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## Religion, Higher Education, and Environmental Sustainability: Identification of Green Fiqh in Islamic Religion Courses at Muhammadiyah and Aisiyyah Universities

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### ABSTRACT

Based on the ranking of 20 Indonesian Green Universities by UI Green Metric 2022, green campuses are dominated by public campuses that do not have a strong foundation in Islamic values. In fact, not a single Muhammadiyah and 'Aisiyyah Universities (PTMA) was included in the top 10 ranking release. Why has PTMA, which has developed Green Fiqh, not been able to present itself as a green campus? This research aims to identify Green Fiqh in Islamic Religion learning at PTMA. This qualitative research uses a thematic approach with a narrative-descriptive-explanative strategy. The research was conducted at three PTMAs in Yogyakarta. The findings obtained are: first, the Green Fiqh study materials in learning Islamic religion courses at PTMA are not optimal. Even though Muhammadiyah has created Green Fiqh products such as Environmental Fiqh, Disaster Fiqh, Water Fiqh and Agrarian Fiqh. Second, learning about Islamic religion at the three PTMAs where the emphasis is still limited to the basics of Islamic religious teachings, such as Aqidah, morals and worship. The Aqidah theme raised also does not optimally touch the role of rububiyah monotheism in preserving the environment. The moral theme also does not touch much on actual contemporary problems, including the problem of global climate change. Third, the Al-Ma'un ethos which is the foundation and spirit of Muhammadiyah taught in the three meanings of PTMA has not yet developed. Al-Ma'un's main mission is only interpreted as fighting religious liars in a narrow sense. Al-Ma'un has not been developed towards "new" religious liars, namely those who destroy nature and the environment.

**Keywords:** *Environmental Sustainability, Green Fiqh, Islamic Value*

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### INTRODUCTION

Muhammadiyah, as one of the oldest and largest Islamic organizations in Indonesia, which has more than 170 Universities Muhammadiyah and 'Aisiyyah Universities (PTMA), is committed to making environmental themes part of its 'sustainable development' program. Muhammadiyah's commitment to facing global climate change

is demonstrated through the Tarjih and Tajdid Council by developing broader Fiqh studies towards Green Fiqh, such as Environmental Fiqh, Water Fiqh, Disaster Fiqh and Agrarian Fiqh (Muhammadiyah, 2017). This Green Fiqh should color the process of learning about Islamic religion on campuses owned by Muhammadiyah as an effort to maintain environmental sustainability. Involving universities in dealing with global climate change is the right step as universities has a potential human resource base that functions as an agent of change who will occupy important and influential positions in society in the future (Adon, 2021; Jannah & Sulianti, 2021).

However, data show a contradictory fact. Muhammadiyah universities as religious-based universities have not been able to present themselves as Green Campuses. Based on the 2022 UI GreenMetric World University Rankings, Green Campus is dominated by public universities that lack a strong base of Islamic values, including Green Fiqh (Febriani, 2022). Of the top 10 Indonesian Green Universities in the UI GreenMetric 2022 version, not a single Muhammadiyah universities was included in the ranking release. Of course, this is a big question as to why Muhammadiyah universities, which has developed Green Fiqh, has not been able to emerge as the Green University of Indonesia.

The relationship between religion and the environment has been an important research topic for a long time and has emerged again in recent years (Abu Sayem, 2021; Andrew Greeley, 1993; Guth et al., 1995; Ronald Shaiko, 1987). These studies show that religion and the environment are integrated with each other. Research in several countries such as Taiwan, Nigeria, England and America has shown that religion has an important position in preserving the environment (Fang et al., 2020; Fatubarin & O. Alabi, 2014; Hope & Jones, 2014; Ronan, 2017). Several previous studies also show that integrating religion into the educational curriculum in dealing with environmental damage has also proven to be very effective in forming ethical character towards environmental management. (Fua et al., 2018; Saprodi et al., 2019). Another study found that concern for the environment is also influenced by the religious education received at school (Altmeyer, 2021).<sup>36</sup>

As an Islamic mass organization with the largest number of educational institutions in the world, Muhammadiyah has an important role in participating in preserving the environment. The role of Muhammadiyah, both through the Environmental Council, Tarjih and Tajdid Council as well as the role of Muhammadiyah members in preserving the environment can be found in several previous studies (Arizabal et al., 2023; Efendi et al., 2021; Ikhwanuddin, 2020; Mina, 2017; Zaman et al., 2021). However, from the literature review mentioned above, no previous studies have focused on the area of Green Fiqh (Jurisprudence) in teaching Al-Islam and Muhammadiyah courses at 'Aisyiyah Muhammadiyah Colleges. This research was conducted to fill this gap. The aim of this research is to analyze the application of Green Fiqh in the learning process for Al-Islam and Muhammadiyah courses at 'Aisyiyah Muhammadiyah Colleges.

