
TRANSFORMING DA'WAH INTO INTERRELIGIOUS ENGAGEMENT: Examining the Eco-Bhinneka Muhammadiyah Initiative

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Abstract

This article explores environmental awareness in interreligious da'wah and dialogue, featuring Muhammadiyah's Eco-Bhinneka program as a case study. Environmental issues have attracted significant global attention in recent years, prompting various religious communities to reflect on their teachings and practices related to ecological survival. Eco-Bhinneka Muhammadiyah is one of the programs initiated by Muhammadiyah, the largest organization in Indonesia, to face environmental challenges through a proactive approach and integrating da'wah principles to initiate interfaith dialogue. This research uses qualitative methods, adopts the inter-religious dialogue concept outlined in Paul Swidler's thoughts, and combines it with the concept of lived religion proposed by Devaka Premawardhana. The research shows that the program focuses on environmental conservation and uses the environment as a platform to engage in da'wah activities and promote inter-religious dialogue. Eco-Bhinneka Muhammadiyah is an inspiring example of how the concepts of da'wah and interfaith dialogue can be effectively complemented with environmental awareness to address pressing ecological challenges and promote greater harmony among communities with diverse religious backgrounds. The da'wah method highlighted in this study is progressive interpretive da'wah.

Keyword: Eco-Bhinneka Muhammadiyah; Interreligious dialogue; Environmental awareness; Progressive interpretive da'wah.



Abstrak

Artikel ini mengeksplorasi kesadaran lingkungan dalam dakwah dan dialog lintas agama, dengan menggunakan program Eco-Bhinneka Muhammadiyah sebagai studi kasus. Isu-isu lingkungan telah menarik perhatian dunia dalam beberapa tahun terakhir, mendorong berbagai komunitas agama untuk merefleksikan ajaran dan praktik mereka yang berkaitan dengan kelangsungan hidup ekologis. Eco-Bhinneka Muhammadiyah adalah salah satu program yang diprakarsai oleh Muhammadiyah, organisasi terbesar di Indonesia, untuk menghadapi tantangan lingkungan hidup melalui pendekatan proaktif dan mengintegrasikan prinsip-prinsip dakwah yang menginisiasi dialog antar agama. Penelitian ini menggunakan metode kualitatif, mengadopsi konsep dialog antar agama yang diuraikan dalam pemikiran Paul Swidler, dan menggabungkannya dengan konsep agama sehari-hari yang diusulkan oleh Devaka Premawardhana. Hasil analisis menunjukkan bahwa program ini berfokus pada pelestarian lingkungan dan menggunakan lingkungan sebagai platform untuk melakukan kegiatan dakwah dan mempromosikan dialog antar agama. Eco-Bhinneka Muhammadiyah merupakan contoh inspiratif tentang bagaimana konsep dakwah dan dialog antar agama dapat dikombinasikan secara efektif dengan kesadaran lingkungan untuk mengatasi tantangan ekologis yang mendesak dan mempromosikan kerukunan yang lebih besar di antara masyarakat dengan latar belakang agama yang beragam. Metode dakwah yang ditekankan dalam penelitian ini adalah dakwah interpretatif progresif.

Kata kunci: Eco-Bhinneka Muhammadiyah; Dialog; Kesadaran lingkungan; Dakwah interpretatif progresif.

I. INTRODUCTION

Muhammadiyah, one of the major Islamic organizations in Indonesia, actively campaigns for environmental harmony. Researchers such as Efendi et al. (2021) argue that Muhammadiyah has the potential to become a "green-right" force, highlighting their initiatives beyond religious affairs (Efendi et al., 2021). Ikhwanuddin (2020) argued that their progressive environmental contributions include political advocacy and issuing fatwas on water and disaster management, which guide Muslims towards sustainable practices (Ikhwanuddin, 2020). Permadi et al. (2022) emphasise dialogue-based approaches to land vulnerability and indigenous peoples' rights, promoting ecological activism and community engagement in environmental decision-making (Permadi et al., 2022). And Ahmad argued that further strengthening their commitment,

Muhammadiyah empowers communities through sustainable development programmes, which visibly impact knowledge, attitudes and skills for environmental management (Ahmad, 2019).

Recognising this great potential, "Eco Bhinneka Muhammadiyah", an environmental conservation movement, emerged. The movement was launched in 2016 by Muhammadiyah and JISRA (Islamic Network for Social Transformation). This programme is directly derived from the "*Fiqh Lingkungan*" initiative launched by Center Leader or Pimpinan Pusat (PP) of Muhammadiyah. Based on the principle of "Building Interfaith Harmony", Eco Bhinneka encourages interfaith collaboration on environmental issues such as global warming, air pollution, and deforestation (Afandi, 2022). The main motive lies in fostering religious harmony, which aims to create a shared awareness to protect and preserve the environment collectively through various approaches and efforts. As stated by Syafiq Mughni, Chairman of the Muhammadiyah Central Leadership, the programme seeks to connect all segments of society, especially religious leaders, uniting them as a responsible force in addressing the environmental crisis.

