

Al maun and climate crisis: Dynamic between Muhammadiyah and indigenous communities in 21th century

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Abstract

Purpose - This paper examines how far the da'wa approach within the body of Muhammadiyah can reinforce the socio-ecological activism in response to indigenous people relating to environmental protection.

Method - Gathering analytical-descriptive method and Focus Group Discussion (FGD) with key informants and approaching the study case with Ian G. Barbour's Dialogue and Integration of religion and science (1966)

Result - This paper argues that there is a tendency in Muhammadiyah to employ that dialogical and cooperative paradigm when it comes to the vulnerability of inherited land of indigenous people toward land-grabbing and so on by company and government. Moreover, the "green feature" of Muhammadiyah activism becomes stronger after agrarian fiqh was produced by the fatwa and Islamic research council of the central board in 2020. Further, the weak referred to in *Al Maun* Theology is, in this case, not only the indigenous people but also the defenseless environment. This article also perceives that the equivalent of the da'wa cultural approach of Muhammadiyah is more ecological than the puritan character. It proposes a socio-eco-centric view as an effort to avoid a theological dispute between both Muhammadiyah and indigenous people that is mostly encountered in indigeneity settings and is inseparable from the surrounding nature. However, there will be two consequences in doing that way, of course: between conversion and conservation.

Implication - This paper affirms *al Maun*'s yet-to-be-completed and solidified transformative ecological power from the top down and vice versa. Nonetheless, a significant potential in the history of Muhammadiyah's heritage of discussion and inclusion is confirmed by the reflection of the three results above. Agrarian fiqh also contributed to a new understanding that environmental damage is linked to the mustadh'afin group's misery.

Originality - This article looks at *Al Maun*'s holistic and universal changing power still has not contributed much, especially to the field of environmental issues and indigenous peoples. However, the main agenda of this article is expected to contribute to gap the discourse.

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Kata kunci:

Teologi *al maun*,
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Abstrak

Tujuan - Tulisan ini mengkaji sejauh mana pendekatan dakwah di tubuh Muhammadiyah dapat memperkuat aktivisme sosial-ekologis dalam merespon masyarakat adat terkait pelestarian lingkungan.

Metode - Metode gathering analitis-deskriptif dan Focus Group Discussion (FGD) dengan informan kunci dan pendekatan studi kasus dengan Ian G. Barbour's Dialogue and Integration of religion and science (1966)

Hasil - Tulisan ini berargumen bahwa ada kecenderungan Muhammadiyah menggunakan paradigma dialogis dan kooperatif tersebut dalam hal kerentanan tanah pusaka masyarakat adat terhadap perampasan tanah dan sebagainya oleh perusahaan dan pemerintah. Terlebih, “fitur hijau” aktivisme Muhammadiyah semakin kuat setelah fiqh agraria dikeluarkan oleh fatwa dan dewan penelitian Islam dewan pusat pada tahun 2020. Selanjutnya, kelemahan yang dimaksud dalam Teologi Al Maun dalam hal ini bukan hanya masyarakat adat tetapi juga lingkungan yang tak berdaya. Artikel ini juga memandang bahwa padanan pendekatan kultural dakwah Muhammadiyah lebih bersifat ekologis daripada karakter puritan. Mengusulkan pandangan sosio-ekosentris sebagai upaya untuk menghindari perselisihan teologis antara Muhammadiyah dan masyarakat adat yang banyak ditemui dalam setting adat dan tidak dapat dipisahkan dari alam sekitarnya. Namun, akan ada dua konsekuensi dalam melakukan cara itu, tentu saja: antara konversi dan konservasi.

Implikasi – Makalah ini menegaskan kekuatan ekologi transformatif al Maun yang belum selesai dan dipadatkan dari atas ke bawah dan sebaliknya. Meskipun demikian, potensi yang signifikan dalam sejarah warisan diskusi dan inklusi Muhammadiyah ditegaskan oleh refleksi dari tiga hasil di atas. Fiqh agraria juga berkontribusi pada pemahaman baru bahwa kerusakan lingkungan terkait dengan kesengsaraan kelompok mustadh'afin.

