translating *Al-Ma'un* (Islamic principles) to defend the poor and needy; and developing the next generation of intelligent, progressive people and nation.

The '*Aisyiyah* Movement, as the largest modern Islamic women's movement in Indonesia—which was founded on May 19, 1917—intensively takes a strategic role in its involvement with environmental issues. Environmental issues are the umpteenth issue among various issues concerning women's lives and have captured '*Aisyiyah*'s attention, so that at the 47th Congress in Makassar in 2015, '*Aisyiyah* embedded a division (sub-organization) in its structure, namely the Environmental and Disaster Management Institute (*LLHPB*), which plays a spearhead role in disaster management and environmental preservation, with a focus on movements and programs involving women and the community. The Green '*Aisyiyah* Movement is a program initiated by *LLHPB*, an implementation of the Islamic life guidelines of *Muhammadiyah* members regarding life in preserving the environment and the implementation of the 2015 Congress program and the 2020–2022 *LLHPB* work program.

This study is urgent because climate change is a global threat that requires a collective, locally based response. As the world's most populous Muslim country, Indonesia has significant potential to mobilize environmental action through a religious approach. The Green '*Aisyiyah* Movement offers a unique model that combines progressive Islamic interpretation, women's empowerment, and community-based environmental action. A deeper understanding of this movement is crucial not only for documenting faith-based ecological practices but also for offering a framework that can be replicated by other religious organizations. Furthermore, this study fills a gap in the literature on women-led Islamic environmental movements and provides a contextual perspective on civil society's contribution to achieving Indonesia's sustainable development goals (*SDGs*) and climate commitments.

Therefore, this research is very interesting to understand the Green '*Aisyiyah* Movement in mobilizing women and the wider community to care about the environment, reduce the climate crisis, and build disaster resilience through various concrete programs such as waste management, renewable energy, greening, and disaster preparedness education in families—emphasizing the role of women as the front guard in environmental sustainability and clean energy. By combining the results of previous research and the perspective of Islamic

concepts in environmental management, this author tries to see the Green '*Aisyiyah* Movement as a real example of *eco-jihad*.

METHOD

This study employed a qualitative literature review method that critically examined, analyzed, and synthesized knowledge and findings from various academic sources (journals, books, etc.) on Islamic movements in addressing environmental issues, using a case study approach focused on the Green '*Aisyiyah* Movement. Primary data were derived from interviews with the Chairperson of Central Leadership '*Aisyiyah* and the Chairperson of *LLHPB* (*Lembaga Lingkungan Hidup dan Penanggulangan Bencana/Environmental and Disaster Management Institute*), while secondary data consisted of journal articles and books on Islam and ecology, as well as Islamic movements. By analyzing this primary and secondary data, the researcher understood the concept of Islamic ecology and Islamic movements from an *ecoteologis* (ecothological) perspective. The case study of the Green '*Aisyiyah* Movement demonstrated the implementation of Islamic teaching principles in environmental management.

RESULTS AND DISCUSSION

History of '*Aisyiyah*

'Aisyiyah was founded on 27 Rajab 1335 H (19 May 1917) in a grand event coinciding with the Isra Mi'raj of the Prophet Muhammad. The embryo of '*Aisyiyah*'s founding began with the holding of the Sapa Tresna association in 1914, an association of educated girls around Kauman. Ahmad Dahlan encouraged women to pursue education, both formal general and religious education. The social construct at that time stated that women did not need to pursue formal education, but Dahlan instead encouraged the daughters of his friends or relatives to attend school. These girls then received training in the style of Dahlan and his friends, as well as Siti Walidah or Nyai Dahlan. The establishment of '*Aisyiyah* began with a meeting at Kyai Dahlan's house in 1917, attended by K.H. Dahlan, K.H. Fachroddin, K.H. Mochtar, Ki Bagus Hadikusumo, along with six female cadres of Dahlan, namely Siti Bariyah, Siti Dawimah, Siti Dalalah, Siti Busjro, Siti Wadingah, and Siti Badilah. The meeting decided to establish the Muhammadiyah women's organization which was given the name '*Aisyiyah*' which was inspired by the Prophet Muhammad's wife, who was known to be intelligent and capable. If Muhammadiyah means followers of the Prophet Muhammad, then Aisyiyah means followers of 'Aisyah. The two are a harmonious pair in preaching, like the figures of Muhammad and 'Aisyah, that Aisyiyah will fight side by side with Muhammadiyah. One of the verses that is always touted by '*Aisyiyah* activists is: "Muslim men and Muslim women, some help each other, equally enjoining good and forbidding evil." This verse is a theological foundation that indicates that the obligation of *amr ma'ruf nahi mungkar* does not discriminate against gender. Progressive Islam as the Muhammadiyah-'*Aisyiyah* interpretation of the Qur'an does not differentiate between genders in terms of preaching, becoming the character of the Muhammadiyah-'*Aisyiyah* movement.

