

The Spirit of the Social-Ecological Movement of Muhammadiyah Youth: A Phenomenological Study of Muhammadiyah Green Cadres

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Abstract

Introduction: Young Muhammadiyah activists have increasingly played a vital role in addressing Indonesia's ecological challenges through grassroots movements. Amid growing environmental degradation and social inequality, their actions reflect a unique blend of religious commitment and ecological awareness. However, the spirit behind these movements remains underexplored. Understanding how ideological identity and socio-religious values influence the formation of ecological consciousness is essential for advancing sustainable community-based environmental activism.

Objectives: This study focuses on the formation of the socio-ecological movement spirit among young members of Muhammadiyah. It is driven by growing concerns over environmental issues increasingly shaped by both state and capitalist systems, as well as the emergence of structural (policy) and cultural (social awareness) conflicts that further deteriorate the quality of nature and human life.

Methods: This research uses a qualitative method with a phenomenological approach to deeply explore how Muhammadiyah youth respond to socio-ecological problems. It aims to uncover how the spirit derived from theological, ideological, and socio-ecological foundations of Muhammadiyah becomes internalized into their consciousness. This spirit serves as a driving force for Kader Hijau Muhammadiyah activists to advocate for the marginalized, including those affected by ecological degradation. As a result, these activists contribute meaningfully to the escalation and diversity of socio-ecological movements.

Results: The findings show that the spirit of the ecological movement among young Muhammadiyah members is driven by religious awareness, social concern, and a sense of identity. This spirit manifests through three key aspects: internal awareness, the construction of Islamic-based environmental narratives, and collective environmental actions. The movement is sustained by strong ideological commitment and the ability to mobilize resources effectively.

Conclusions: Strengthening the spirit of ecological-social movements among young Muhammadiyah members requires a solid foundation of theological awareness, ideological commitment, and social-environmental concern. These elements shape their identity and drive collective actions within the Kader Hijau Muhammadiyah community. Promoting environmental values through Islamic teachings, organizational culture, and real-life experiences helps build sustainable activism. Such efforts enable young activists to respond effectively to ecological crises and contribute to a broader social transformation.

Keywords: Social Ecology, Social Movement, Muhammadiyah, Environment



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Introduction

Social movements are collective actions aimed at creating social change in response to oppression or conflicts in social, economic, or political spheres that harm a particular group. In the 20th century, these movements grew more diverse and intense, such as the civil rights movement in the United States (1955–1968), followed by anti-war, environmental, feminist, and ecological movements, among others (Muh Rafi Alfariis, 2024).

Environmental awareness began to emerge in the 1960s from peace and feminist movements, later developing into environmental movements in Europe. Global environmental issues were triggered by major pollution incidents like the Minamata Bay pollution and the Great Smog of London, which killed thousands. In the 1970s, this movement expanded with the establishment of environmental NGOs and Green parties in Western Europe, alongside societal changes and strategic shifts. In the early 1990s, various environmental organizations joined the "Group of Ten" affiliation, which consisted of several prominent conservation and environmental protection agencies.

The Indonesian ecological social movement is represented by Wahana Lingkungan Hidup (WALHI), a civil society forum made up of various non-governmental organizations. A key figure, Emil Salim, began studying environmental issues when they were still new and not widely popular in Indonesia. WALHI, along with Kelompok Pecinta Alam (KPA) (Nature Lovers Groups) and Kelompok Swadaya Masyarakat (KSM) (Community Self-Help Groups), was founded on October 15, 1980 (Kalmirah et al., 2023) as a form of resistance against the injustice of natural resource management due to a development paradigm that disregarded community well-being and justice.

Issues of land grabbing, deforestation, increased carbon emissions, wildlife degradation, and the conversion of land to monocultures are difficult to separate from other issues like environmental preservation, socio-economics, gender, local identity, and religious concerns. This indicates a complex intersection of issues that, in turn, influences contemporary social movements in Indonesia.

Starting with the study of new social movements, which has become one of the largest and most widely understood fields in sociology, contemporary social movements are now a familiar topic for academics and activists (Rahayu & Prihatin, 2023). This research will thus focus on new social movements to understand their development and to uncover the spirit behind the growth of community-based socio-environmental movements. This will help us understand why environmental communities and organizations are now expanding their reach and influencing social change.

Previous research has explored new social movements focusing on environmental movements, such as Ali Murtadho's journal on the environmental movement of young NU (Nahdlatul Ulama), titled "Study of the Sovereignty of Thought and Action of the Nahdliyin Front for Natural Resource Sovereignty/FNKSDA Social Movement" (Murtadho, 2019). This research focused on the FNKSDA movement, which emerged to respond to the socio-ecological crisis caused by the growth of extractive capitalist industries in Indonesia, which threaten people's livelihoods. Another study by Adi Fauzanto on "Muhammadiyah and Nahdlatul Ulama in the Environmental Damage Problem in Indonesia" (Fauzanto, 2020) focused on the role of Islamic community organizations in responding to ecological damage like pollution and environmental destruction.

After the Reformasi era, young Muhammadiyah members rose with a socio-environmental movement spirit, in line with Muhammadiyah's direction as a social and community movement. They champion issues of eco-literacy, advocacy, and environmental improvement actions. Kader Hijau Muhammadiyah (KHM), or the Green Cadres of Muhammadiyah, was born from an ideological foundation and socio-ecological conditions, carrying the spirit of Muhammadiyah as the basis for the movement. Although not formally structured under Muhammadiyah, KHM is a collective of cadres who unite their vision and mission to fight for socio-ecological issues through a cultural movement.

This research focuses on the emergence of the movement spirit among young Muhammadiyah members in building a socio-environmental movement in Indonesia, aligning with the New Social Movement theory which emphasizes identity. The researcher aims to uncover how awareness and spirit were formed among young Muhammadiyah members in responding to environmental issues, especially since 2018 in conflict-prone areas like Wadas Village (Central Java), Sepat Dam (Surabaya), and Pakel Village (Banyuwangi). From this movement, KHM was born as a platform for young Muhammadiyah activists who care about the environment.