Orisinalitas - Artikel ini melihat kekuatan perubahan holistik dan universal Al Maun masih belum banyak berkontribusi, terutama di bidang masalah lingkungan dan masyarakat adat. Namun, agenda utama artikel ini diharapkan dapat berkontribusi pada kesenjangan wacana.

Introduction

Indigenous peoples are unique in that their identities and cultures are intricately linked to the land they live on and the natural resources on which they rely (Sobrevila, 2008). But the victims of natural resource conflicts that intertwine with the suffering of indigenous peoples around their living space: in the period 2010-2014, there were 1130 people arrested, 590 persecuted, 78 shot, and 72 people killed. The figure increased dramatically in the next five years to 1,298 people for violence and criminalization (Tim Konsorsium Pembaruan Agraria, 2019). However, indigenous peoples face greater threats in areas where their population is small, as they are actual minority groups, including in a country like Indonesia (Sobrevila, 2008).

Islamic public reasoning and environmental legislation play a significant role as a catalyst for societal transformation (Gade 2015). If in the last century, the understanding of Al Maun paved the theological basis and praxis in da'wa movement of Muhammadiyah in healing, feeding, and schooling in Indonesia, (Qodir et al., 2020; Burhani, 2019; Huda, 2011; Mulkhan, 2004), in response to the recent issue, is the Muhammadiyah's struggle in the next century in line with sustainability of indigenous life and environmental protection?

At the same time, Muslim scholars still devote the energy with the Islamic terrorism discourse dilemma, particularly in the aftermath of the 9/11 catastrophe in the United States (Bagir & Martiam, 2017). This fact then drags on the role of Muslim academics to pay attention to the crisis. The previous upward trend then paves the basis of this paper's urgency to bring al maun theology in the discourse of the climate crisis and indigenous peoples.

The accumulation of religious meaning within the body of the Muhammadiyah da'wa movement is significant in navigating the direction and position in which this group will take sides. Mulkhan's reflection (1994) about the orientation of the Tarjih Council which tends to be textual (shahih-oriented) believes the lack of alternative offers that are able to be present amid the dynamics of social complexity. Yet, James L. Peacock of observation that resulted the Muhammadiyah puritanism character (Peacock, 2017; Baidhaw, 2017) by using the lens of The Protestant ethics Max Webber flows profusely in the main canals of the Islamic discourse, as well as being one of the markers of ambivalence which, on the one hand, Muhammadiyah is an Islamic organization that practices worship with 'the truth.' Contrastingly, it becomes destructive to local culture. In this case, Fanani's article (2003) which promotes Muhammadiyah and culture explains that when the two experience clashes, it is contrary to the character of Muhammadiyah's first generation (*assabiqunal awwalun*) da'wa which is very humane and universal. In addition, statements emerged from the Muhammadiyah elite who recently asserted that the attachment of puritan characters to Muhammadiyah is a form of historical narrowing.

In practice, the character of Muhammadiyahness at the grassroots is not monovocal. Mulkhan (2000) describes at least four typological practiced by Muhammadiyah farming communities in rural areas of Jember Regency, East Java: (1) Al Ikhlas Group, which represents anti-TBC (Superstition, Khurafat, and Heresy); (2) Kiai Dahlan, a group that is very tolerant of TBC practices even though they did not participate; (3) MuNu (Muhammadiyah NU), a group that still makes TBC a tradition; and (4) MarMud (Marhaenis Muhammadiyah), who is more likely to be open-faced and pragmatic. This confirms that the mainstream culture that Muhammadiyah has long opposed

through da'wa against TBC, is still attached to some Muhammadiyah followers, especially those in areas outside urban society.