Aisyiyah's da'wah is carried out by strengthening family and community-based movements through the Sakinah Family Movement and Qaryah Thayyibah. Sakinah Family is an effort to strengthen the family institution so that it becomes a peaceful, progressive family with just relationships to achieve Allah's pleasure. Meanwhile, Qaryah Thayyibah is an effort

to create a good environment for the welfare of society through groups in the congregation/community in various aspects, such as strengthening spirituality, education, health, economy, environment, legal protection, encouraging women's participation in public policy making, preventing violence against women and children, social protection and ta'awun (mutual assistance), and civic awareness.

Green 'Aisyiyah Movement

Green 'Aisyiyah is a movement based on the spirit of eco-jihad which is an *ijtihad* of the values contained in the Qur'an and Hadith about the obligation to save the environment. Green Aisyiyah is also an implementation of the Islamic life guidelines of Muhammadiyah members about Life in Preserving the Environment as well as the implementation of the 2015 Congress Program. The Chairperson of the Central Leadership of 'Aisyiyah, Masyitoh Chusnan, S.Ag., M.Ag said: "Whatever the activities of the Assembly or Institution "Aisyiyah always refers to the decision of the Congress which is the result of the National Deliberation. The phenomenon we are facing, it turns out, requires our attention. Like recently when extreme climate change, we must act, we must think and then take steps what we do ".

Green 'Aisyiyah is a movement based on the spirit of eco-jihad, an *ijtihad* based on the values contained in the Quran and Hadith regarding the obligation to protect the environment. Green 'Aisyiyah's theological foundations are:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

“Indeed, We have glorified Adam's children and grandchildren and We have carried them on land and in the sea. We also bestowed upon them sustenance from good things and We preferred them above the many creatures that We created with perfect advantages”. (QS Al-Isra: 17/70)

The Chairperson of the Central Leadership of 'Aisyiyah, Masyitoh Chusnan, S.Ag., M.Ag, said: "In the verse it is stated, *وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ* and so on, we must care about the environment, that is the basis of Muhammadiyah 'Aisyiyah, we act. That is called the theological foundation”

Green Aisyiyah is a collective program of Aisyiyah, implemented and institutionalized from the Center, Regions, Districts, Branches, and Special Branches. The Green Aisyiyah movement is followed by all Aisyiyah members, not just the LLHPB, as explained by the Chairperson of the LLHPB: "As for institutions, they are only mandatory at the provincial level. But if the Region deems it necessary, then they can be created. For example, like Central Java, each region has an LLHPB, then East Java, NTB, and Bali too. But if the movement is a national movement, followed by all Aisyiyah members, not just the LLHPB. For example, a campaign for every Aisyiyah meeting to be free of plastic bottles, so at every Aisyiyah meeting, they check to see if there are still plastic bottles, and if there are still, they are reminded."

In its implementation, Green 'Aisyiyah has three pillars: Values, Awareness, Innovation, and Action. Green Aisyiyah's implementation is highly diverse and directly impacts the lives of communities at the grassroots level, including:

1. Green Ramadhan and Eid al-Fitr.

'Aisyiyah published the Green Ramadhan and Eid al-Fitr 1445H/2024M Guidelines that encourage sustainable practices, such as reducing food waste, conserving energy, and reusing ablution water for watering plants. LLHPB encourages all *'Aisyiyah* members, along with all Indonesian Muslims, to raise awareness of the importance of protecting the environment. It is hoped that all *'Aisyiyah* members can participate in efforts and invite all parties to carry out the Green Ramadhan movement and continue with Green Eid al-Fitr. The Green Ramadhan and Green Eid al-Fitr Guidelines are based on the understanding of the Quran that protecting the environment is a commandment of Allah: "And do not cause corruption on the earth after it has been created in good order. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good" (QS. Al A'raf verse 56). The Green Ramadhan Guidelines include: (1) Strengthening Intentions: For the right purpose, adjusting capabilities, and cultivating consistency in realizing a more sustainable Ramadhan, (2) Be Wise with Food: Muslims should not buy or prepare excessive iftar, sahur and Eid al-Fitr menus. PP *'Aisyiyah* calls for sahur and breaking the fast with vegetables and fruit from one's own garden/yard, reducing red meat because it will increase the carbon percentage, sorting food waste, and processing food waste at home if possible or handing it over to a waste bank, (3) Plastic and Disposable Materials: Mosques/prayer rooms should provide iftar and Eid al-Fitr food and drink packages in reusable containers. People also need to buy takjil by bringing their own food containers and reusable bags, and as much as possible avoid serving drinks using disposable plastic, switching to using glass cups or aluminum cups and water jugs that can be reused, (4) Water and Energy Aspects: people should save water, whether for ablution, bathing or other purposes by turning down the water tap and turning it off when the tub is full. Bottled drinking water should be used up if "forced" to drink it. Unused electricity should be turned off, by turning off lights or other electronic devices when not in use. And to reduce carbon emissions, if possible, choose a more environmentally friendly mode of transportation, either walking or using a bicycle.

2. Green Eid al-Adha

Through Circular Letter No. 020/PPA-N/VI/2022 concerning Green Eid al-Adha 1443H, LLHPB PP *'Aisyiyah* invited Regional LLHPBs to socialize the reduction in the use of single-use plastic bags, down to the Regional, Branch and Sub-Branch levels, and to collaborate with the Council, Institutions, and Autonomous Organizations, as well as Muhammadiyah/*'Aisyiyah* Business Charities in the surrounding areas. Four Green Eid al-Adha 1443H activities that are recommended to be implemented by LLHPB *'Aisyiyah* throughout Indonesia: (1) Disseminating information about the Green Eid al-Adha campaign to all *'Aisyiyah* networks to not use single-use plastic, (2) Conveying to Mosque Administrators, Taklim Assemblies, and networks that will carry out Eid al-Adha 1443H prayers, to include messages about reducing the use of single-use plastic bags, as well as more environmentally friendly Eid al-Adha topics, in their sermons or sermons, (3) Replacing the use of single-use plastic bags with environmentally friendly containers, for example: teak leaves, woven cloth, banana leaves, palm leaves, and others, (4) Writing down good practices for implementing Green Eid al-Adha 1443H, accompanied by the best photos, and submitting them to the LLHPB secretariat and the Editorial Team of Suara *'Aisyiyah* Magazine as a form of Progressive Islamic Propagation.

3. Food Security Movement (GLHA / *Gerakan Lumbung Hidup 'Aisyiyah*)

GLHA, a collaborative program between *'Aisyiyah* and the Economic Council, is a flagship program to empower communities in the field of household-scale agriculture. GLHA Movement is driven by mothers in responding to the global issue of food scarcity. GLHA is an effort to empower communities to utilize yards managed by families or community groups by utilizing land resources available in their environment. (1) Yard Utilization: *'Aisyiyah* members are encouraged to optimize yard land, both in urban and rural areas, to grow vegetables and fruits. This not only ensures the availability of family food, but can also be a source of additional income. (2) Hydroponics and Vertical Culture: In urban areas with limited land, *'Aisyiyah* adopts modern planting methods such as hydroponics or vertical culture using used plastic bottles, turning waste into productive planting media.

4. Education and Socialization: Islamic Green School

The Islamic Green School program is a concrete manifestation of *'Aisyiyah's* commitment to building an Islamic generation that cares about environmental sustainability. It is hoped that this program can inspire and motivate other schools to follow suit in order to create a sustainable educational ecosystem. Through LLHPB, *'Aisyiyah* launched the book "Islamic Green School: Practical Guidelines for Environmentally Friendly Schools." Implementation in Educational Enterprises: This guidebook is implemented in hundreds of *Aisyiyah* schools and Islamic boarding schools, integrating curriculum, school management, and daily activities with environmentally friendly principles. Forming an Environmentally Caring Generation: The goal is to form a green mindset in students from an early age, through activities such as community service, tree planting, and waste management in the school environment.