From the description above, it can be concluded that several elements need to be addressed within socio-environmental movements like KHM, including: (1) the spirit of young people who are moved by environmental issues; (2) the concept of the socio-environmental movement; and (3) the role of KHM in raising public awareness. These are the issues that the author will investigate. This is because building a social movement requires a lot of effort to change the behavior of individuals and groups who care about the environment, to improve environmental conditions in the future.

The goal of this research is to examine the formation of the spirit among young Muhammadiyah members in responding to socio-environmental issues and to explore their role in the ecological social movement through the KHM community. This study aims to reveal the influence of identity on the movement's spirit and to understand the dynamics of the role of young people in building a socio-environmental movement. Theoretically, this research contributes to sociological studies of the environment and social movements, while practically, it provides inspiration and understanding for young Muhammadiyah members and the wider community to preserve the environment based on the progressive values of Islam.

The concept of the Spirit of the movement from the ethos of Muhammadiyah

Muhammadiyah's spirit of development is rooted in its Islamic beliefs, derived from the Qur'an and Sunnah, as embodied in QS. Ali 'Imran: 104, QS. Al-Ma'un: 1-7, and Al-'Asr: 1-3. From this foundation, an approach is forged to create a holistic and harmonious relationship, encompassing

both *habluminallah* (relationship with God), *habluminannas* (relationship with fellow humans) and *Hablum minal alam* (human relationship with nature).

This social bond is framed by moral and creedal values adopted from Muhammadiyah's ideology, which becomes a behavioral model that radiates piety and progressive spirituality (*ihsan yang berkemajuan*). This model is built upon a holistic foundation of creedal values (*akidah*), morality (*akhlak*), worship (*ibadah*), and worldly social affairs (*muamalah-duniyawiyah*). Ethics serve as the goal of this elaboration, bridging the gap between religious and social relationships to create the spirit of the movement.

To drive the emergence of Muhammadiyah ethics, a trilogy framework was established: *Muhammadiyah ethos x Spirit of civilization* (knowledge) + *Muhammadiyah organization* (Baidhawiy & Khoirudin, 2017). This trilogy can activate the habitus within Muhammadiyah cadres, influencing their way of thinking and acting. This pattern of thought and action can be reproduced by each cadre when they actualize this trilogy.

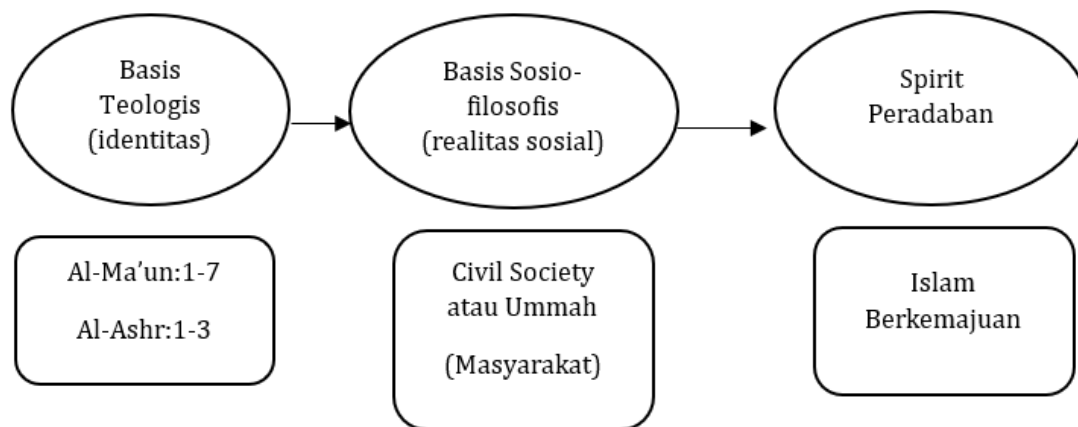


Diagram 2. Conceptual framework for the formation of spirit

The conclusion is, the concept of the Muhammadiyah spirit is built upon an initial awakening of consciousness that begins with:

Theological basis

This is the *Al-Ma'un ethos*. Kyai Dahlan explained that the intention of practicing the Surah Al-Ma'un isn't just about memorizing or reading it, but more about realizing its message through concrete, real-world actions (Baidhawiy & Khoirudin, 2017). The Al-Ma'un ethos serves as a benchmark for empowering the oppressed for pragmatic and humane development, such as the empowerment of women in the public sphere. Ahmad Dahlan's social actions and cultural revolution were based on the perspective of the natural relevance of Qur'anic interpretations, universal human experience, and scientific and technological discoveries.

Socio-philosophical basis

This is a civil society/ummah (community) that seeks to create a truly Islamic society. The application of the concepts of a civil society and the ummah within the historical discussion of Muhammadiyah's social ideals of "true Muslim citizenship" is certainly very suitable for deepening this movement's position in achieving the needs of many people and the achievements of the ummah within the context of the nation and state. What could be better than when this question is linked to a reform that has not yet created its own vitality?

Progressive spirit basis

This is a fundamental paradigm for Muhammadiyah. It doesn't just serve as a distinctive characteristic that

differentiates Muhammadiyah from other Islamic movements and waves of *da'wah* (preaching) and *tajdid* (renewal) throughout the 20th century. It implicitly conveys the meaning of progressive Islam as formulated by contemporary Islamic thinkers, such as figures like Amin Abdullah. In the world of religion and society, indeed, nothing can be said to be one hundred percent the same or one hundred percent different, but there is always a standard here. The organizational documents do not detail Muhammadiyah's socio-religious approach.

Theoretical Foundation

New social movement theory

The activities of a community place greater emphasis on the importance of social action, which is carried out by individuals through social movements. New Social Movement (NSM) theory is a recent theoretical approach that explains the changing character of social movements. NSM theory highlights the distinct characteristics of movements that developed in post-industrial societies in North America and Western Europe.

In contrast to older theories, NSM theory offers its own perspective on the logic of action rooted in politics, ideology, and culture as the basis for collective action. Other sources, such as identity, ethnicity, gender, and sex, are also seen as giving meaning to collective identity (Reydha Mahisa et al., 2020). Therefore, NSM theory uses different terminology from older social movement theories, which focused on the proletarian revolution connected to Marxism (Oman Sukamana, 2016).