However, academic discourse on the issue of environmental crisis within Muhammadiyah is still lack of concern. It is occupied by debating issues such as: economic, cultural and religious issues, for example, which are recorded in a dissertation that reviews the apeman cultural negotiation process and the influence of the "soft approach" on Muhammadiyah merchant groups in an area in Yogyakarta so that they can carry out 'purifying subtly' without causing conflict (Abdullah, 1994). Other scholarly research on Muhammadiyah and Javanese ethnic identity confirms two main theses: first, in contrast to the Islamic purification movement in general which tends to be exclusive and scripturalistic, Muhammadiyah displays its distinctive character as a puritanical and inclusive movement. Second, Muhammadiyah and its figures who obey Islam and are very anti-syncretism, are not confrontational with Javanese culture. In certain respects that are not contrary to Islam, Muhammadiyah is even positive and accommodating (Burhani, 2016).

While the Japanese anthropologist, Mitsuo Nakamura, in his book *Crescent Arises On a Banyan Tree: The Study of the Muhammadiyah Movement in Kotagede Around 1910-2010* provides a fairly clear argument about the role of the Islamic reformist-modernist movement in the Process of Islamization in Java (Nakamura, 2010). From another point of view looks at the intersection between Muhammadiyah and Christianity in eastern Indonesia, which later become known as "Muhammadiyah Christian" (KrisMuha or *Kristen Muhammadiyah*). Based on the experience of encounters between Muslims and Christians, harmony between religious people in Indonesia can continue to be developed more in non-theological domains, including ethnic, social, political, and economic spheres (Mu'ti & Haq, 2009). This angle not only portrays that the importance of religious education in an effort to build a nation of character, but also wants to provide readers with an understanding of the history and patterns of the spread of religion (da'wa) carried out by the Muhammadiyah movement in "majority non-Muslim" areas and impressed 'periphery', such as; Ende (Flores-NTT), Serui (Yapen Waropen-Papua), and Putussibau (Kapuas Hulu-Kalbar). Other research reveals the character of Muhammadiyah pluralism which had become one of the objects of observation in addition to Nahadlatul Ulama and PERSIS. The main argument asserts that the tolerance developed by the three organizations above is a model of tolerance without liberalism and "communal tolerance" (Menchik, 2016).

Although the above literature review still does not show the "greenish pattern" of the Muhammadiyah movement based on the theological basis of Al Maun, in the early 21st century, some scholars responded to the phenomenon of ecological chaos in that era by contextualizing the jurisprudence values produced by Muhammadiyah which not only became a defense activism against weak humans, but also weak nature (mustadh'afin). Baidhawiy dan Khoirudin (2017) explain the ethics and spirit of Islamic civilization according to Muhammadiyah by alluding to ecological damage, climate change, dehumanization, acts of violence (violence) on behalf of the state, religion, ethnicity, and so on as a challenge to the continuation of Islamic civilization. This is also intertwined with the term "berkemajuan" which is often attached to the keyword "civilization," which has become the main spirit of Muhammadiyah after the confirmation of this identity in the 46th Congress in Yogyakarta in 2010. Although it has long been practiced by Muhammadiyah and

'Aisyiyah, this can be problematic in its meaning between being faced with two choices: to be a destructive or ecological progress.

However, Efendi et al. (2021) reveal that this Islamic movement still has not adopted the ecological paradigm... which focuses on theological reforms and social welfare, as well as economic and justice. Even so, members of its elite have begun to show an attitude of ecological concern into the organization's eventual orientation. The results of the investigation into the anxiety of the legal-socio-ecological phenomenon contribute more specifically to the discourse of the study of the dynamics of the Muhammadiyah da'wa movement and its environmentalism so far.

The main argument in the paper says that, despite political advocacy efforts that depart from eco-theological awareness, it has not been organized and systematically practiced in muhammadiyah. The paper assesses that Muhammadiyah has enormous potential to transform itself into a pro-environment organization, as demonstrated through its progressive initiatives on the environment and institutional and theological reform efforts (fiqh of water) and in its involvement in the testing of state policy materials known as 'constitutional jihad' as a political advocacy practice. Yet, the main feature of Muhammadiyah's environmental activism emphasizes the continuity of economic justice rather than on the development of ecological security and conservation movements (Efendi et al., 2021).