5. Waste Management and Conservation

(1) Waste Banks; in many communities, *'Aisyiyah* helps establish or manage local waste banks, where residents can exchange inorganic waste for money or basic necessities, reducing the amount of waste ending up in landfills. Waste Management: Implementing a waste bank concept where the community (customers) saves sorted dry waste, which is then recorded in a savings book, similar to a conventional banking system. Community Education and Empowerment: Conducting outreach to raise awareness about waste sorting from an early age, starting from the family environment. Processing Innovation: Processing organic waste into valuable products such as liquid organic fertilizer and eco-enzymes, and collaborating to encourage waste banks to not only collect but also process waste. Waste Donation: Implementing a "waste donation" movement in several branches, where collected waste is donated to *'Aisyiyah's* social activities or charitable efforts. Collaboration: Collaborating with various parties, including universities (such as UGM and UNISA Yogyakarta), Lazismu, and local governments, to strengthen the program's impact.

(2) Tree and Mangrove Planting; *Aisyiyah* often holds productive tree planting activities in various areas to increase green open space and carry out environmental conservation, such as planting mangroves in coastal areas. Planting activities do not only focus on mangroves, but also other types of trees such as matoa in Madiun. Mangrove planting aims to protect the coast from abrasion, improve water quality, support biodiversity, and reduce the risk of disasters such as tidal flooding. Examples of Implementation: Semarang: *Nasyiatul 'Aisyiyah* launched the "Green Nasyiah" program by planting 300 mangrove seedlings. Jepara: LLHPB *Aisyiyah* Jepara participated in beach clean-up and mangrove planting activities with the Jepara

Environmental Agency and other community organizations. Demak: LLHPB PP Aisyiyah and Lazismu PP Muhammadiyah planted mangroves at Gemulak Beach.

6. Sustainable Energy Movement.

The "Green Hero" Sustainable Energy Movement by *'Aisyiyah* is a movement that aims to make women the vanguard in creating a sustainable environment, starting from energy efficiency at the household level. This movement focuses on education and direct practice, such as the habit of saving energy every day and the use of renewable energy such as solar energy. The Sustainable Energy Movement aims to; Make women agents of change (Green Hero) in the sustainable energy movement, Build awareness of the importance of future investment through small and collective steps in the household, and Promote energy efficiency as a joint movement that starts from home, grows in the community, and brings hope for the sustainability of the earth. Sustainable Energy Movement activities include; Thematic Religious Studies (holding thematic recitations with the theme "Sustainable Energy for the Future" to provide a deeper understanding to *'Aisyiyah* members and the community), Energy Efficiency (encouraging energy saving habits in households, because the role of women in the household is very strategic in wise energy management), Renewable Energy Utilization (supporting the use of renewable energy such as solar energy as part of future investment) and Community Movement (this movement grows from home to the community environment, involving the wider community, especially women).

Several researchers have conducted research on Islam, Environmental Management and Islamic Movements, as shown in Table 1.

Table 1. Research on Environmental Management and Islamic Movements

No	Title	Researcher	Form	Year
1	<i>"Islam dan Lingkungan Hidup"</i>	Ahmad Fatoni	Article	2024
2	<i>"Alquran dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis"</i>	Dede Rodin	Article	2017
3	<i>"Alquran dan Wawasan Ekologi Perspektif Maqashid Syari'ah"</i>	Waheeda binti Abdul Rahman	Article	2023
4	<i>"Tafsir Ekologi: Menimbang Hifz al-Bīah sebagai Uşul ash-Sharī'ah dalam Al-Qur'an"</i>	Mamluatun Nafisah	Article	2019
5	<i>"Pendekatan Ekologi dalam Studi Islam"</i>	"As'ad Taufiqurrahman, Mawaddatul Ulfa"	Article	2021
6	<i>"Paradigma Ekologis dalam Tafsir Alquran: Kajian Tematik-Kontekstual"</i>	Febri Hijroh Mukhlis	Article	2022
7	<i>"Ekoteologi Islam: Menjelajahi Hubungan Spiritual Antara Manusia, Alam, dan Tuhan dalam Tradisi Islam"</i>	"Alfadhli, Sonia Isna Suratin, Khoirun Nadir, Muhammad Rizqy Fadlillah, Gondo Adhi Saputra"	Article	2025
8	<i>"Relasi Alam dengan Eksistensi Manusia Terhadap Krisis Ekologi Berdasarkan Perspektif Filsafat-Teologis"</i>	"Delinda Elizabeth Aritonang, Roberto Hamonangan Silitonga, Destri Ayu Natalia Hutaeruk"	Article	2023
9	<i>"Ekosofi Islam: Kajian Pemikiran Ekologi Seyyed Hoosein Nasr" (Ridhwan, n.d.)</i>	Muhammad Ridhwan	Thesis	2019