This research is very important to carry out considering that currently Muhammadiyah is the only Islamic mass organization that has the largest university network in the world. This shows that Muhammadiyah has a very important and strategic position in preserving the environment as a response to the issue of global climate change which is currently threatening the world. It cannot be denied that involving higher education institutions in dealing with global climate change is the right step. Because higher education has a potential human resource base that functions as an agent of change who will place important and influential positions in society in the future (Jannah and Sulianti, 2021; Adon, 2021). Of course, it would be a

shame if the Green *Fiqh* products that have been developed by Muhammadiyah have not been optimally implemented in teaching Al-Islam and Muhammadiyah courses at 'Aisyiyah Muhammadiyah Colleges.

## **METHOD**

This research is field research. The thematic approach was chosen with a narrative-descriptive-explanative strategy. The research was conducted at three Muhammadiyah and 'Aisyiyah Universities (PTMA): Universitas Muhammadiyah (UMY), Universitas Aisyiyah Yogyakarta (UNISA) and Universitas Ahmad Dahlan (UAD). These three Muhammadiyah Universities were selected based on purposive sampling. The consideration to this include these samples are that the three universities are directly under the supervision of the Muhammadiyah Central Leadership. And, these three universities are supervisory universities for other Muhammadiyah Aisyiyah affiliated universities. There are two sources of research data in this research: first, primary data, namely Islamic lecture instruments, such as modules, textbooks, e-learning, RPS, learning videos, and interviews taken from the three universities. Second, secondary data was in the form of books, journals, articles or other scientific works that are directly related to this research.

The method used in collecting data for this research was, first, exploring library data. The steps were to explore and borrow Islamic lecture instruments, such as modules, textbooks, e-learning, RPS, and other educational documents at UAD, UMY and UNISA (Maysitoh, 2019; Rohmansyah, 2022; I. Setiawan, 2019c, 2019a, 2019b; UAD, 2023a, 2023e, 2023d, 2023c, 2023b, 2023f; UMY, 2022; UNISA, 2022b, 2022a, 2023a, 2023b). Second was interview. In-depth interviews in this research were conducted with key informants. Fifteen lecturers teaching Islamic Religion courses at UAD, UMY and UNISA were taken as the key informants. Third was Focus Group Discussion (FGD). The Islamic subject lecturers at the PTMA were involved in the FGD. Additionally, students taking Islamic courses were included in the FGD.

There were three stages in the data analysis, first, Data Reduction. This stage encompasses sorting the data related to the identification of Green Fiqh in Islamic Religion learning at the three universities which is in accordance with the conceptual framework and research objectives. Second was Data Display. At this stage, the data were developed into certain scheme to show and link structured relationships between one data and other data. Third, Data Verification. At this stage, interpretation of the data obtained was carried out so that the data has meaning. The interpretation method in this research was conducted by comparing one data with other data, recording themes and data patterns that are in accordance with the conceptual framework and problem formulation in this research.

## **RESULTS AND DISCUSSION**

### **1. Islamic course curriculum in the three universities**

Basically, the three universities have implemented the same Islamic religion courses. The Islamic religious courses implemented at the Muhammadiyah universities are called Al-Islam and Ke-Muhammadiyah (AIK) course. The AIK course is a mandate from the PP Muhammadiyah Higher Education Council which must be implemented throughout Muhammadiyah Aisyiyah affiliated universities. There are four AIK courses, namely AIK 1: Humanity and Faith, AIK 2: Worship, Morals and Muamalah, AIK3: Muhammadiyah and Keaisyiyahan, and AIK4: Islam and Science and Technology.

From the data that has been generated from UAD, UMY and UNISA, it shows that the AIK courses are labeled differently between universities. At UMY and UNISA, the course names are identical. Meanwhile, at UAD, it is quite different and UAD has even developed many AIK courses into more than four courses. To make it clearer, the author explains it in the chart below.

Table 2 Name of AIK courses at UAD, UMY and UNISA

No	Universities	Names of AIK course	Number
1	UAD	<ul style="list-style-type: none"> <li>• Al-Qur'an dan Hadis</li> <li>• Fikih Ibadah</li> <li>• Akhlak</li> <li>• Ilmu Dakwah</li> <li>• Kemuhammadiyah</li> <li>• Islam Interdisipliner</li> </ul>	6
2	UMY	<ul style="list-style-type: none"> <li>• Kemanusiaan dan Keimanan</li> <li>• Ibadah dan Muamalah</li> <li>• Kemuhammadiyah</li> <li>• Islam dan Ilmu Pengetahuan</li> </ul>	4
3	UNISA	<ul style="list-style-type: none"> <li>• Kemanusiaan dan Keimanan</li> <li>• Ibadah, Akhlak dan Muamalah</li> <li>• Kemuhammadiyah dan Keaisyiyahan</li> <li>• Islam dan IPTEK</li> </ul>	4
Total			14

Table 2 shows that there are a total of 14 AIK courses spread across the three universities, six at UAD, four at UMY and four at UNISA. If one course has 14 meetings (not including UTS and UAS), then the total number of meetings is 196 times. Of course, this is quite a large number of meetings. However, what is the percentage distribution of green Fiqh in AIK courses at the three universities?