Finally, we still determine a discursive gap in muhammadiyah's body that narrates the orientation of the Al Maun da'wa movement with ecological practices. Without intending to dwarf the major works that have existed and influence various aspects of Muhammadiyah ethics and practices themselves, the agenda of this paper is to dialogue issues that are still barren in the discourse of the Muhammadiyah da'wa movement. This article looks at Al Maun's holistic and universal changing power still has not contributed much, especially to the field of environmental issues and indigenous peoples. However, the main agenda of this article is expected to contribute to the discourse gap.

The essence of this paper aims to not only analyze the dynamics of muhammadiyah da'wa movement and indigenous peoples in the 21st century in maintaining their living space—which is attached to their ecological wisdom in their relationship with the environment, but also provide alternative offers in response to both interrelated issues: the crisis of indigenous peoples is the climate crisis. There are two main questions asked: first, how does Muhammadiyah respond to indigenous phenomena in the 21st century? Second, to what extent can Al Maun theology, which has long been the basis of Muhammadiyah ethics and practice, be an instrument in its tendency to the climate crisis?

Research Methods

Giving 'space' for God to be present in science is often problematic. At some point, according to Bagir (2015), the meeting between religion and science, as well as meetings with other forms of belief, in practice, events such as natural disasters, religion and science are summoned to collaborate in building the construction of meaning over natural phenomena, as well as completing them. A new thinking culture that is independently able to dialogue the subjective, objective and inter-subjective sides of science and religion becomes undoubtedly in a multireligious-multicultural life and especially in the multi-crisis era involving science, health, social, culture, religion, politics,

economy, finances as well as due to the spread of the Covid-19 pandemic in the world today (Abdullah, 2020), including the issue of the climate crisis that is felt directly by all creatures on Earth without exception.

As Ian G. Barbour classifies, at least, four typologies of religious relations and science, or vice versa: 1) Conflict (contrary); 2) Independence (each stands alone); 3) Dialogue (communicating); and 4) Integration (merging and synergizing). Conflict and Independent relationships tend to be uncomfortable to lead increasingly complex lives. The conflict and independent relationship between religion and science gives rise to many trapping and risky fissures. Ideally, the relationship between the two is Dialogue and much better if it can take the form of Integration (Abdullah, 2020). Theoretically, to explain the dynamics of Muhammadiyah and indigenous peoples in the 21st century, the perspective of this article uses a dialogical and integrative approach in reflecting the relationship between Al Maun (religion) and climate crisis (science).

The data is gathered through literature studies by searching for references in books, social media, news portals, journals, and articles that are related to the concerns identified by researchers as part of the study process. This study uses descriptive-analytical methods to clarify a symptom, phenomenon, or social reality describing a number of variables related to the observed problem (Samsu, 2017), as well as to gain a thorough understanding and explanation to determine answers to the formulation of problems concerning Al-Ma'un theology and the climate crisis. In further detail, we conducted this research in two months of literature study from July to September, 2021 and, in the last month, decided to discuss with the Chairman of the Muhammadiyah Central Leadership Law and Human Rights Council (time 2015-2020) by completing a Focus Group Discussion (FGD) process using the Zoom application to validate Muhammadiyah's participation with indigenous peoples so far.

Findings

Collaborative Litigation between Muhammadiyah University of Sinjai and AMAN

The early findings revealed a trend toward dialogue and integration between Muhammadiyah and indigenous peoples, particularly in the South Sulawesi region. On October 15, 2020, the Alliance of Indigenous Peoples of the Archipelago (AMAN) hosted a public lecture in Sinjai Regency, South Sulawesi, in collaboration with the University of Muhammadiyah Sinjai (UMSi) and the Indigenous Peoples-based Law Association. Following this activity, the academic community, students, and the community joined together to jointly monitor the execution of Regulation No. 1 of 2019, which was adopted by the regional administration of Sinjai Regency.