No	Title	Researcher	Form	Year
10	<i>“Implementasi Ekoteologi Lingkungan dalam Tradisi Islam”</i>	“Alya Hasna Firdaus, Dimas Yogaswara Saputra, Ghalib Amri Musyafa, Gina Aulia Fadilla, Raisya Siti Khoirunnisa, Dadan Firdaus”	Article	2025
11	<i>“Krisis Ekologi: Problematika Sains Modern”</i>	Amirullah	Article	2015
12	<i>“Teologi Ekologis: Peran Agama dalam Menginspirasi Gerakan Lingkungan</i>	Sahmin Madina	Article	2021
13	<i>The Green Islam Movement in Indonesia: Actors, Strategies, and Networks”</i>	“Testriono, Ismatu Ropi, Aldi Nur Fadil Auliya, Dedy Ibmar, Savran Billahi, Tati Rohayati”	Article	2025
14	<i>“Jihad Ekologi dalam Islam: GreenFaith Indonesia dan Eco Bhinneka Muhammadiyah”</i>	Hening Purwati Parlan	Article	2024
15	<i>“Green Aisyiyah: Praksis Ekofeminis Gerakan Aisyiyah dalam Mengatasi Perubahan Iklim di Indonesia”</i>	“Amaliatulwalidain, Novia Kencana, Melinda”	Article	2023
16	<i>“Eco Islamic Culture: Pendekatan Sosiologi Lingkungan dalam Penyelamatan Lingkungan”</i>	Husni Thamrin	Book	2019
17	<i>“Ekologi Islam: Dalam Praktek Konservasi dan Pendidikan Konservasi di Indonesia”</i>	Sukarsono	Book	2016
18	<i>“Green Religion: Konservasi Alam Berbasis Spiritualitas Islam”</i>	Abdul Quddus	Book	2020
19	<i>“Green Islam: Counter Discourse terhadap Konsep Ekologi Kapitalisme Lanjut”</i>	Ahmad Sihabul Millah	Book	2023
20	<i>“Gerakan Islam di Indonesia: Aktor, Strategi dan Jaringan”</i>	“Testriono, Ismatu Ropi, Aldi Nur Fadil Auliya, Dedy Ibmar, Savran Billahi, Tati Rohayati”	Book	2024

In reserach, (Fatoni, 2024) conveyed that strengthening environmental awareness can be implemented in all areas of life, guided by ecologically based Islamic teachings. Religious awareness of environmental sustainability can be implemented with a convincing approach in all situations in society, thus fostering noble morals, especially a caring attitude toward the surrounding environment. The persuasive communication approach used in this empowerment activity can change or influence the beliefs, attitudes, and behavior of the community, enabling them to act to preserve the environment. Refer to (Rodin, 2017), environmental conservation is a mandate for humans to maintain life with all its systems and is one of the objectives of sharia (*maqāsid al-sharī'ah*), even the highest goal. Conservation carried out through preservation, protection, sustainable use, rehabilitation, and improvement of environmental quality is basically to ensure the welfare of humans and other living creatures in the long term and continuously. The Qur'an as a source of Islamic teachings reveals many ecological issues where more than 750 verses of the Qur'an talk about nature. The principles of the Qur'an related to the environment are: the principle of tauhid, namely understanding the unity of God and His creation (the environment); the principle that nature and the environment are part of the signs

(verses) of Allah in the universe; the principle of human position as God's representative on earth (*khalīfatullāh fi al-ardh*); the principle of *amanah*, where in its capacity as caliph humans are given the mandate to utilize this nature as well as possible and with full responsibility; the principle of justice ('adl), and the principle of harmony and balance (al-tawāzun, equilibrium). In research (*Binti Abdul Rahman, 2023*) found; first, of the many verses of the Qur'an assumed to be verses related to ecology, verses about preserving nature are far more numerous than those related to the utilization of natural resources; second, preserving the environment (*hifdz al-bi'ah*) is part of *hifdz al-mal*, because the environment is part of the wealth that becomes human wealth. Preserving the environment is the same as preserving wealth, all of which are part of the concept of maqashid sharia.