## 2. Identification of Green Fiqh

Before identifying the content of green Fiqh in the three universities, researchers need to explain that the green fiqh referred to in this research are four fiqh related to the theme of environmental sustainability which have been developed by the Tarjih and Tajdid Council of PP Muhammadiyah, namely, Environmental fiqh, Water fiqh, Disaster fiqh and Agrarian fiqh (Muhammadiyah, 2017). Researchers will identify these four green fiqh as study material in the AIK course's lesson plan at UAD, UMY and UNISA. In order to identify the content of green fiqh in AIK courses at UAD, UMY and UNISA, the researcher describes it in the chart below.

Table 3 Contents of Green Fiqh AIK Courses at UAD, UMY and UNISA

Universities	Course name	Environmental fiqh	Water fiqh	Disaster fiqh	Agriculture fiqh	Description
UAD	Al-Qur'an and Hadith	None	None	None	None	Does not contain Green Fiqh. The study materials taught in RPS are the basics of Al-Qur'an and Hadith sciences such as Al-Qur'an sciences and Hadith sciences, as well as

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						memorizing thematic hadiths.
	Fiqh Ibadah	None	None	None	None	Does not contain Green Fiqh. The study material taught in the RPS is the concept of Islamic aqidah and the practice of mahdhah worship.
	Akhlak	Yes	None	None	None	Contains Green Fiqh, namely Environmental Fiqh. However, there was only one meeting and it was limited to theory, namely about Muslim morals towards the environment. The rest of the study material taught is about morals towards Allah SWT, morals towards the Koran, morals towards the Prophet Muhammad, SAW. and morals towards fellow human beings.
	Da'wah Science	None	None	None	None	Does not contain Green Fiqh. The study material taught in RPS is about the science of da'wah.
	Kemuhimmadiyahan	None	None	None	None	Does not contain Green Fiqh. The study material in RPS is taught about the history and ideology of Muhammadiyah.
	Interdisciplinary Islam	None	None	None	None	Does not contain Green Fiqh. The study material in RPS is taught about integrating Islamic values in the development of knowledge, technology and art.
UMY	Humanity and Faith	None	None	None	None	Does not contain Green Fiqh. The study material in the RPS is taught about monotheism which includes classical and modern shirk. It also emphasizes instilling faith in oneself, family and society as well as national and state life.
	Ibadah and Muammalah	None	None	None	None	Does not contain Green Fiqh. The study materials taught in the RPS are the basic principles of worship

						as understood by Muhammadiyah along with the practice of prayer. Also about fasting, Hajj, buying and selling, the science of marriage, and the chapter on marriage.
	Kemuhammadiyahan	None	None	None	None	Does not contain Green Fiqh. The study material taught in RPS is the history and ideology of Muhammadiyah. There are also themes of character education, human values, al-Ma'un theology, women's empowerment and politics.
	Islam and Science	None	None	None	None	Does not contain Green Fiqh. The study material taught in the RPS is the essence of Science and Technology in Islam. This course also contains Islamic da'wah and the integration of Islamic values of Science and Technology.
UNISA	Humanity and Faith	None	None	None	None	Does not contain Green Fiqh. The study material taught in RPS is the nature of human nature, the pillars of faith (faith in Allah, angels, books, apostles and the Day of Judgment), and the theology of al-Maun.
	Ibadah, Akhlak and Muamalah	None	None	None	None	Does not contain Green Fiqh. The study materials taught in RPS are Worship, Morals and Muamalah. Learning to worship emphasizes the practice of thaharah, prayer and caring for corpses according to Muhammadiyah understanding. The discussion of morals includes morals in clothing and human morals towards Allah, the Messenger and fellow humans. The Muamalah theme contains contemporary mu'amalah

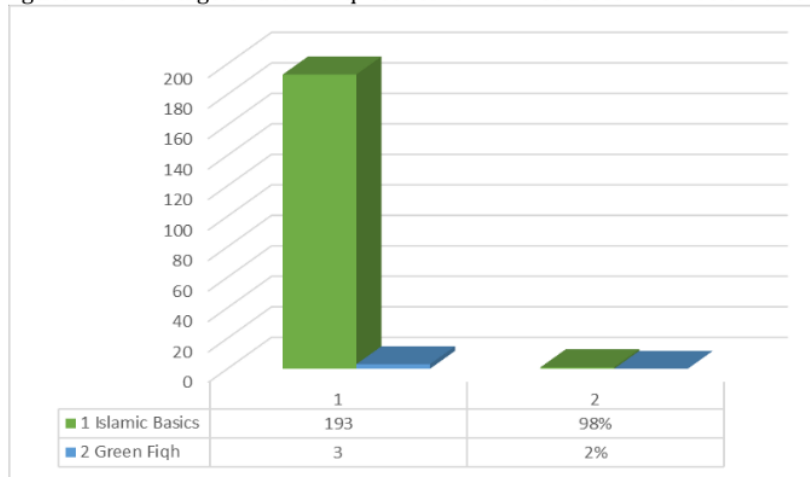
						rules and issues and the marriage chapter.
	Kemuh mmadiy ahan and Keaisyiy ahan	None	None	None	None	Does not contain Green Fiqh. The study material taught in RPS is the history of Muhammadiyah and Aisyiyah and their ideology. This course also teaches about family and progressive women.
	Islam and Science and Technol ogy	Yes	Yes	Yes	None	Contains Green Fiqh, namely Environmental Fiqh, Water Fiqh and Disaster Fiqh. The rest of this course emphasizes the integration of Islam and science which includes scientific interpretation of Kauniah verses as well as contemporary issues such as breast milk donation, cloning, genes, test tube babies and others.