With regard to that, da'wah is one of the methods often used by Muhammadiyah to spread the teachings of Islam. Da'wah is an invitation activity through oral and written behavior and other forms, which is carried out with specific awareness and structure to influence others, individuals, and groups to gain a deep understanding of the message conveyed without coercion (Bukhori, 2014). In practice, the messages conveyed are often manifested in the form of behavior and actions in the community. In this research, Muhammadiyah's da'wah will focus on its application in terms of environmental sustainability.

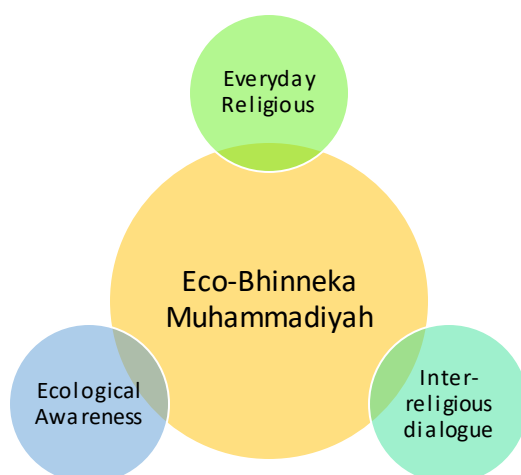
The concept of Muhammadiyah's da'wah (Islamic preaching) in environmental preservation has been explored in various studies. For instance, one research project examines the implementation of da'wah through the Tapak Suci institution to investigate and understand the environmental conditions of the community in delivering da'wah. The study reveals that da'wah messages are conveyed through various activities aimed at changing attitudes and behaviors to reflect noble virtues in daily life (Hamiruddin et al., 2023). Another study focuses on the examination of ecovillage programs as efforts to change community behaviors in environmental preservation from an Islamic

perspective. This research emphasizes the importance of environmentally sustainable practices based on eco-Islam and a positive educational vision in responding to environmental crises and issues (Ferginia & Yanto, 2023). Furthermore, research has been conducted on Quranic da'wah based on environmental conversations with the aim of revitalizing spiritual capital, ecotheology, environmental friendliness, and gender responsiveness. These studies reflect a growing interest in integrating Islamic teachings and values into environmental conservation efforts (Affandi et al., 2022).

The Eco-Bhinneka Muhammadiyah serves as a concrete manifestation of Muhammadiyah's successful da'wah efforts in formulating its goal, which is to encourage the entire community to collectively address environmental degradation (Ecobhinneka, 2022). This achievement is grounded in the experiences and history of Muhammadiyah, as elaborated above. Up to the present, this program has engaged in numerous dialogical activities, creating spaces for harmony irrespective of religious backgrounds, social statuses, and cultural differences. It has expanded its reach to various regions in Indonesia, making a highly significant impact by fostering interfaith dialogue and contributing substantially to environmental preservation (Manalu, 2023). Fundamentally, da'wah is not solely about lectures or words; rather, it is also embodied in everyday actions related to environmental conservation. In this regard, Muhammadiyah has made noteworthy contributions in the realm of da'wah by embracing communities and instilling awareness of environmental crises.

II. METHOD

This research focuses on literature sources and supporting news that follows the development around the activities produced by Eco-Bhinneka Muhammadiyah. By using the concept of inter-religious dialogue described in Paul Swidler's thought and combining it with the concept of everyday religion proposed by Devaka Premawardhana, the concept of Eco-Bhinneka Muhammadiyah can be used to achieve three things: everyday religious, ecological care, and inter-religious dialogue.



III. RESULT AND DISCUSSION

Eco-Bhinneka Muhammadiyah has successfully embraced the community together to create harmony from various religious backgrounds. Thus, it influences community concern for the environmental crisis and manages to work together to overcome it. Da'wah is sometimes about conveying messages or words, but da'wah can materialize and transform into tangible actions and deeds.

Da'wah: Context and Application

There are three methods of da'wah that Muhammadiyah most often carries out in conveying Islamic teachings, namely oral da'wah (*bi al-lisan*), writing (*bi-alkitabah*), and progressive interpretation (*bi al-hikmah*). These three methods are the basis of initiatives to make changes in society (H. Abror, 2014). This follows the enlightenment da'wah strategy (*tanwir*) in developing Islamic thought, considering the current context so that it can respond to issues recognized by Muhammadiyah (Qodir, 2019). Oral da'wah involves delivering Islamic messages directly through recitations, speeches, or lectures. At the same time, written da'wah involves publishing books, writings, and articles that convey Islamic thoughts and values to the wider community. Progressive interpretive da'wah is an adaptive understanding of religion, always adapting throughout the ages and responsive to surrounding issues to give birth to real actions or actions that impact the good of society.