Resource Mobilization Theory (RMT), which is used to analyze new social movements, assumes that a social movement will succeed if it effectively mobilizes resources and develops political opportunities. Social movements can mobilize both material and immaterial resources.

Physical resources include organizations, money, labor, mass media, and technology. In contrast, non-physical resources include social bonds, personal connections, legitimacy, networks, loyalty, public attention, and moral commitment (Buechler 2015).

RMT is a dominant theoretical framework for analyzing social movements and collective action. This theory is useful for understanding social movements in society because it focuses on the potential for social processes and the success of these movements. A basic assumption of the resource mobilization paradigm is that contemporary movements require sophisticated forms of communication and organization, rather than being fragmented like older social movements. New social movements thus become a rationally organized system of mobilization (Singh, 2010).

In its core concept, RMT states that social movements grow and emerge from a change in the group's organization of existing resources (Socius et al., 2020). This theory has five main principles:

1. The action of every member of a social movement is rational.
2. The function of a social movement is undermined by institutionalized power imbalances and conflicts of interest.
3. Those power imbalances and conflicts of interest are sufficient to create grievances that lead to the mobilization of a movement aimed at changing the distribution of resources and organization.
4. Centralized and formally structured social movements are more effective in mobilizing energy resources and achieving change goals than decentralized and informal social movements.
5. The success of a social movement is highly influenced by group strategy and the political climate.

The five main principles of this resource mobilization theory can be used to understand the social movements that occur in society (Sukmana, 2013). Furthermore, there are two models of analysis in the Resource Mobilization Theory approach according to Pichardo (Asyahidda & Amalia, 2022), namely:

1. *The Political-interactive model* (The Political process models) This model suggests that the interaction between a social movement and the existing state and political system is a crucial factor. If the state is strong and repressive, social movements will have difficulty achieving their goals. Conversely, if the state is more open, the chances of a social movement's success will be greater. Pichardo (1988) adds that this model also highlights a community's internal capacity to form and organize social movements.
2. *The Organizational-entrepreneurial model* (The Professional organizer models) This model emphasizes that the success of a social movement is highly dependent on organizational dynamics, leadership quality, and effective resource management. The core of this model is the application of organizational development theory to analyze social movements. This model views formal organizations as the main carriers of social movements. In other words, a social movement is considered a structured and complex organization that officially identifies itself with the goals of the movement and works in an organized manner to achieve those goals.

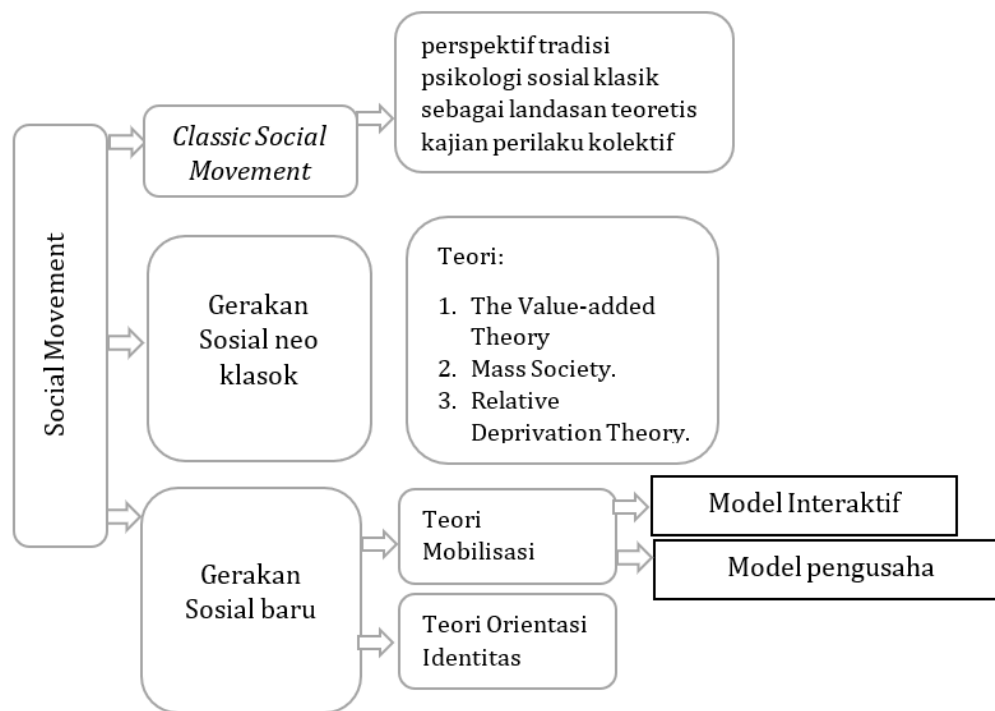


Diagram 1: Classification of social movement study theories (Sukmana 2013)

Method

This research employs a qualitative approach with a phenomenological study type to explore the meaning of the subjective experiences of young Muhammadiyah cadres in building the spirit of the socio-ecological movement through the Muhammadiyah Green Cadres (KHM) community. The research location was purposively selected in Surabaya because it is the birthplace of the community and has relevant socio-ecological dynamics. The researcher was directly present in the field to conduct observation, in-depth interviews, and documentation as the main data collection techniques. Observation was carried out on community activities, interviews were conducted with active cadres, and documentation was used to complement data from archives and social media. The data was analyzed using the phenomenological approach according to Creswell, through the stages of identifying themes, compiling a description of experiences, and formulating the essential meaning of the phenomenon (Creswell, 2018). The data validity test was carried out by applying four criteria: credibility, transferability, dependability, and confirmability, through data triangulation, the researcher's direct involvement, and validation with informants.

Results and Discussion

Research findings indicate that the dynamic socio-ecological issues in Surabaya became the backdrop for the

emergence of the Kader Hijau Muhammadiyah (KHM) social movement. The city faces environmental crises such as land conversion, reclamation, and agrarian conflicts. A prominent case occurred at the Sepat Reservoir in West Surabaya, which involved a peace agreement between residents and PT Ciputra Surya, resulting in social instability and the loss of ecological space (Muthmainnah et al., 2020). The Kenjeran Beach reclamation project also threatens coastal ecosystems while expanding housing and tourism areas. In response to these conditions, KHM actively engages in advocacy and public awareness campaigns about the city's environmental crisis.