Menurut (*Nafisah, n.d.*), she positions the aspect of environmental preservation as the main doctrine (*ushūl*) of Islamic law that is capable of influencing and changing the mainstream of human behavior towards good environmental existence. Ontologically, the paradigm of *hifz al-bi'ah* is built on the basis of the concept of *maṣlahah* which is the core of the concept of *maqāṣid ash-sharī'ah* formulated in *al-kulliyāt al khamṣa* (five basic benefits), namely maintaining religion (*hifz ad-dīn*), maintaining the soul (*hifz an-nafs*), maintaining offspring (*hifz an-nasl*), maintaining reason (*hifz al-'aql*) and maintaining property (*hifz al-māl*). These five things are a necessity to uphold the benefit. Refer to *As'ad Taufiqurrahman, Mawaddatul Ulfa (2021)*, The ecological approach in Islamic studies is a knowledge that examines the interrelationship between religious studies and ecology. The concepts of ecotheology, eco-ushul fiqh, and eco-sophy form the basis of Islamic studies that have legal legitimacy (fiqh) and a spiritual and moral foundation in maintaining the existence of nature. The ecological approach in Islamic studies will be the foundation for carrying out social movements against environmental destruction activities, especially in resolving mining conflicts in Indonesia. Eco-theology supports the constructive theology of Muslims in responding to environmental problems, eco-sophy becomes the basis of human morality or ethics in their relationship with nature, eco-ushul al fiqh becomes the legal legitimacy in resolving ecological conflicts, especially mining conflicts in Indonesia. In research (*Mukhlis, n.d.*) This illustrates how the Qur'an explains environmental preservation. The Qur'an explains that maintaining the balance of nature requires human intervention. Therefore, the Qur'an emphasizes that humans have a duty to protect, care for, and preserve the environment in which they live.

In their research, *Alfadhli, Sonia Isna Suratin, Khoirun Nadir, Muhammad Rizqy Fadlillah, Gondo Adhi Saputra (2025)* shows that Islamic ecotheology emphasizes the concept of tauhid (the oneness of God) as the basis for ecological awareness, the *amanah* (responsibility) of humans as caliphs on earth, and the principles of balance (*mizan*) and sustainability (*istishlah*) in preserving the environment. By understanding Islamic ecotheology holistically, Muslims are encouraged to play an active role in environmental preservation, both individually and collectively, as part of their worship and as a form of devotion to God. Refer to (*Aritonang et al., 2023*) conveying that through awareness, humans as God's creations must be grateful and responsible for maintaining and preserving the environment in the form of positive-constructive actions. In his thesis, (*Ridhwan, n.d.*) conveying Seyyed Hossen Nasr's view that science and technology alone are not enough In an effort to save the environment, which has become so severe that it threatens the existence and function of the planet Earth. Environmental issues are not merely ecological issues, but also involve theology.

(*Firdaus et al., 2022*) indicates that Islamic ecotheology provides a comprehensive perspective that combines spiritual values and religious ethics in efforts to preserve the environment. The environmental crisis is a religious and moral issue that requires a comprehensive response from everyone in the world. Refer to *Amirullah (2015)*, The current ecological crisis is a real and inevitable impact of the partial and reductionist Western worldview and modern civilization toward nature, such as materialism, anthropocentrism, utilitarianism, and capitalism. This cannot be separated from the spiritual crisis that is eating away at modern humans who have idolized themselves and denied the reality of God. This crisis is clear evidence of the reflection of humanity's deepest spiritual crisis. This philosophical problem requires the involvement of all parties. Refer to (*Madina, 1907*) conveying that the main implication of ecological theology is that it provides strong moral legitimacy; ecological theology encourages the integration of sustainable values into everyday religious practice. Ecological theology encourages deep reflection on the relationship between humans and the universe. Based on *Testriono, Ismatu Ropi, Aldi Nur Fadil Auliya, Dedy Ibmah, Savran Billahi, Tati Rohayati (2025)*, Green Islam refers to collective action aimed at practicing Islamic teachings that affirm the intrinsic relationship between faith and environmental stewardship, a movement that applies Islamic principles to concrete environmental conservation initiatives. Despite the significant growth of the Green Islam movement in Indonesia, both in terms of the number of organizations and the scope of its activities, few systematic studies have examined how activists utilize religious identity to develop their strategies, networks, and programs. This study identified 142 Islamic-based environmental organizations and community groups across Indonesia, which can be categorized into three typologies based on their environmental movement tendencies: conservationists, activists, and policy advocates. The majority are structurally affiliated with the two largest Islamic-based organizations in the country, Nahdlatul Ulama (NU) and Muhammadiyah.