The chart above shows that the content of green Fiqh in the RPS for AIK courses is not evenly distributed across the three universities. In fact, at UMY, of the four courses, there is not a single green fiqh content included in the lesson plan. However, in the textbook published in 2022 with the title AIK 1 Humanity and Faith, the theme of humans and the universe, including the role of humans in preserving the environment, has been included (Rohmansyah, 2022, pp. 102–6). However, the discussion was not yet comprehensive. Meanwhile, of the six AIK courses at UAD, there is one meeting that contains green Fiqh, namely the morals course with material on the study of Muslim morals towards the environment. However, disaster Fiqh, water Fiqh and agrarian Fiqh were not included at UAD curriculum. Similarly, UNISA has also included green fiqh content. However, it is only found in one course, namely the Islamic and Science and Technology courses. When compared to UAD, UNISA has more content. The study material is on Disaster Fiqh and Environment and Water Fiqh with the Environmental Rescue Project. AIK learning which includes green Fiqh at UNISA is carried out in two meetings with details of theory classes and field practice.

However, as a percentage, the content of green fiqh is still very low. If each course has 14 meetings multiplied by 14 courses, that means there are 196 meetings or study materials. What is the percentage of green fiqh content in AIK courses? It was found that the distribution of green fiqh in AIK courses at the three universities is only 2%. In fact, UMY has not included green fiqh content in AIK courses.



Figure 2: Percentage of Green Fiqh Content in AIK Courses in Three Universities



### 3. Emphasis on Religion Course Themes

From the results of interviews conducted with 15 respondents, it was found that themes were more prominent in learning about Islamic Religion or AIK. There are at least four main groups that are dominant in AIK learning at PTMA which were studied, namely aqidah, morals, worship and organization. The aqidah cluster emphasizes faith and monotheism, the morals cluster emphasizes the theme of religious morals, such as morals towards Allah and the Prophet. The worship cluster emphasizes the theme of mahdhah worship, such as thaharah, prayer, and rukti of the corpse. Meanwhile, the organizational cluster emphasizes the historical and ideological themes of Muhammadiyah-Aisyiyah

Table 4: Analysis of the Main Themes of AIK Courses in Three Universities

Cluster	Theme	Participant Remarks
Aqidah	Faith and Tauhid	<i>If we talk about Tauhid, yes, I think it is also necessary, for example, to be directed towards that (environment). But all this time, how come I've seen no, it doesn't actually go there, right? So Tauhid is more like, for example, monotheism and purification, like purification.</i>
Akhlaq	Akhlaq in religion	<i>Morals lesson is only about morals in general, such as morals towards Allah, towards the Prophet, towards parents.</i>
Ibadah	Ibadah Mahdhah: thaharah, shalat, ru'ti jenazah	<i>Our discussion of Fiqh is only limited to basic Fiqh, we invite students to accept that differences are also difficult. So it has not yet reached the direction of environmental Fiqh.</i>  <i>Fiqh lesson still focuses on the area of Mahdhah worship, such as prayer. It hasn't touched on actual Fiqh such as the environment, water, and others.</i>
Organisation	History and ideology of Muhammadiyah-Aisyiyah.	<i>If KeMuhammadiyah and Keaisyiyahan really focus on organization, yes sir, then the development of the organization, the role of organization.</i>

This study claims that the most ideal theme of green fiqh can be included in a course on the fiqh of worship and morals. However, from the analysis carried out on the lesson plan implemented in three universities (UAD, UMY and UNISA), only UAD

included an environmental theme, namely in morals courses. Even then, only one meeting discussed Muslim morals towards the environment. Meanwhile, UMY and UNISA did not include environmental themes in their fiqh and/or morals courses. UNISA included environmental themes in Islamic and Science and Technology courses. Meanwhile, UMY has not included environmental themes in its lesson plan at all. Even though it has been included in textbooks.