The research subjects consisted of five young Muhammadiyah cadres active in KHM, selected based on their contributions to Muhammadiyah's autonomous organizations and their understanding of socio-ecological issues. Data was collected through observation and direct involvement over approximately 1.5 years, which revealed a shift in KHM's organizational structure from a bureaucratic system to a participatory presidium. This change stemmed from a critical reflection on internal performance, allowing the representative system to give regional committees more room to collectively determine policies.

Collective experiences in national activities like "Ramadhan for Earth," advocacy education in agrarian conflict zones, and the latest "Ibu Bumi Menggugat Festival" held in three cities, show that KHM is not just a discussion

community but has evolved into a concrete socio-ecological social movement agent. These activities are part of a process of political education for the people and legal and human rights awareness carried out by the cadres together with affected communities.

The five main subjects of this study are AMA, AL, AD, FZ, and IP. The roles of these five subjects demonstrate a continuity between Muhammadiyah's ideological values and the socio-ecological practices they carry out. Through KHM, they not only form advocacy networks but also build a space for social transformation by involving grassroots communities. A collective spirit, a commitment to ecological justice, and the courage to speak up are crucial assets in building a sustainable environmental social movement.

This research examines the spirit of the young Muhammadiyah cadres' socio-ecological movement through Muhammadiyah's civilizational values and resource mobilization theory. It focuses on how Kader Hijau Muhammadiyah responds to socio-ecological issues based on Islamic values, and how they form cultural movements inside and outside formal structures as a form of actualizing their experiences and social awareness.

Based on the author's observations and research at Kader Hijau Muhammadiyah (KHM), several things can be noted regarding the spirit and role of the socio-ecological movement built by KHM. The results of the researcher's in-depth field observations showed several aspects that support the realization of a movement focused on environmental care among young Muhammadiyah cadres.

Based on experience and observations during data collection, the researcher used a functional and cultural approach to obtain a clear, specific, and detailed picture. The research found two main things: (1) the process of internalizing Muhammadiyah's theology and ideology, acquired while leading Muhammadiyah's autonomous organizations (ortom), including ideological education and the transformation of actions into a form of actualization; and (2) the experience in interpreting social phenomena, influenced by learning in the ortom, from knowledge acquisition to fact-finding. These findings form the basis for explaining the formation of the spirit and role of young Muhammadiyah cadres in the socio-ecological movement.

The process of understanding Muhammadiyah youth

Researchers found three main frameworks that shape the responses and actions of Muhammadiyah's Green Cadre (KHM) activists regarding current environmental issues. First, the theological foundation serves as the basis of belief derived from Islamic teachings. Second, the ideological foundation provides direction and a way of life obtained through their connection to the Muhammadiyah Islamic

organization. Third, the socio-ecological foundation emerges from direct experience and knowledge of social and environmental problems. This third framework will be mapped to gain a deeper understanding of the mindset and actions of the KHM activists.

A theological and spiritual perspective on environmentalism in islam

Theological or divine perspectives are a human production of belief in the teachings given by God through the intermediary of the prophets. Islam provides the Qur'an and Sunnah as a form of argument for the existence of *idrak* (a quality of life) in animals, plants, and inanimate objects (*jamadat*) (Rosyid, 2022). These two subjects are articulated as a form of religious appreciation for living and non-living beings. This can be derived from several stories of the Prophet Muhammad (PBUH) with a date palm or from the experiences of his companions, such as hearing rice or pebbles glorifying God (*tasbih*).

From a theological standpoint, the activists of Kader Hijau Muhammadiyah (KHM), or the Muhammadiyah Green Cadre, are inseparable from Islamic teachings, especially values sourced from the Qur'an and Sunnah related to the concepts of *hablumminallah* (the relationship with God), *hablumminannas* (the relationship with fellow humans), and *habluminalam* (the relationship with nature). The research findings indicate that this theological understanding is reflected in the research subjects themselves. An interview with AMA, conducted in a bold and engaging manner, revealed a deep understanding of the relationship between humans, God, and nature. In the interview, AMA emphasized the importance of maintaining the balance of these three relationships as the foundation of the socio-ecological movement they are running:

"Islam strongly supports the preservation of the earth. It exemplifies the '40 Green Hadith' discussion, which shows the many teachings in the hadith related to environmental sustainability. Similar teachings are also found in the Qur'an, such as in QS Ar-Rum 41–42, QS Al-A'raf, QS Al-Zalzalah, and others, which contain both warnings and recommendations to protect the environment. For AMA, these teachings are very clear; it's just a matter of how to apply them in real life." (Interview, AMA, 2023).

The subject explained that worship in Islam includes the relationship with Allah (*hablumminallah*), with other humans (*hablumminannas*), and with nature (*hablum minal 'alam*). AL, who has an educational background from the Faculty of Islamic Religion, views Islam as a savior for all creatures. He affirms that Islam guides humans to live better by applying the values of the Qur'an and Sunnah.

"Islam and the environment are certainly interconnected, starting from the creation of man in the Islamic concept, humans as khalifah fil Al-Ard, or more simply, as guardians of the earth. Not just leaders, but humans also 'guard the earth,' guard it from what? They guard it from environmental damage, from natural destruction, and not just for humans themselves but for all parts of nature (entities). Islam is also called a religion of rahmatan lil alamin, so Islam is a mercy, compassion, and love for the whole universe and all its entities," said AL.

Subject AL also affirmed this through several Surahs, including:

"One of them is QS. Ar-Rum:41, which shows that the damage on the face of this Earth is caused by the hands of humans themselves; that is an verse related to nature. And there are still many other verses. Of course, I don't remember them all, but there is an verse in QS. Al-Baqarah that also talks about nature and environmental damage. As for the Hadith, there are the 40 Green Hadith that talk about nature and its preservation, and how human life should be in relation to nature."