By paying attention to the current context and keeping up with the times, Muhammadiyah is committed to presenting inclusive, relevant da'wah and positively contributing to building a better society (H. Abror, 2014). Muhammadiyah has adopted the three combinations of da'wah. The organization seeks to develop relevant Islamic thought and provide solutions to problems faced by society. The progressive interpretive da'wah approach also encourages a deep understanding of Islamic teachings, provides an open perspective, and stimulates critical thinking in addressing social, economic, environmental, and other issues.

In this article, da'wah that gets the main spotlight is progressive interpretive da'wah or progressive da'wah. However, it is important to remember that all three proselytizing methods must go hand in hand. Oral preaching is important in voicing the truth about God's word to the congregation. Meanwhile, written preaching is equally important as a medium to disseminate God's word so that the congregation can learn and analyze it by their own.

However, these two forms of preaching will only be theoretical if they are not complemented by progressive interpretive preaching. Progressive interpretive da'wah emphasizes real, transformative actions in society so that the teachings conveyed through oral or written da'wah can become more useful because they produce added value. Thus, integrating these three da'wah methods is important to achieve a wider and more positive effect in bringing societal changes and solutions.

Progressive da'wah has the main goal of providing an understanding that is always adaptable and sensitive to the issues around it. In this study, environmental issues are the main focus that will be discussed. Muhammadiyah has implemented various approaches with this progressive da'wah method through various environmental awareness programs. One example of a program carried out is *Eco-Bhinneka Muhammadiyah* (this topic is an advanced version of my research Manalu, 2023), which has produced many useful activities to open space for dialogue with other religious believers to achieve their goal related to the environment.

This progressive da'wah is also proactive in encouraging people to continue to be involved in completing tasks that are considered important, which in turn can become a forum for uniting various interests in it. Through this effort, Muhammadiyah tries to actively invite and inspire people to participate solve environmental problems, thus

creating a positive impact and empowering the community. This progressive da'wah shows Muhammadiyah's commitment to deal with the issues of the times that continue to develop and provide concrete and real solutions to achieve common goals in environmental issues. Thus, progressive da'wah becomes one of the effective ways to face complex challenges in this modern era.

Progressive Da'wah in the Context of Inter-Religious Engagement

Fatih Yakan in Mo'ien & Bahrur Rosi (2022) contributed essential thoughts on how to maintain the building of da'wah: (1) Establish the building on the foundation of taqwa to Allah, (2) strengthen *ukhuwah* for the sake of Allah, (3) advise each other in truth, (4) uphold the tradition of *shura*, (5) establish relationships with love and compassion, (6) establish a voluntary foundation in work, (7) be serious in maintaining the values of *shari'a* and *da'wah*, (8) establish activities on planning and management, (9) and the principle of complementarity and balance (Mo'ien & Bahrur Rosi, 2022)

This article will focus on points 5, 6, and 9 related to da'wah in inter-religious engagement. Point 5 does not explicitly state with whom to establish a loving relationship. However, according to the author, the relationship is based on mutual acceptance, so Muslims, especially Muhammadiyah, have spread love to fellow humans regardless of the person's background.

By promoting environmental care, Muhammadiyah tries to build a solid and inclusive brotherhood between Muslims and those around them. Spreading this care aims to create a more tolerant, supportive, and respectful society. This principle aligns with Islam's teachings, which emphasize the importance of doing good to others, being fair, and maintaining unity and brotherhood among human beings. Through a da'wah approach that prioritizes love and acceptance of others, Muhammadiyah contributes to building a harmonious and inclusive social environment. This shows their commitment to establishing good interfaith relations and contributing positively to society. Muhammadiyah sets an inspiring example for all humanity in striving for interfaith peace and harmony by adhering to universal values such as love, justice, and brotherhood.

Point number 6 is reflected in various concrete actions taken by Muhammadiyah, primarily through Muhammadiyah's Eco-Bhinneka program. This program aims to deal with environmental damage by embracing the joint strength of all parties, regardless of

religious, ethnic, or cultural backgrounds. The program puts forward the principle of hard work in a joint effort to fight environmental damage. Through Eco-Bhinneka Muhammadiyah, Muhammadiyah has shown its absolute commitment to solving environmental problems. They invite everyone, regardless of differences, to join and actively contribute to the effort to protect and restore the environment. In this way, Muhammadiyah strengthens brotherhood among fellow human beings and shows awareness of the importance of protecting nature together.