The fiqh of worship that is emphasized at UAD is around the fiqh of thaharah (ablution, tayammum, obligatory bathing), mahdhah worship (prayer), fasting, rukti corpses, zakat and marriage. For the Morals course, UAD emphasizes morals towards Allah, morals towards the Qur'an, morals towards the Prophet Muhammad, personal morals, family and relationships between young people, morals towards society, morals towards the state and one meeting discusses morals towards the environment. Meanwhile, moral course was not emphasized at UMY, the emphasis was more on worship. The chapters of worship that were emphasized at UMY are mahdhah (prayer), fasting, hajj, maharis fiqh, marriage, muamalah fiqh. Following UMY and UAD, the emphasis on learning fiqh at UNISA is around thaharoh (wudhu, tayammum, obligatory bathing), mahdhah worship (prayer), rukti corpses, zakat and marriage. Meanwhile, in the morals course, UNISA emphasizes discussing morals towards Allah, the Messenger of Allah, parents and morals in clothing.

Table 5 Analysis of emphasized theme

Universities	Emphasise of Ibadah and Akhlak Theme	Description
UAD	Fiqh of worship: thaharah (wudhu, tayammum, obligatory bathing), mahdhah worship (prayer), fasting, corpse rukti, zakat and marriage Morals: morals towards Allah, morals towards the Koran, morals towards the Prophet Muhammad, personal morals, family and social relationships among young people, morals towards society, morals towards the state and one meeting discussed morals towards the environment.	Dominant fiqh of worship and religious morals and social morals. The theme of environmental sustainability has not yet become a priority.
UMY	Fiqh of worship: mahdhah (prayer), fasting, hajj, fiqh of meris, marriage, fiqh of muamalah	Dominant fiqh of worship. Morals are less of a priority. The theme of environmental sustainability is not emphasized.
UNISA	Fiqh of worship: thaharoh (wudhu, tayammum, obligatory bathing), mahdhah worship (prayer), corpse rukti, zakat and marriage. Morals: morals towards Allah, the Messenger of Allah, parents and morals in clothing.	Dominant Islamic fiqh. The discussion of morals emphasizes religious morals and dress. The theme of environmental sustainability is starting to be emphasized.

Table 5 deliniates that learning green fiqh in the Islamic fiqh and morals courses has not yet become a top priority. The three universities that have been studied emphasize more on fiqh in general, namely basic fiqh such as thaharh fiqh, prayer and rukti jenzah. Meanwhile, morals are more emphasized in discussing morals in religion, which includes morals towards Allah and the Messenger of Allah.

#### 4. The enter gate of green fiqh

From the results of interviews with informants, there are actually many things that can be developed by teachers of Islamic religion or AIK courses at the three universities. Because the few lesson plans that have been implemented have not responded to current and developing issues. For example, in the realm of *aqidah*:

*"Faith in Allah, for example, there is tauhid rububiyah, tauhid uluhiyah, and tauhi mulkiyah. So, for example, how Rububiah's monotheism is reflected in life. Rabb regulates, right? We use how to regulate that in the realm of regulating the environment or managing nature". (DWF, Agustus 2023).*

In the realm of *al-Ma'un* fiqh learning, it can actually be developed more widely. Because *Al-Ma'un*'s learning has always been synonymous with only helping the poor and orphans. One of the lecturers who was an informant expressed his opinion as follows:

*"The interpretation of Al-Ma'un must reach wider. Don't just worry about worship. Don't just stop at theology. Must be developed. For example, solving environmental problems, such as the Wadas case in Purworejo, Lapindo in Sidoarjo. Because if the environment is damaged it can also cause worse poverty. People who destroy the environment are religious liars. Unfortunately, Al-Ma'un has so far only been limited to helping the poor and orphans". (RAH, Agustus 2023).*

Another lecturer also explained the importance of developing *Al-Ma'un*'s theological interpretation in a direction that is more in touch with environmental problems.

*"The realm of religious fiqh should be developed in a broader direction, for example how to care for the environment. Understanding Al-Ma'un should not only be related to religious liars. Al-Ma'un should not be limited to the problems of the poor or orphans". (SM, Agustus 2023).*

Religion and the environment are two things that cannot be separated. Because religion also pays attention to environmental issues. Therefore, students should be invited to discuss the relationship between religion and the environment. The following was conveyed by one of the lecturers:

*"Students should be invited to see the connection between religion and environmental issues. How to be wise towards the environment, because there are many problems related to environmental problems. In the Al-Quran, the role of humans as khalifatullah is explained. Many people are not wise about the environment which causes environmental problems. Students realize that when they talk about religion they don't just talk about ritual worship, just physical ones. But it turns out that religion in the Koran also talks about contextual problems such as environmental problems, water problems, disaster problems.". (DM, Agustus 2023).*

The results of the interview also show the importance of an Islamic lecturer having sensitivity to actual issues that are currently developing. Including issues regarding climate change. The role on earth as khalifatullah should be carried out as God's representative on earth whose function is to prosper and care for the earth.