The Surahs shown by subject AL serve as a reflection of the damage caused by humans and reinforce how deeply ingrained Islam is with teachings that serve as a guide for humans as leaders on earth and as protectors of nature.

Subject AD's understanding of Islam's role in protecting the environment was expressed when the researcher interviewed him. According to him, Islam is the soul and strength of the Kader Hijau Muhammadiyah in their actions and is a spirit for activists to always spread positive values. Several Surahs also serve as a foundation for him and the KHM in actualizing the teachings of Islam. This starts with showing that it is not only humans who are weakened by a system or situation, but also nature, all the way to the guidance on environmental damage caused by humans.

Islam is the *ruhaniyah* (spirit) of the KHM movement, which is the basis for the formation of its socio-ecological movement. In Islamic teachings, humans, as *khalifah* on earth, have a great responsibility to preserve nature. The awareness of this duty is part of faith because protecting and safeguarding the environment is a form of worship to God.

"The guidance is in Q.S Al-Baqarah verse 30, which tells about the duty of humans as khalifah on earth. Q.S Ar-Rum verses 41-42 are a warning about the damage to nature (sea and land) caused by human actions. It's up to us to decide which we want to be: a destroyer or a protector. Q.S Al-A'raf 56-58 is a command and prohibition against damaging the earth. Meanwhile, in Q.S Al-Ma'un 1-7, there is al-yatim (the orphan). Al-yatim is not only a human who lacks a supporting factor like a parent but is also interpreted in the context of

nature, meaning that they cannot function or build on their own and need to work together to find harmonious continuity."

FZ, also an activist of Kader Hijau Muhammadiyah, also conveyed the role of religion in the transformation of Islamic values toward environmentalism. He also mentioned several times that grounding environmental safety must also be accompanied by religious values. One Surah that gave him an insight into the damage is explained in a Surah in the Qur'an.

"Actually, in Q.S Ar-Rum, the origin of environmental damage is not from nature itself, but from the hands of some humans who deliberately engage in excessive consumption or excessive extraction without caring. As I understand it, we are allowed to consume, but there are certain limits for a correlation to the problem."

Furthermore, he also pointed to Q.S Al-Baqarah, which concerns the creation of everything on earth for humans. However, humans are not merely meant to exploit what God has created for their sole benefit. He explained that humans also have the task of protecting and being leaders on earth for all its contents. Especially in Indonesia, where there is a dominant religious belief and the majority of the community holds firm to their respective faiths, religion certainly has a strong legitimizing power to be used as a foundation for *da'wah* (preaching) and a reference for action, especially in the environmental sector.

For subject IP, who sees the Qur'an as a guide to life, it comes down to who interprets it. He also believes that the Qur'an and Hadith contain natural objects that show the greatness of Allah SWT. The meaning of the Qur'an will differ in understanding its contents, as everyone has their own references and perspectives. This is especially true when confronted with verses that mention natural objects such as the sun, mountains, stars, and everything in them, so it is necessary to fully understand the greatness of the Creator and to continue to protect and transform these values for the next generation.

Ideological Interpretation

The influence of muhammadiyah's ideology

The ideological aspect is a key part of the transformation of the Muhammadiyah Green Cadre (KHM) movement. This can be seen in how the KHM applies Muhammadiyah's values, such as the Ali-Imran spirit, which is applied in daily life to prevent wrongdoing, and Al-Maun, which encourages people to do good and advocate for those marginalized by social, political, cultural, and other conditions. This, in turn, influences human life itself. Thus, the KHM's orientation is the same as Muhammadiyah's in building its movement.

The foundation of the Muhammadiyah Green Cadre is derived from Muhammadiyah's mission as an organization promoting what is right and forbidding what is wrong (*amar ma'ruf nahi munkar*), inspired by Surah Ali Imran, verse 104 and Surah Al-Ma'un to create a true Islamic society. The Matan of Conviction and Life Aspiration contains five core principles that cover ideology, religious understanding, and Muhammadiyah's function and mission in Indonesia. Muhammadiyah's environmental advocacy has a long history, as evidenced by the creation of Fiqh of Water, Fiqh of Disaster, and the Islamic Life Guidelines for Muhammadiyah Members, which emphasize the importance of protecting and preserving the environment as Allah's creation, including:

1. Q.S. Al-Baqarah/2: 27, 60;
2. Al-Araf/7: 56;
3. Asy-Syu'ara/26: 152;
4. Al-Qashas/28: 77;
5. Q.S. Al-Maidah/5: 33;
6. Asy-Syu'ara/26: 152;
7. Q.S. Al-Baqarah/2: 205;
8. Al-'Araf/7: 56; Ar-Rum/30: 41;
9. Q.S. Al-Maidah/5: 6; Al-'Araf/7: 31;
10. Al-Mudatsir/74: 4.

According to AL and AD, the foundation of the Muhammadiyah Green Cadre (KHM) cannot be separated from Muhammadiyah's values. This is because KHM is a movement that emerged from the spirit of Muhammadiyah.

"There are several factors or parts within Muhammadiyah that respond to the sustainability of the environment or nature. This is done through the Islamic Life Guidelines for Muhammadiyah Members (PHIWM). So, PHIWM, the Islamic life guidelines for Muhammadiyah members, is one of the main focuses of Muhammadiyah in the environmental field or movement."

According to him, another fundamental basis for the KHM's movement is the conviction within Muhammadiyah's ideology, as outlined in the Matan of Muhammadiyah's Conviction and Aspirations (MKCH). Muhammadiyah was founded as a community movement with the aspiration of establishing a truly Islamic society. In addition, the Matan of Conviction and Life Aspirations (MKCH) of Muhammadiyah contains five core principles.

The KHM's activities are never far from the foundation of the Muhammadiyah movement and always participate in

and invite all elements within Muhammadiyah to join the environmental conservation movement.

Unlike the other subjects, FZ emphasizes that the presence of KHM, whether or not it aligns with Muhammadiyah's values, is a movement that exists outside of Muhammadiyah. For him, KHM can freely support Muhammadiyah's movement or, conversely, act as a corrective force, especially on environmental issues.