Refer to (*Parlan, 2025*), Ecological *jihad* is a paradigm that combines religious teachings as inspiration to raise awareness and encourage collective action in environmental conservation. Ecological *jihad* emphasizes the importance of integrating spiritual values, environmental ethics, and social justice in facing global challenges such as climate change, biodiversity loss, and pollution. This article highlights the relevance of ecological *jihad* in addressing social inequality exacerbated by the environmental crisis, while also providing solutions based on faith-based values oriented towards sustainability. This approach is realized through education, community action, and policy advocacy as a movement of sustainable transformation. The ecological *jihad* carried out by GreenFaith Indonesia and Eco Bhinneka Muhammadiyah is a manifestation of the reflection of Islamic values as a religion that encourages the spirit of sustainability in protecting the earth. This effort emphasizes the strategic role of religious teachings in encouraging concrete action to protect the environment. GreenFaith Indonesia integrates interfaith values to address the challenges of climate change through advocacy, education, and a just energy transition movement. Collaboration with various religious communities demonstrates that environmental solutions require an inclusive approach involving all elements of society. Meanwhile, Muhammadiyah's Eco Bhinneka utilizes its diversity platform as a strength to build harmony between humans and nature. Programs such as natural resource conservation and community empowerment emphasize the importance of local action as part of a global solution. In research, (*Ramli et al., 2023*)

conveyed that Green *Aisyiyah* is a program initiated by the Environmental Disaster Management Agency Division (LLHPB), as one of the Divisions within the *Aisyiyah* Movement structure. The Green *Aisyiyah* program is synonymous with women's empowerment activities to commit and contribute to maintaining the environment sustainably in order to anticipate climate change, various derivatives of the Green *Aisyiyah* program such as Green Ramadan, Green Eid al-Fitr, and Green Eid al-Adha are constructed through various activities that are very close to the daily lives of women as agents of change because it cannot be denied that women are important subjects in access to natural resources, food and the environment.

Husni Thamrin (2019) in his book states that the eco-Islamic cultural perspective is understood and internalized by indigenous communities as a way of life, with the aim of organizing all human life in a harmonious relationship with other humans and nature. In such religious experiences, indigenous communities always want to seek and build harmony between God, humans, nature, society, and the supernatural, sacred, or eco-religious world based on the understanding and belief that the spiritual is united with the material. Harmony and balance are also understood as the most important principles or values in the eco-cosmic order. This is in line with the Word of Allah SWT in the Qur'an: "Allah has created seven heavens in layers. You never see anything unbalanced in the creation of the Most Gracious. So look again. Do you see anything unbalanced?" (QS. Al-Mulk: 67/3). In his book, *Sukarsono (2016)* states that there are at least two main approaches. The first approach is conducted through textual studies, namely studies of Islamic texts or manuscripts from various sources regarding Islamic teachings, including the primary source of teachings and guidelines for the life of the Muslim community, namely the Qur'an *al-Kariim*. The first approach has been widely used by Muslim scholars in Indonesia and has even published various writings that can be read by the wider public. Unfortunately, this first approach has not yet reached ecology and environmental practitioners. The second approach is often called the contextual approach, considering that studies are conducted through forms of conservation practices carried out by Islamic figures who prove that Islam has a real contribution to conservation and can be confirmed to be based on very strong Islamic concepts. *Abdul Quddus (2020)* concludes in his book that Islamic spirituality contributes positively to the concept of sustainable development in modern science on two levels. First, guiding principles derived from ecotheology and sacred cosmology, with the principles of *tauhid* (unity in diversity), *amanah* (trustworthiness), *khalifah* (moral leadership), and *akhirah* (responsibility). Second, as practical norms in the form of practical environmental ethics, including ethics toward animals, plants, and other creatures.