*So like it or not, we have to know exactly how to care for the earth. What should we do with our earth. Especially if the studies so far have already closed changes. Yes, that's true, it turns out that technological progress has had a big influence on changes in our environment... We can't go back to the primitive world we used to have. But how do we care about this progress, so that we can protect the environment. That's very important, because that's the mission of our caliphate, it's explained well in Surah al-Baqarah. We don't feel that we're destroying the earth, right? (FI, Agustus 2023).*

Apart from Surah Al-Baqarah verse 30 which talks about the mission of the Caliphate, there are still many verses or hadiths that can be used as religious doctrine in preserving the environment. For example, letters, Al-A'raf [7]: 56 and Al-Rum [30]: 41 (Rohmansyah, 2022, pp. 102-6). The following are verses about the importance of preserving the environment:

Table 6 Verses about Maintaining Environmental Sustainability

No	Al-Qur'an	Content
1	Al-Baqarah [2]: 30	The caliph's mission on earth
2	Al-Baqarah [2]: 205	People who cause mischief on the face of the earth and destroy plants and livestock are hypocrites
3	Al-A'raf [7]: 56	Prohibition of causing damage to the earth
4	Al-A'raf [7]: 58	The soil is good and the plants grow well
5	Al-Rum [30]: 41	Damage on land and at sea due to human actions
6	Al-Qasas [28]: 4	An example of humans doing arbitrariness on earth

Apart from the verses in the Qur'an, many hadiths about the priority of preserving the environment are also mentioned. These verses and hadiths should be used as doctrine in maintaining the preservation of religion. However, these hadiths have not been widely used as references. The following are hadiths about the priority of preserving the environment:

Table 7 Hadiths about Maintaining Environmental Sustainability

No	Hadiths	Content
1	HR Bukhari, Muslim, and At-Tirmidzi	"From the friend Anas ra, Rasulullah saw said, 'There is no Muslim who plants a tree or sows plant seeds, then (the results) are eaten by birds or humans, but it will be worth alms to the planter.'" <sup>12</sup>
2	HR Ahmad	"From the friend Muadz bin Anas ra, Rasulullah saw said, 'Anyone who builds a building or plants a tree without injustice or crossing boundaries, it will surely be worth the reward that flows as long as it is beneficial to Allah's merciful creatures.'"
3	HR Ahmad	"From one of Allah's companions, he heard the Messenger of Allah say, 'Whoever plants a tree and then patiently looks after and cares for it until it bears fruit, then every incident that befalls the fruit will be worth charity to the planter in the sight of Allah.'" <sup>30</sup>
4	HR Ahmad	"From the friend Abu Ayub Al-Ansari ra, from the Messenger of Allah, he said, 'There is no one who plants a tree, but Allah will record his reward only for the fruit that the tree produces.'"
5	HR Al-Bazzar, Abu Nu'aim, dan Al-Baihaqi	"The hadith of Anas bin Malik's friend, Rasulullah SAW, said, 'There are seven whose rewards continue to flow to someone in their grave: (1) the person who teaches knowledge, (2) the person who flows the river (normalization), (3) the person who digs a well, (4) the person who planted the date palm tree, (5) the person who built the mosque, (6) the person who inherited the mushaf, (7) the person who left descendants who asked for forgiveness for him after his death.'"

## DISCUSSION

The Green *Fiqh* products that have been developed by Muhammadiyah through the Tarjih and Tajdid Council of the Muhammadiyah Central Leadership in the form of Environmental *Fiqh*, Water *Fiqh*, Disaster *Fiqh* and Agrarian *Fiqh* have not been optimally implemented in the learning process for Islamic religious subjects or Al-Islam and Muhammadiyah at the three 'Aisyiyah Muhammadiyah Colleges researched. The Green *Fiqh* product is actually a new breakthrough in responding to global climate change which is currently threatening the world. The establishment of the Green *Fiqh* product is a form of Muhammadiyah's commitment to making environmental themes part of its 'sustainable development' program.

However, if the Green *Fiqh* product is not implemented optimally then the impact will not be significant. This research found that the emphasis on Al-Islam and Muhammadiyah learning at 'Aisyiyah Muhammadiyah Colleges is still predominantly on the themes of *aqidah*, morals and worship only. The *aqidah* theme raised does not optimally touch the role of *rububiyah* monotheism in preserving the environment. The theme of morals also does not touch much on actual contemporary problems, including the morals of protecting the environment. Meanwhile, the theme of worship places more emphasis on practical worship practices such as *thaharah* (*tayamum*, ablution, obligatory bathing and *rukti* of the body) and prayer. The Al-Ma'un ethos, which has been the foundation and spirit of Muhammadiyah taught at 'Aisyiyah Muhammadiyah Colleges, has not developed its meaning. Al-Ma'un's main mission is only interpreted as fighting religious liars in a narrow sense, namely providing support to orphans and the poor. Al-Ma'un has not been developed towards "new" religious liars, namely those who destroy and exploit nature excessively. Deniers of "new" religions such as the Lapindo mudflow case in Sidoarjo, the mining project in Wadas Village Purworejo, the Rempang Eco City project in Batam and others are the real causes of orphans and the poor which are also important to fight. Because these projects have the potential to cause environmental damage and cause loss of people's livelihoods.