"According to this view, adopting values from outside of Muhammadiyah is not a problem as long as it does not conflict with the organization's principles and does not harm Muhammadiyah. Although KHM is not directly under Muhammadiyah's official structure, as long as its movement is in line with Muhammadiyah's environmental education and vision, it is considered positive. Moreover, Muhammadiyah has guidelines related to the environment, as stated in PHIWM point 7 and the decisions of the 46th and 47th Muhammadiyah Congresses."

Although he feels that the Environmental Council (MLH) has existed since 2010, he also mentions that there have been guidelines, but they have not been widely implemented, such as the PHIWM, which discusses environmental preservation. In addition, the Fiqh of Water and Fiqh of Disaster were introduced by Muhammadiyah more recently. Therefore, he feels that there have been several instances of support and cooperation between KHM as a community and Muhammadiyah as its parent organization, working together to carry out community tasks.

"From what I've seen, several supports or activities can be carried out together. In fact, there is a form of mutual support because KHM itself has a Muhammadiyah label. Muhammadiyah itself also has work related to community issues or Islamic religious issues. It is there, in a certain niche in the environmental space, that KHM friends can support and even collaborate on the environmental problems that have recently occurred and can then be accommodated together with the Muhammadiyah elders, who represent the structure."

IP feels that Muhammadiyah's presence was not evident from the beginning, because the historical context that influenced Muhammadiyah's birth was not yet apparent, and there was no concern about the climate crisis. He eventually looked for archives to see when Muhammadiyah began discussing environmental issues and found mentions in the Suara Muhammadiyah magazine.

"During the New Order era, Suara Muhammadiyah was recorded several times raising environmental issues, although it did not explicitly use a structured framework for environmental protection. Several editions of the magazine highlighted the professions of fishermen and farmers and

touched upon issues related to ecological labor. This highlights that from that time, signs of a new awareness began to emerge within Muhammadiyah, starting to dialogue on environmental issues, although it was still sporadic and not integrated into the larger narrative of the environmental movement."

"Then, in the early 20th century, in 2019, the Jakarta Fiqh of Water began, and around the same time, in the early 2000s, the PHIWM (Islamic Life Guidelines for Muhammadiyah Members) was created. Point 7 of the PHIWM is about environmental preservation. It explicitly interprets the verses of the Qur'an and the framework for environmental protection. The Fiqh of Water, Fiqh of Disaster, and the most recent, Fiqh of Agrarian, along with the PHIWM, led to the birth of the environmental institution within Muhammadiyah."

From the perspective of the Muhammadiyah Green Cadre (KHM) activists, Muhammadiyah has long had a response to environmental issues. These values are also the reason the KHM community is active in the environmental sector as a field for da'wah (preaching/missionary work).

The influence of social ecological conditions

Socio-ecological aspects have become a crucial foundation for the Kader Hijau Muhammadiyah (KHM) in responding to current social and environmental issues. This awareness encourages young Muhammadiyah members to get involved in the transformation of environmental care, as ecosystem damage and imbalance will ultimately have a direct impact on people's lives.

AMA, who is from Gresik and once lived in Surabaya, has experienced two different environmental conditions. Although both are large industrial cities, AMA recognizes a significant difference. This experience raised awareness that industrial cities are often a source of air pollution and water contamination from waste.

The experience further grew AMA's concern for ecological issues while living in Surabaya. His frequent visits to the Sepat Dam led to a deeper understanding of the environment. The land eviction events in the area encouraged AMA to get involved in environmental advocacy with communities and activist organizations, such as WALHI (Wahana Lingkungan Hidup Indonesia) and FNKSDA.

He then found several policies that were not able to accommodate environmental safety due to a lack of regulations that could integrate the balance between the utilization of natural resources and economic needs. This has made it difficult to protect the country's nature.

"If we talk about the context of public policy, it should mean that we don't need large investments that only benefit the economy or a partial sector, only benefiting a group of people. This actually damages (nature). What we need is how we can, first of all, preserve what we already have."

"The agriculture and forestry sectors are key to preserving the environment. Indonesia has the potential for food self-sufficiency without imports, but policies often hinder farmers, and their land is even threatened by mining. Food availability is a state obligation, so agriculture must be protected. Likewise, the remaining forests must be strictly protected because they have a major impact on climate and the sustainability of life."

From AMA's perspective, his experience and learning about environmental conditions encouraged him to build a cultural movement that supports socio-ecological development among Muhammadiyah cadres. Meanwhile, AL believes that environmental damage originates from human activities that cause long-term problems for both humans and nature.

"The most complex issue now is probably what almost all regions are experiencing. All humans, in recent days or months, have felt the hot, extreme weather, which can suddenly turn from hot to rainy. If this happens in Indonesia, it's also the case in other countries, where it suddenly rains, then gets hot, and then it snows. So, this kind of extreme weather that is not normal is caused by global warming, the burning of carbon, and the carbon emissions caused by human activities themselves, like factories, motor vehicles, the greenhouse effect, and so on."

The economic system is a dominant aspect of the environmental damage currently plaguing Indonesia. The economic dimension that only focuses on materialistic development and profit for a few people without considering other dimensions such as social, environmental, and cultural aspects greatly influences the occurrence of damage.

"Environmental problems are caused by an economic background. The environmental damage that occurs in Indonesia is more about economic interests, where the economic dimension in Indonesia tends to be neoliberal-capitalistic. This economic system requires economic growth that only benefits a few people and is concentrated in the hands of a few."

An economic system that is only profit-oriented ignores social, ecological, and cultural dimensions, giving rise to a neoliberal-capitalistic economy that triggers environmental damage. FZ believes that environmental damage is triggered by various interconnected factors, not by chance, with development being one of the main causes.

"Well, that's a natural cycle that really happens because it's just the right time for it. If you look at some of the recent conditions that have occurred, there are some conditions that are deliberately created so that the damage can truly happen. For example, development. Yes, I still believe in development for the benefit of the community, but not if there's no consideration for the damage and so on."

He also sees socio-ecological problems occurring in Malang and several areas in East Java. In his story, over the past few years, natural disasters have frequently occurred, such as flash floods and erratic weather. This is caused by human actions that often perform several activities that significantly determine nature. The determination of nature includes pollution due to high population levels and the use of machinery, as well as deforestation, which leads to a decrease in green open spaces and minimizes water absorption, among many other things.