Point number 9 emphasizes the importance of how to conduct *da'wah* in an inter-religious space. Muhammadiyah realizes that humans are social creatures that depend on each other. Despite their limitations, humans can innovate and contribute to the good of the world. Therefore, Muhammadiyah emphasizes the importance of uniting to achieve common goals, also known as shared goals.

With a common goal, all people, despite coming from different religious backgrounds, unite to contribute to fighting for a common cause. In the context of *da'wah* in the inter-religious space, this common goal can be the foundation for creating inter-religious harmony and collaborating in efforts to overcome problems faced by society. In this way, Muhammadiyah shows how to carry out inclusive *da'wah*, respect diversity, and focus on the common good in achieving peace and prosperity.

Imam Ali ibn Abi Talib's words, quoted by Faiz Rafdhi, illustrate the importance of organization in the face of organized crime. In the context of *da'wah*, Faiz emphasizes the importance of conducting *da'wah* in an organized manner to strengthen efforts and achieve a broader impact on society. While Faiz does not undermine the value of individual *da'wah*, he believes that organizations can be a means to strengthen each other and achieve common goals (Afandi, 2022).

Muhammadiyah realizes that while working individually in *da'wah*, they have yet to work collaboratively. In their view, organizations play a significant role in overcoming this challenge. Through organizations, individual weaknesses can be overcome by the strengths of other individuals. Muhammadiyah believes they can achieve more and have a broader impact on society by working together.

Organizations help unify vision and mission, allocate resources more efficiently, and form more targeted strategies to implement *da'wah*. With cooperation and collaboration, they can optimize their efforts to achieve common goals, especially in

addressing complex and well-organized challenges. Through an organizational approach, Muhammadiyah illustrates their commitment to effectively carry out da'wah and convey the positive values of Islam for the welfare of society more broadly and thoroughly. By strengthening their organization, they also strengthen the bonds among their adherents to work together and collaborate in fighting for a common cause for good and justice. Cooperation in da'wah enables them to overcome challenges and utilize collective strength to achieve common goals. Muhammadiyah realizes that they cannot live alone. They need to embrace communities that come from different backgrounds, including religion. Thus, the organization becomes a vital platform to optimize potential and expand positive impact in da'wah Islam.

Can Environmental Crisis Concerns be at the Top of the Agenda?

Globally, Islam has demonstrated a longstanding commitment to addressing environmental issues, a concern that emerged notably in the 1960s through scholarly discussions led by Iranian philosopher Seyyed Hossein Nasr. Nasr, an active Muslim scientist in environmental matters, authored "Man and Nature" in 1968, underscoring the link between environmental degradation and the spiritual and moral crises facing the world (Nasr, 1968). Contributing to these discussions were other Muslim thinkers in ecology, including Fazlun Khalid (2002, 2005), a British environmental activist who established the Islamic Foundation for Ecology and Environmental Sciences (IFEES), Ingrid Mattson (2013), an Islamic scholar and former president of the Islamic Society of North America (ISNA), who emphasized the significance of environmental responsibility from an Islamic standpoint and worked to raise awareness among Muslims. Anna M. Gade (2019), a professor specializing in Religion and Environmental Studies, has conducted extensive research on environmental issues within the context of world religions, including Islam. Numerous Islamic scholars from diverse backgrounds have demonstrated heightened attention to environmental concerns, reflecting a sustained and historical commitment within Islam to address contemporary environmental challenges by developing relevant solutions over time.

The Qur'an, the foundational guide for Muslim beliefs, addresses the perpetual human responsibility for environmental care in its verses. Within these verses, the Qur'an outlines coordination principles and the purpose behind the creation of nature, serving as evidence that reinforces the existence of an all-powerful Creator overseeing

everything. Examples of such verses include those emphasizing that the creation of the heavens and the earth serves a meaningful purpose, as seen in Al-An'am: 73. Additionally, other verses highlight that natural events unfold along predetermined paths within specified periods, as illustrated in Ar-Rum: 8. Furthermore, verses are elucidating that the entire process of creation and events in the universe adheres to established rules and proportions, as seen in Ar-Rahman: 5 and Ar-Rahman: 7 (Yusuf, 2020).

It is interesting to note that the Qur'an does not focus on one type of religion that people believe in. Instead, the emphasis is on all people of the world. Humans have a mandate to protect and care for nature as mandated by God. Thus, according to the Islamic perspective, Qur'anic environmentalism can also be used as an entry point towards the awareness of all humans to be involved in protecting the environment through their role as Khalifah.