Therefore, it is necessary to monitor the implementation of Green *Fiqh* products, especially in the Al-Islam and Muhammadiyah learning process. Previous studies show that involving religion and educational institutions in dealing with environmental damage is an effective step (Sukarsono & Utami, 2019). Integrating religious curriculum-based environmental education in instilling values and attitudes that care for the environment has also proven to be very significant in dealing with environmental damage (Saprodi et al., 2019). Therefore, if Muhammadiyah wants the Green *Fiqh* products that have been developed to have a significant impact in preserving the environment, then the step that must be taken is to ensure that the Green *Fiqh* products are included as study material in the Semester Learning Plan for the Al-Islam and Muhammadiyah course. in all 'Aisyiyah Muhammadiyah Colleges it owns. With more than 170 'Aisyiyah Muhammadiyah Colleges owned (2023 data), Muhammadiyah can make a big contribution to preserving the environment. Moreover, in 2023 the Director General of Higher Education recognizes that 'Aisyiyah Muhammadiyah Colleges deserve to be a national and international best practice (Sahal, 2023). If Green *Fiqh* products are successfully implemented throughout 'Aisyiyah Muhammadiyah Colleges, then natural damage due to global climate change can be handled.

In recent years, efforts to preserve the environment through religious approaches and educational institutions have become an interesting issue for researchers. For

example, researches in several countries such as Nigeria, Taiwan, England and America show that religion has a vital influence on people's lives in protecting the environment. For example, a study of Christians in Nigeria shows that religious beliefs and values can encourage people to take positive actions, such as teaching about the consequences of greed, corruption, violence and injustice in the environment. (Fatubarin & O. Alabi, 2014). This is confirmed by other studies which also reveal that the behavior of religious adherents in Taiwan in protecting the environment is influenced by several religious aspects, such as church attendance and belief in supervision which leads to an awareness of the importance of protecting the environment (Fang et al., 2020). Another study also proves that religion can have a suppressing effect on the pollutant emission behavior of companies in China (Jianpei Li, Shaoxuan Zhai, 2023). Religious doctrine has also been proven to be able to solve social problems, including environmental problems (Lori M. Hunter, 2005; Ying Lin, Hua-Tang Yin, Jun Wen, 2023). Other studies also show that religious traditions and spirituality can encourage pro-environmental concern and commitment (Jesse L Preston, 2021; Kimin Eom, Tricia Qian Hui Tok, Carmel S. Saad, 2021).

Similar things have also been shown in England that a person's faith can encourage a caring attitude towards the environment (Hope & Jones, 2014). A study in the United States also explains that there are many positive roles that religion can take in dealing with climate change (Ronan, 2017). Likewise, in Brazil and Bangladesh it also shows that religion has a big role in shaping people's behavior in preserving the environment (Abu Sayem, 2021; Otsuki, 2013). In Indonesia itself, religious followers are encouraged to choose green products for consumption as a response to climate change (Arli & Tjiptono, 2017). Other business people who operate in the ornamental plant sector are also not free from religious motivation. Apart from gaining economic benefits, the ornamental plant business is an indicator of implementing religious values because humans are told to manage nature (Halim et al., 2022).

Educational institutions also have an important role in providing education to students to protect the environment. Instilling ethical character in caring for the environment formed through learning Islamic education has proven to be very effective (Fua et al., 2018). Another study conducted in Germany and Austria also found that concern for the environment was influenced by religious education in schools (Altmeyer, 2021). Ecological issues are considered by students to be religious questions and can therefore be addressed through religious education. This is also implemented in several schools in East Java and West Nusa Tenggara regarding the importance of conservation through educational institutions (Sukarsono & Utami, 2019). Research in other educational institutions also emphasizes the importance of integrating religious curriculum-based environmental education in instilling environmental values and attitudes such as love of cleanliness, neatness, order and green love (Saprodi et al., 2019).

Different from the previous research mentioned above, this research focuses on the study of Green *Fiqh* in the Al-Islam and Muhammadiyah learning process at 'Aisyiyah Muhammadiyah Colleges. Three other studies that are also important to mention here are related to this research, namely the study of David Efendi et al. (Efendi et al., 2021), Ali Noer Zaman et al. (Zaman et al., 2021), and Risno Mina (Mina, 2017) examining the role of Muhammadiyah in protecting the environment. However, these three studies have not touched the realm of Green *Fiqh* in teaching Al-Islam And Muhammadiyah courses at 'Aisyiyah Muhammadiyah Colleges. The role of Muhammadiyah, both through the Environmental Council, Tarjidi and Tajdid Council, as well as the role of

Muhammadiyah members in preserving the environment, has also been shown in several studies. (Arizabal et al., 2023; Ikhwanuddin, 2020; H. Setiawan et al., 2022). However, these studies have not touched the realm of Green Jurisprudence in teaching Al-Islam and Muhammadiyah courses at 'Aisyiyah Muhammadiyah Colleges. This is where the research gap was discovered. Therefore, it is important to carry out this research to find out how far the Green *Fiqh* products that have been developed by Muhammadiyah in the form of Environmental *Fiqh*, Water *Fiqh*, Disaster *Fiqh* and Agrarian *Fiqh* are applied in the Al-Islam and Muhammadiyah learning process at 'Aisyiyah Muhammadiyah Colleges.