Humans who have been self-centered without caring about the surrounding environment are influenced by a lack of awareness and supported by a system. IP himself realizes that there is something beyond human perception that dominates life, which is the capitalist ideology that hegemonizes human thought and shapes their behavior. This shaping is directed so that humans feel satisfied with what they have enjoyed and keeps them from reflecting on other creatures, so that the system can then run according to their interests.

"A few people have created a system that serves greed, namely capitalism and a neoliberal economy, to accumulate wealth. In the name of development, they are actually destroying the earth. This destruction begins with a fatalistic way of thinking and the false belief that fate cannot be changed, thus giving rise to a mindset and awareness that is destructive."

The spirit of the Muhammadiyah green cadres ecological movement

Researchers observed the interactions and action concepts of Muhammadiyah Green Cadres (KHM) to understand the process of how their movement spirit was born. The KHM spirit was adopted from Muhammadiyah values and guidelines that shape the Muslim way of life, with the relationship between Islam and civilization as the basis for a progressive Islamic view—namely, obedience to Allah and the Prophet Muhammad SAW as taught in the Qur'an.

This spirit became the starting point for the formation of the Muhammadiyah green cadre community. This spirit also became the driving force for activists who wanted to build a movement focused on environmental justice. Therefore, several supporting aspects were needed first, namely through a process of awareness, narrative, and action.

Awareness

The awareness of Muhammadiyah's Green Cadres activists stems from the accumulation of knowledge and experience, which is then transformed and shared with other members. This process begins with the subjectivity of individuals who deepen their thoughts, then develops into an objective dimension that contains knowledge. In line with René Descartes' philosophy of *cogito ergo sum*—"I think, therefore I am"—self-awareness is formed through a process of thinking that affirms the existence of the individual.

Muhammadiyah Green Cadres activists have a dimension of awareness that is in line with the philosophy of consciousness. Their awareness does not only stem from the objectivity of existing reality, but also from an in-depth search through three dimensions: belief (Islam), ideology (Muhammadiyah), and a socio-philosophical perspective on reality. This process shapes their understanding of the causes of environmental damage. As stated by the AMA subject, massive investment in the extractive industry burdens nature as a source of raw materials for various industrial sectors. These policies, coupled with a lack of commitment to the environment, are gradually destroying nature and threatening the future of society.

The subject of IP says that initially it was a group of people, then that group made rules that could become a dissystem, and that system served their greed, called capitalism, the desire to enrich themselves and accumulate wealth. Because accumulation requires natural resources, the victims are nature and its inhabitants, including humans themselves.

The awareness that arose among Muhammadiyah's green activists was due to the three processes of knowledge reproduction. This sector then became the basis for activists to emphasize that, in thought and action, Islam as the main foundation of belief calls on humans to protect and build together with all creatures. As stated by subject AL, environmental damage cannot be separated from human actions, which is also in line with Q.S Ar-Rum. Excessive and overproductive use of natural resources can lead to an imbalance between humans, nature, and all creatures within it (Matsna Afwi Nadia & M. Riyan Hidayat, 2023).

FZ realizes that environmental damage is closely related to the role of humans and the state. Humans utilize natural resources for their needs, but consumptive behavior causes damage such as carbon emissions and waste. Governments, through rules and policies, play an important role in controlling growth in various aspects, including the environment. Government policies greatly determine the future of humans and other creatures. Indonesia, as a country rich in natural resources, is highly dependent on proper

management. Policies that do not accommodate the interests of society and nature have the potential to cause damage, such as the unlimited use of dirty energy that damages the air, water, and soil.

Narrative

Narrative is a form of discourse that attempts to recount an event as if the reader were seeing or experiencing it themselves. Without narrative, a story would not be interesting at all. It would have no soul, as literary people say. It would be like vegetables without salt or dangdut music without drums—it would have no zest whatsoever (Keraf, 2010).

The Muhammadiyah Green Cadres (KHM) build theological, ideological, and socio-philosophical knowledge with a focus on harmony between humans and nature. This knowledge is used to realize a sustainable environment and encourage the community to protect the environment in accordance with Muhammadiyah's teachings. The KHM narrative emphasizes the importance of mutual support among living beings without discrimination, reflected in the KHM movement's goal of forming an ecological society and preserving the environment as a call for people to protect the earth.

Action

Action is an act that arises from individual activity and creativity, whether it produces material or non-material products, as a result of thinking in the production process that is consumed. Action can also be based on social interaction, namely the reciprocal relationship between two or more people, either directly or indirectly, to build a system in social relationships.

According to KHM, action can be defined as a collective movement to voice and campaign for issues related to social ecology. Action is not only synonymous with street demonstrations, but can be carried out through various forms of expression. Examples of actions that can be taken include oxygen donations, plastic fasting, reforestation, conservation, eco-mosques, and eco-podcasts.

A course of action oriented towards raising awareness through education and direct fieldwork (agrarian conflicts, farming, conservation, and advocacy) is how KHM can realize its vision of forming an ecological society to preserve the environment on earth.

Overall, from the form of consciousness, narrative, to action, similar to as conveyed in Muhammadiyah's concept of building a spirit of civilization, KHM can also be traced through the synergy between theological and ideological views as a form of consciousness, as well as narrative and

action as a socio-philosophical form, using Pierre Bourdieu's "generative" formulation of social practice with the equation: "(habitus x capital) + arena = social practice." This forms the ethos of Muhammadiyah's green cadres who are intensely involved in cultural da'wah and building human resources who understand the importance of the interconnectedness between humans and nature.