Regrettably, Bagir and Martiam argue that environmental concerns have yet to garner significant attention within global Islamic thought. The level of attention directed towards environmental issues remains notably lower compared to other pressing matters such as radicalism, human rights, and terrorism. Essentially, while Islam theoretically acknowledges and emphasizes environmental issues in its doctrine, the practical involvement of Muslims in addressing these concerns is limited. A predominant focus among Muslims tends to be on more immediate and life-threatening issues, with terrorism being a prominent example (Bagir & Martiam, 2016). Koehrsen (2021) supports this viewpoint, highlighting contemporary Muslim concerns like scarce resources, insufficient political will, and intense competition, indicating a prevailing lack of emphasis on environmental issues. Moreover, cultural and religious factors shape attitudes toward environmental concerns, emphasizing the ethical dimension. This involves examining how Muslims perceive climate change and global crises and aligning these concerns with Islamic values to garner support and efforts for mitigation and to promote natural justice (Koehrsen, 2021).

In the face of the environmental crisis, it is crucial to consider embracing other faith communities in a shared vision of the earth as a standard home. Recognizing that Muslims may not be fully attentive to environmental issues, this engagement becomes even more pertinent. Addressing the environmental crisis cannot rely solely on

Muslims, as this issue concerns all of humanity, transcending religious boundaries. To attain the collective objective of safeguarding the earth and tackling the environmental crisis, it is essential to establish a platform that accommodates the aspirations of diverse communities united by a shared vision and goal. This platform could be an interfaith dialogue network, providing a shared space for collaboration and concerted efforts. The environmental crisis should be this platform's central focus of collective action. Through interfaith cooperation and collaboration, there is a more significant potential to discover more comprehensive and inclusive solutions to the environmental crisis. By collectively advocating for the earth as a shared home for all humans, this platform can serve as a source of strength and inspiration for individuals of all backgrounds in environmental protection and sustainability. Integrating religious values and diverse perspectives, the interfaith dialogue network has the potential to be a powerful platform for raising awareness, mobilizing action, and fostering concern for societal environmental issues. This marks a crucial step towards inclusively and sustainably addressing the environmental crisis, contributing to a better future for all humanity and our shared environment.

Interreligious Dialogue and its Application

Mezirow posits that engaging with individuals holding different beliefs can lead to personal growth and transformation, a viewpoint also supported by Ingeborg Gabriel. Both contend that interactions with people of diverse faiths foster personal connections and shape new perspectives on others' religions. These encounters aim to dismantle stereotypes, combat ignorance, and foster empathy for the individuals and groups they represent (Gabriel, 2017; Mezirow, 1986).

Swidler (2013) asserts that dialogue, known as interfaith dialogue, is essential for supporting interfaith harmony, which involves communication and understanding among individuals from various religious backgrounds. The fundamental principle of effective dialogue is "I can learn from you." (Swidler, 2013). Paul Knitter echoes this sentiment, emphasizing that interfaith dialogue is complete by incorporating social action. Together, they can profoundly impact the needs of all beings. Interfaith dialogue contributes to social action by providing a profound understanding of the roots of social events or issues, fostering empathy and solidarity among people of diverse religious backgrounds. Conversely, social action contributes to inter-religious dialogue by

creating a concrete context for dialogue and exemplifying shared values and goals across different religions. Each religion's teachings are shared in this context to enhance mutual understanding (Paul Knitter in Swidler, 2013). Suhadi Cholil (2023) highlights the substantial number of Muslims in Indonesia, suggesting their potential significant contribution to addressing environmental issues (Cholil, 2023). While acknowledging the need for serious and careful planning, Cholil emphasizes the importance of cooperative efforts from all parties.

Muhammadiyah, recognizing its identity as one of Indonesia's most significant religious organizations, understands the necessity of leveraging its vast membership to tackle global and local environmental challenges. This realization led to Muhammadiyah's *Eko-Bhinneka* program, creating a space for interfaith dialogue to address the common goal of combatting the environmental crisis. Acknowledging the importance of collaboration with other religious communities, Muhammadiyah, through *Eko-Bhinneka*, has created a platform for dialogue and collaborative action to protect the earth and address the environmental crisis. The program focuses on environmental issues from an Islamic perspective. It actively involves all religions and beliefs, harnessing their collective strengths and shared vision to safeguard the earth as a shared home. By adopting an inclusive approach, *Eko-Bhinneka Muhammadiyah* demonstrates the organization's commitment to developing comprehensive and sustainable solutions to environmental crises. The program is a notable example of how a religious organization can act as a positive force for change by promoting interfaith cooperation and fostering a united concern for the earth, ultimately contributing to a more significant and sustainable impact on the planet's future (Manalu, 2023).

Eco-Bhinneka Muhammadiyah and *Fiqh Lingkungan*

This is originated from my discovery of a single journal article providing a specific and in-depth exploration of Eco Bhinneka Muhammadiyah. However, the focus extends to a broader examination of the program's significance and connection with *Fiqh Lingkungan* initiated by the Center Leader or Pimpinan Pusat (PP) of Muhammadiyah Tarjih Council. The information is sourced and summarized from one of Eco-Bhinneka Muhammadiyah's official websites, encompassing a comprehensive overview of various activities, community responses, benefits, and the enthusiastic

engagement of diverse faith communities in sustainable environmental conservation (Ecobhinneka, 2022).