In his book, *Ahmad Sihabul Millah (2023)* presents findings that demonstrate the limitations of Green Islam theory, which cannot be directly operationalized because it remains normative and doctrinal. As an alternative, the author proposes the integration of Green Islam, a method introduced by Kuntowijoyo in developing prophetic social theory. Meanwhile, Laclau and Mouffe's theory critiques the necessity of individual representation as leaders in voicing the demands of social movements. As an alternative, the researcher proposes a representation of charismatic-collegial leadership (adapted from Weber and Sigh). *Testriono, Ismatu Ropi, Aldi Nur Fadil Auliya, Dedy Ibmah, Savran Billahi, Tati Rohayati (2024)* in their book stated that there are at least three main periods of development of the Green Islam movement in Indonesia. The first is the initial phase that began in the 1980s, namely when the Indonesian Ulema Council (MUI) formulated a Fatwa on Population, Health, and Development

in October 1983, which included environmental issues, and the involvement of Islamic boarding school communities in the environmental movement. Next is the post-tsunami period in Aceh 2004, where the disaster risk mitigation movement and post-disaster assistance pushed the development of the Islamic movement closer to environmental issues. The last is the ecological turn phase, marked by the Islamic Declaration on Global Climate Change in Istanbul, Turkey, and the Paris Agreement in 2015. After these two moments, almost all religious communities were involved in environmental and climate actions. Meanwhile, in terms of its formation patterns, there are three patterns of Green Islam formation in Indonesia. First, the Green Islam movement emerged from the womb of large Islamic organizations, such as LPBI in NU, MLH, MDMC, and LLHPB *'Aisyiyah* in Muhammadiyah, and LPLHSDA in MUI. Second, the Green Islam movement emerged from non-religious environmental organizations, such as Greenpeace with Ummah For Earth and HAKA with the Teungku Inong movement. Third, the Green Islam movement, which from its inception has been aimed at integrating Islam and the environment, such as FNKSDA, KHM, and AgriQuran.

David Aberle (1966) classifies four types of social movements based on the magnitude of change (individual or societal) and the scope of change (limited or total): Alternative Movements (limited change for a particular individual - for example, self-development), Redemptive Movements (total change for a particular individual - for example, religious conversion), Reformative Movements (limited change for the whole society - for example, environmental laws) and Revolutionary/Transformative Movements (Total change for the whole society - for example, radical political movements). Based on this definition, the Green *'Aisyiyah* Movement is an Alternative or Reformative Movement and is a New Social Movement that focuses on the quality of life, especially improving the environment, so it is hoped that it will create a new identity as an organization that cares about environmental protection.

The LLHPB Chairperson outlined the Green *Aisyiyah* Movement's strategy and framing: "Our major maneuver is to protect the earth. Green *Aisyiyah* has two objectives: first, we promote conservation, and second, we reduce the risk of natural disasters. We link climate change with the risk of natural disasters." Refer to (*Benford & Snow, n.d.*), Framing refers to the specific claims activists make on behalf of their social movement that resonate with audiences, including the media, elites, sympathetic allies, and potential recruits. It is based on shared cultural understandings (rights, morality, etc.). The Green *'Aisyiyah* Movement's framing is that of Guardians of the Earth, with a primary focus on promoting environmental conservation and reducing the risk of natural disasters.

Green *'Aisyiyah* aligns with Global aspirations through the Sustainable Development Goals (SDGs) and the Presidential Aspirations of the Republic of Indonesia 2024-2029 No. 2 (Self-Sufficiency in Food, Energy, Water and Green Economy), No. 4 (Strengthening the Role of Women), No. 8 (Aligning Harmonious Life with the Environment). The Green *'Aisyiyah* movement has the potential to continue to exist and be sustainable (not sporadic, temporary) because it is rooted in the values of progressive Islam, places women as the main agents of change, integrates environmental issues into strategic programs (such as LLHPB), and prioritizes real action from the household to the community level, making it a comprehensive and relevant movement for the future.

CONCLUSION

The Green *'Aisyiyah* Movement embodies the spirit of *eco-jihad*—an *ijtihad* rooted in Quranic and Hadith values obligating environmental preservation—structured around three pillars: Values, Awareness, Innovation, and Action. Its diverse implementations include Green Ramadan and Eid al-Fitr, Green Eid al-Adha, the *'Aisyiyah* Living Granary Movement (*GLHA*), Islamic Green School, waste management and conservation, and the Sustainable Energy Movement, forming a holistic *da'wah* effort that integrates spiritual, social, economic, and educational dimensions to foster sustainable behavioral change. As an alternative reformative and new social movement emphasizing quality of life and environmental improvement, it employs a "Guardian of the Earth" framing strategy. With promising prospects for growth and impact on Indonesia's climate crisis, the movement can amplify its reach through strengthened internal and external collaborations within *Muhammadiyah* organizations via a *pentahelix* approach. For future research, scholars could conduct longitudinal impact assessments of specific programs like *GLHA* on community resilience, comparing them with similar faith-based initiatives globally to identify scalable best practices.

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