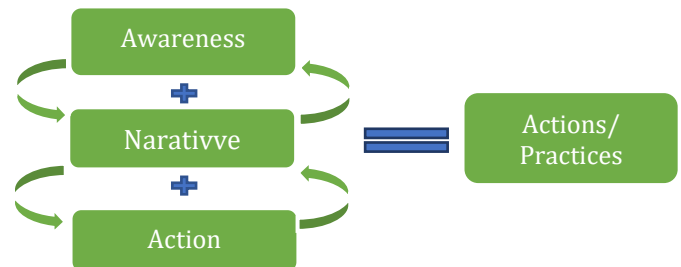


Diagram 2: The Trilogy of the Ethos of the Muhammadiyah Green Cadre Movement (KHM)

The practice of the Muhammadiyah green cadre social-ecological movement

In the previous sub-discussion, which discussed the trilogy of the Muhammadiyah Green Cadres Movement (KHM) ethos, starting from awareness, narrative, and action, the three sub-trilogies will then manifest in the form of reactions or praxis of the community and individuals within the movement. The resulting reactions form the basis for the direction of the Movement and the KHM's stance on socio-ecological issues, which are based on values from theological, ideological, and socio-philosophical aspects.

The Muhammadiyah Green Cadres (KHM) ecological social movement goes hand in hand with key environmental issues, which are linked to human safety and natural sovereignty. Rationality in social movements examines economic and political forces that are consciously exercised for the common good. From the perspective of *the New Social Movement*, this movement has diverse goals, ideals, and social bases, focusing on issues of civil society, communication, and collective identity. The environmental movement positions its activities as rational collective actions that have a positive value for the relationship between nature and humans (Anshori et al., 2023).

The Muhammadiyah Green Cadres (KHM) internalize the values and norms of Muhammadiyah, which are based on the spirit of progressive Islamic civilization, inspired by the Qur'an (Ali Imran 104, 110, and al-Ma'un). This ideology encourages da'wah and renewal (tajdid) that are relevant to the lives of the ummah, the nation, and universal humanity. These values form rules of conduct in the form of commands, prohibitions, and sanctions, based on the Qur'an and Sunnah through ijtihad in facing modern challenges. The Progressive

Islam promoted by Muhammadiyah spreads truth, goodness, justice, benefit, and prosperity for all of humanity.

The Muhammadiyah Green Cadres (KHM) feel the need to expand Muhammadiyah's values by encouraging cadres to be more active in defending humanity and nature (Keraf, 2014). They see that the relationship between actors in Muhammadiyah has not yet built a strong integrity towards the relationship between humans and nature, so that the balance between human life and nature has not been achieved and the potential for damage is still high. With the spirit of Muhammadiyah, KHM wishes to create a harmonious life among creatures and develop a da'wah movement as a practical aspect that is realized through ecoliteracy, the development of ecological discourse through education, and environmental action as a manifestation of the knowledge and awareness that has been studied from ecoliteracy activities.

Environmental action (campaign)

Their campaign also took place at Kenjeran Beach in 2021, coinciding with Environment Day, inviting various groups such as the Muhammadiyah Student Association (IMM), the Muhammadiyah Student Association (IPM), and MUPALA UMS to broadcast their involvement in protecting the beach, which was about to be reclaimed and was also experiencing microplastic pollution at the time. Together with local residents, they delivered speeches and held a long march to Kenjeran Bridge.

Social ecological da'wah resource mobilization

The emergence of Muhammadiyah Green Cadres (KHM) formed a social identity that arose from the weakening of social and environmental conditions, both as a result of cultural conflicts (human-nature relations) and structural conflicts (public policy, class inequality). Furthermore, KHM is based on Islamic values and the progressive ideology of Muhammadiyah, thus becoming a source of enthusiasm and a new identity for its activists in strengthening socio-ecological issues.

According to McCarthy, resource mobilization emphasizes the importance of structural factors, resource availability, individuals' positions in social networks, and rational considerations in movement participation. In this context, Muhammadiyah Green Cadres (KHM) build institutions that encourage participation through a rational decision-making process, in which individuals weigh the pros and cons of their involvement. KHM's identity is formed when the values of Muhammadiyah, which are the foundation of the movement, are internalized by social actors, giving them meaning that drives them to take action in the socio-ecological field. KHM's collective action is based on shared interests, values, feelings, and goals, with an emphasis on individual commitment, solidarity, and collectivity to create

harmony between humans and the environment through a mutually beneficial reciprocal relationship.

KHM mobilizes resources through the Political-Interactive Model, which emphasizes structural change, network building, and horizontal relationships with oppressed groups as the keys to successful collective action. Their identity is based on Islam with a focus on environmental preservation, distinguishing them from other Muhammadiyah autonomous organizations, and centering their values on defending the weakest, both humans and nature. Although not an official organization, its existence is in line with the decision of the 47th Muhammadiyah Congress, which affirmed Muhammadiyah's role as a community-based da'wah and tajdid movement.

Conclusion

Social movements always arise from conditions triggered by material and immaterial factors. Material factors arise from social realities that disrupt the continuity of community life, such as economic inequality or environmental damage, thereby encouraging the creation of a collective desire to restore stability to life. On the other hand, immaterial factors stem from the values and norms embedded in the consciousness of individuals or groups, especially those related to religious beliefs and ideology. When both accumulate in a collective consciousness, organized action emerges as a form of response. In this context, social-environmental movements emerge as a response to the destruction of the relationship between humans and nature. The damage that has occurred—from deforestation and reclamation to agrarian conflicts—has triggered movements that demand not only policy changes, but also changes in perspectives and values towards nature.

The presence of Muhammadiyah Green Cadres (KHM) as a youth movement with an Islamic foundation has strategic implications for the renewal of socio-ecological movements in Indonesia. First, ideologically, KHM emphasizes that Islam not only regulates the vertical relationship between humans and God, but also the horizontal relationship with the universe. These values are deeply rooted in the verses of the Qur'an and Muhammadiyah doctrine, giving their movement theological legitimacy as well as a clear direction for action. Second, in practice, KHM is able to build a cross-sectoral movement—covering education, legal advocacy, community empowerment, and environmental literacy—so that its implications are not only to build awareness but also to produce concrete action in the community. Third, socio-politically, the KHM movement opens up new space for young people to actively engage in environmental issues with a value- and culture-based approach, which has been lacking in mainstream movements. Thus, the presence of KHM not only enriches the diversity of environmental movements in

Indonesia, but also has the potential to shape a new map of ecological struggle based on religion and inclusive and transformative local values.

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