This research has implications for improving the quality of Al-Islam and Muhammadiyah lectures at 'Aisyiyah Muhammadiyah Colleges or Islamic Religion lectures at other universities regarding the importance of including Green *Fiqh* study materials in Semester Learning Plans as an effort to create a green campus. In order to optimize the role of Green *Fiqh* products that have been developed by Muhammadiyah into the Semester Learning Plans for Al-Islam and Muhammadiyah courses or Islamic Religion courses, this research has at least four implications. First, the Muhammadiyah Central Leadership through 'Aisyiyah Muhammadiyah Colleges must respond quickly to global climate change which poses a threat to environmental damage. Second, the Muhammadiyah Central Leadership must immediately issue a policy regarding the importance of 'Aisyiyah Muhammadiyah Colleges including study materials for Green *Fiqh* products in the Semester Learning Plans for Al-Islam and Muhammadiyah courses. Third, the importance of consistency between the policies issued and the practice of implementing Green *Fiqh* products into the Semester Learning Plans of Al-Islam and Muhammadiyah courses. Fourth, the importance of realizing 'Aisyiyah Muhammadiyah Colleges as a national to international pilot (best practice) green campus in preserving the environment.

However, there are several limitations to this research. First, the study in this research is only limited to three 'Aisyiyah Muhammadiyah Colleges, namely Muhammadiyah University Yogyakarta, 'Aisyiyah University Yogyakarta and Ahmad Dahlan University Yogyakarta. Future research projects require a wider reach to other 'Aisyiyah Muhammadiyah Colleges or other universities, whether private or state. Second, this research is only limited to Islamic Religion or Al-Islam and Muhammadiyah courses. Thus, as a follow-up, the courses covered can also be expanded not only to Islamic Religion or Al-Islam and Muhammadiyah courses, but also to other courses. Third, this research is still limited to analyzing the extent to which Green *Fiqh* products are implemented in the Semester Learning Plans of Al-Islam and Muhammadiyah courses. For this reason, further applied research is needed regarding the implementation of Green *Fiqh* study materials that have been included in the Semester Learning Plans in the learning process for Al-Islam and Muhammadiyah courses. In this way, it is expected that the next project can cover the weaknesses of this research.

#### <sup>34</sup> CONCLUSION

Based on the analysis and discussion above, several important conclusions can be drawn. First, the Green *Fiqh* products that have been developed by Muhammadiyah in the form of Environmental *Fiqh*, Disaster *Fiqh*, Water *Fiqh* and Agrarian *Fiqh* have not been optimally included as study material in the Semester Learning Plans of the Al-Islam and Muhammadiyah Course at 'Aisyiyah Muhammadiyah Colleges. Second, the emphasis on Al-Islam and Muhammadiyah learning in the three 'Aisyiyah

Muhammadiyah Colleges studied is still limited to the basics of Islamic religious teachings, such as *aqidah*, morals and worship. The *aqidah* theme raised also does not optimally touch the role of *rububiyah* monotheism in preserving the environment. The theme of morals also does not touch much on current actual problems, including human morals in preserving the environment. Third, the Al-Ma'un ethos which is the foundation and spirit of Muhammadiyah taught in the three 'Aisyiyah Muhammadiyah Colleges has not yet developed its meaning. Al-Ma'un's main mission is only interpreted as fighting religious liars in a narrow sense, namely providing support to orphans and the poor. Al-Ma'un has not been developed towards "new" religious liars, namely those who destroy and exploit nature excessively. These "new" religious liars are the true cause of orphans and the poor which is also important to fight because these "new" religious followers have the potential to cause environmental damage and cause the loss of people's livelihoods. There are several suggestions needed from this research. First, a policy is needed regarding the importance of including Green *Fiqh* study materials in the Semester Learning Plans in Al-Islam and Muhammadiyah courses at 'Aisyiyah Muhammadiyah Colleges and other HEIs. Second, it is important to develop Al-Islam and Muhammadiyah lectures in a broader direction, especially those that discuss on contemporary problems, including environmental problems because religion is not only a matter of the heavens, but also an affair of the earth. Third, further research is needed, especially related to the application of Green *Fiqh* products in Al-Islam and Muhammadiyah Learning at 'Aisyiyah Muhammadiyah Colleges and other universities.

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#### AUTHOR CONTRIBUTIONS

MNZ designed the research, compiled research instruments, collected research data, discussed and analyzed research data. IS arranged research permits and assisted with collecting research data. DSA, MAN and RF translate, discussion and corrected the draft of research article.

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