Eco Bhinneka Muhammadiyah stands as an initiative by Muhammadiyah to promote tolerance and environmental conservation throughout Indonesia. The program, launched in 2022 by Muhammadiyah Central Leadership's Environmental Assembly (MLH), combines two primary objectives: first, to enhance public awareness and knowledges regarding environmental protection, and second, to foster cooperation among individuals from diverse religious backgrounds in addressing environmental issues. The movement, planned to be implemented nationwide, engages various community groups, including youth, women, and local people. "Eco Bhinneka" signifies an environmentally friendly collaboration of differences to promote environmental awareness. The primary goal of Eco Bhinneka Muhammadiyah is to cultivate religious tolerance through activities centered around environmental conservation. The official website articulates the program's ethos with the opening words, "Caring for Harmony, Preserving the Environment," emphasizing establishing a resilient and inclusive community where religious actors actively support freedom of religion or belief and sustainable interfaith peace.

The program focuses on three main pillars: Education and Advocacy, which involve various activities such as training, counseling, and campaigns to raise public awareness of environmental protection. Interfaith Cooperation encourages collaboration among religious groups in various environmental conservation activities, including tree planting, waste management, and water conservation. Research encompasses active participation in research and development activities to discover innovative solutions for environmental conservation efforts. Through these pillars, Eco Bhinneka Muhammadiyah aims to contribute positively to understanding and addressing environmental issues. The program has yielded positive impacts, including heightened community awareness through education and advocacy activities. Eco Bhinneka Muhammadiyah has successfully increased interfaith collaboration, creating synergy among religious groups in implementing environmental conservation policies and activities. Moreover, it has stimulated the generation of innovative solutions through research and development efforts, contributing to addressing environmental challenges.

The relationship between Eco-Bhinneka Muhammadiyah and Fiqh Lingkungan is significant. Fiqh Lingkungan, an initiative by Center Leader or Pimpinan Pusat (PP) of Muhammadiyah, formulates Islamic laws related to environmental conservation (Nasrullah, 2018). It asserts that the universe is Allah SWT's creation, emphasizing humans' responsibility to preserve and care for the environment as an essential part of worship (Hj. Hartini, 2013). Eco-Bhinneka Muhammadiyah aligns with the principles of Fiqh Lingkungan by raising public awareness about environmental protection and encouraging cooperation between religious communities in addressing the environmental crisis. The program implements *Fiqh Lingkungan*, inviting individuals to consider the future impact of their activities on the environment (Darwin, 2020).

In summary, Eco Bhinneka Muhammadiyah, aligned with the principles of Fiqh Lingkungan, represents Muhammadiyah's commitment to promoting environmental awareness and tolerance through inclusive interfaith collaboration. The program's multifaceted approach, encompassing education, interfaith cooperation, and research, is expected to create a lasting positive impact, inspiring broader environmental conservation efforts and fostering a healthier, sustainable environment for future generations.

Eco-Bhinneka Muhammadiyah: A Space for Da'wah in Everyday Activities

There is an interesting and progressive program created by Muhammadiyah called Eco Bhinneka Muhammadiyah. This program was initiated by JISRA (Joint Initiative for Strategic Religious Action). JISRA is a consortium of interfaith faith-based organizations. The program has been established in seven countries: Ethiopia, Indonesia, Iraq, Kenya, Mali, Nigeria, and Uganda. JISRA will partner with various religious actors as change agents to realize peaceful and just societies where everyone can enjoy Freedom of Religion and Belief. There are three main approaches: intra-religious, inter-religious, and extra-religious (supportive policies at the national and security levels for minority groups, including women) (Ecobhinneka, 2022).

As the name implies, Eco Bhinneka Muhammadiyah, eco means environmentally friendly or everything related to the environment. It indicates a commitment to maintaining nature's sustainability and reducing negative environmental impacts. The term encompasses initiatives such as better waste management, conservation of water resources, reforestation, use of renewable energy, and other actions focusing on

environmental sustainability. Meanwhile, Bhinneka is taken from the Old Javanese language, which means different. It aims to highlight the importance of appreciating and embracing religious differences in the common goal of caring for the environment. Muhammadiyah is the name of the Islamic organization that founded the program.

The program's main objective is to promote religious tolerance through various activities related to environmental conservation. The official website of the program has some important things to say. It starts with the opening words, "Nurturing Harmony Preserving the Environment," then continues with the sentence to build a resilient and inclusive society where religious actors become advocates for Freedom of Religion or Belief and sustainable interfaith peace. Muhammadiyah takes many approaches in channeling its vision to save the environment from destruction. There are many activities of Muhammadiyah's Eco-Bhinneka programme that can be accessed on their official website <http://ecobhinnekamuhammadiyah.org/id/>. Some of the following activities are summarised based on their methods.

No.	Type of activity	Time	Objective
1	Muhammadiyah Ternate Invites Interfaith Youth to Voice Harmony and Environmental Issues ¹	February , 18 th 2023	These efforts are made to create togetherness and harmony, in creating and maintaining harmony, and preserving the environment for our common future.
2	Muhammadiyah, Interfaith and the Environment ²	July, 27 th 2022	The important role of this forum is to bring the message for all of us to move so that it becomes a movement for the environment, freedom of religion and belief can expand into our common consciousness.

¹ <http://ecobhinnekamuhammadiyah.org/id/muhammadiyah-kota-ternate-ajak-pemuda-lintas-iman-menyuarakan-isu-kerukunan-dan-lingkungan/>

² <http://ecobhinnekamuhammadiyah.org/id/muhammadiyah-interfaith-dan-lingkungan/>

No.	Type of activity	Time	Objective
3	Christian and Catholic Religious Leaders in Joyotakan Surakarta Support the Collaborative Action of Eco Bhinneka Programme. ³	October, 22 nd 2022	The Eco Bhinneka programme has a lot of continuity with the Christian values of harmony and protecting the earth and nature.
4	Eco Bhinneka Muhammadiyah North Maluku Invites Interfaith Leaders to Care for Ternate City's Coastal Area ⁴	January, 9 th 2023	This activity aims to build religious harmony by looking at the problems of life in the neighbourhood, especially issues that are in front of our eyes, ranging from environmental problems, coastal abrasion, inclusion of sea water with groundwater which results in brackish water, Ternate people call it salobar water.
5	70 Religious Leaders, Faith Communities, Academics and Social Innovators from Different Faiths and Beliefs Create Change to Address the Climate Crisis ⁵	August, 31 st 2022	The workshop titled "Faith Inspired Changemaking Initiatives" (FICI) is expected to strengthen the unity of interfaith communities and the environmental movement so that they can jointly encourage wider public awareness of the climate crisis in Indonesia.
6	Fun Beach Cleanup Activity with Interfaith Youth in Ternate City ⁶	January, 9 th 2023	Eco Bhinneka Muhammadiyah Ternate chooses to collaborate with all circles so that its strength is much better and stronger, because the current waste problem is our shared responsibility. In addition, textually it must be implemented at a practical level.

³ <http://ecobhinnekamuhammadiyah.org/id/tokoh-agama-kristen-dan-katolik-di-joyotakan-surakarta-dukung-aksi-kolaborasi-program-eco-bhinneka/>

⁴ <http://ecobhinnekamuhammadiyah.org/id/eco-bhinneka-muhammadiyah-maluku-utara-ajak-tokoh-lintas-iman-rawat-pesisir-kota-ternate/>

⁵ <http://ecobhinnekamuhammadiyah.org/id/70-pemimpin-agama-komunitas-iman-akademisi-dan-inovator-sosial-dari-berbagai-agama-dan-kepercayaan-menciptakan-perubahan-untuk-mengatasi-krisis-iklim/>

⁶ <http://ecobhinnekamuhammadiyah.org/id/asynya-kegiatan-bersih-pantai-bersama-pemuda-lintas-iman-di-kota-ternate/>

No.	Type of activity	Time	Objective
7	Join the #BeatPlasticPollution Challenge	May, 30 th 2023	The momentum of World Environment Day on 5 June 2023 with the theme Solutions to Plastic Pollution is also important for Eco Bhinneka to call on inter-faith youth to take part in campaigning to reduce plastic waste, both individually and in groups, through Instagram social media, by including the hashtag #BeatPlasticPollution.
8	Eco Bhinneka Muhammadiyah's Casual Talk with Interfaith Leaders in Banyuwangi ⁷	November, 06 th 2022	Such meetings provide an opportunity for religious leaders to share their understanding, values and religious teachings related to environmental protection. Religious leaders can discuss various environmental issues faced by Banyuwangi, and find solutions that are in accordance with the principles of their respective religions.

The mentioned activities constitute just a portion of the diverse initiatives undertaken by Muhammadiyah through the Eco-Bhinneka program to foster interfaith harmony while promoting sustainable environmental conservation. Since its inception, the project has undergone notable advancements, extending its influence across multiple regions and communities throughout Indonesia. The designed activities are practical for everyday life, offering flexibility in their implementation. They can seamlessly integrate into daily routines and are easily manageable.

Devaka Premawardhana's perspective resonates with the concept that religious practices and rituals have the potential to be seamlessly woven into daily life, influencing not only homes but also public spaces like streets and workplaces. These religious rituals manifest in diverse forms, exemplified by religiously diverse families incorporating religious elements into wedding ceremonies, participating in interfaith spiritual journeys, and expressing solidarity with religious communities facing challenges. At the core of this notion is the belief that through respectful and collective

⁷ <http://ecobhinnekamuhammadiyah.org/id/bincang-santai-eco-bhinneka-muhammadiyah-dengan-tokoh-lintas-agama-di-banyuwangi/>

engagement, communities can actualize religious activities to enhance and fortify interfaith relations (Premawardhana, 2022).

Premawardhana also underscored the significance of interfaith spiritual journeys to fortify interfaith relations. Such initiatives allow members from diverse faith communities to engage, learn, and appreciate each other's religious beliefs and practices. Additionally, Devaka Premawardhana emphasized the crucial role of expressing solidarity with religious communities facing challenges. In times of social issues and religious tensions, she advocated for people to unite to demonstrate support and brotherhood towards affected religious communities. The essence of this concept lies in the understanding that endeavors to strengthen interfaith relations through religious activities need not be confined solely to places of worship; instead, they can be integrated into various facets of daily life. By incorporating religious practices and rituals into everyday routines, individuals can foster more robust and harmonious connections between religious communities, ultimately contributing collectively to enhanced understanding and peace among diverse religious groups (Premawardhana, 2022). By incorporating religious practices and rites into daily routines, individuals can foster stronger and more harmonious relationships between religious communities, ultimately contributing jointly to better understanding and peace among diverse religious groups.

Interestingly, when visiting the official website of Eco Bhinneka Muhammadiyah, many contemporary activities are accessible. These activities cater to various age groups without discriminating against religious, ethnic, or cultural backgrounds. These activities transcend time and distance and often utilize online platforms for progressive da'wah. Devaka Premawardhana further advocates for "everyday rituals" of religion by suggesting reconsidering conservative approaches to religious studies that lack sensitivity to modernity—the conservative activities in question favor verbal expressions over tangible gestures and conceptual ideas over practical engagement. While acknowledging the importance of verbal approaches in conveying religious messages, such as through oral preaching, Premawardhana emphasizes the need for a balanced approach to benefit religious believers, particularly in Islam. In essence, the ultimate goal is to apply the positive values provided by religion through oral da'wah while still embracing a progressive perspective.

Muhammadiyah has maintained a close association with modernity since its inception, a relationship that endures to the present (Nakamura, 2012). Consequently, critiques directed at Islamic organizations embracing more conservative practices are sometimes viewed as complementary to Muhammadiyah's role as a beacon of progressive Islam. Nevertheless, whether an organization is perceived as modern or traditional, within the context of community life, all religious components must coalesce to promote societal well-being collectively. A crucial consideration is acknowledging and addressing contemporary issues that have heightened awareness, fostering a collective determination to address them. At the academic level, the role of religion in society constitutes a pertinent and substantial subject for research. Diverse perspectives on religion, encompassing modern and traditional outlooks, necessitate exploring how religious elements interact to enhance societal welfare collectively. By delving into contemporary concerns of broad significance, such as social, economic, and environmental challenges, academic research can discern and analyze how religious elements can actively respond to these issues through collaborative efforts and embracing interfaith differences.

IV. CONCLUSION

The Eco Bhinneka movement, initiated by Muhammadiyah, aims to promote resilient and inclusive interfaith communities while advocating for Freedom of Religion or Belief (KBB) through an environmental conservation approach. Launched in 2016 in collaboration with JISRA (Islamic Network for Social Transformation), the movement focuses on raising awareness and knowledge among religious communities about the importance of environmental conservation. It encourages collaborative efforts among religious communities to safeguard the environment and aims to reinforce tolerance and harmony among diverse religious groups. The movement includes various activities such as providing training and education on environmental conservation, implementing concrete actions like tree planting and waste management, and facilitating interfaith

dialogue and cooperation to address environmental issues. Recognized for its significance, Muhammadiyah's Eco Bhinneka movement has received appreciation from governments and international organizations as a crucial step towards building a peaceful, tolerant, and environmentally friendly society.

The Eco Bhinneka Muhammadiyah programme has achieved several milestones, including: a) Increasing awareness and knowledge among religious communities about the importance of environmental conservation. This achievement can be seen from the increasing participation in training and education sessions on environmental conservation organised by the programme. b) Fostering interfaith collaboration to protect the environment. This achievement is demonstrated by various concrete actions taken by religious communities, such as engaging in tree planting initiatives, implementing waste management strategies, and practising water conservation. c) Strengthening tolerance and harmony among religious communities. This achievement can be seen from the increasing engagement in interfaith dialogue and cooperation focused on addressing environmental issues.

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