Furthermore, the signing of a Memorandum of Understanding (MoU or Nota Kesepahaman) between UMSi and AMAN South Sulawesi Region to conduct academic cooperation in the framework of strengthening student knowledge capacity and disseminating information and knowledge on the issue of protection and recognition of indigenous peoples. We assert that this effort is a form of 'leap' muhammadiyah partisanship that is 'friendly' to Indigenous peoples, including in maintaining their living space. On the other hand, the right approach can also be one of the alternative ways to avoid spending energy in the "black-and-white debate" of theology in muhammadiyah.

Muhammadiyah and Indigenous People of Berau, East Borneo

Secondly, together with indigenous community leaders in Kamâ Pung Batu Rajang and several other customary kampung in Berau Regency, East Kalimantan, the Muhammadiyah Central Leadership Community Empowerment Council (MPM PP) assisted seed planting in demonstration plot land and community's land covering an area of 200 hectares. The seeds planted include 49,500 Lada seedlings, 24,750 agarwood seedlings, and 525 packages of spices (*empon-empon*) seeds such as red ginger, Kalimantan ginger, turmeric (*kunyit*), greater galangale (*kencur*), galangal (*lengkuas*), to curcuma xanthorrhiza (*temulawak*). In addition, in the original editorial contained in the *republika.id*, "indigenous villagers in Berau were also invited to plant 214 packages of sa-yuran seeds such as cayenne pepper, tomatoes, eggplant, cucumber, mustard, kale and spinach and 7,500 packages of forest plants such as timber and Sengon. Indigenous people are also given assistance with agricultural equipment, post-harvest processing machines and cooperative facilities and infrastructure."

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The Berau indigenous people involved in the program launched by the PP MPM are part of 214 Heads of Families in three villages in Berau Regency, namely Batu Rajang village and Siduung Indah village in Segah District and Long Keluh village in Kelay District. Since 2016, mentoring programs have been implemented such as making organic fertilizers, breeding, crop care, post-harvest processing to citizen initiation by forming a joint business group in the form of cooperatives. Together with several NGOs (Non-Governmental Organizations), MPM PP Muhammadiyah assists them to have a new social ecological order, in a sedentary life based on their own culture. This finding considers that Muhammadiyah's partiality to the existence of indigenous peoples and their living space belies negotiations and integrations that depart from al Maun's theological consciousness practiced with help collectively and ecologically universally.

Muhammadiyah Cultural Da'wa and Mappogau Hanua Ritual

In Umar's article (2017) which discusses the cultural da'wa movement and the mission of Muhammadiyah renewal in Karampuang society, an area that culturally still maintains the tradition of the traditional ancestral beliefs of Mappogau Hanua, is the evidence of our last finding. This concluded that various ritual activities and customs of Mappogau Hanua from the Karampuang community have undergone modifications from the Muhammadiyah cultural da'wa movement. He divided the strategy of muhammadiyah cultural da'wa movement into three aspects. First, participatory and familial strategies have been used to understand the local traditions of indigenous peoples and how to 'modify' them.

Second, the strategy of changing mindset in understanding the series of Rituals Mappogau Hanua, especially in the series of *Mabbahang*, *Mappaota*, *Mabbaja-baja*, *Menre Ri Bulu*, *Mabbali Sumange'* and *Malliing*. Third, the development strategy: namely the assistance and strengthening of the policy foundations of indigenous government, education, religion and health in the authority of customary pillars in a sustainable manner. By departing on the three strategies of cultural da'wa, according to Umar, Muhammadiyah is able to exist and can be accepted by the people of Karampuang to this day. On the one hand, in the muhammadiyah cultural da'wa movement it becomes synonymous with 'modified tools' that are in line with muhammadiyah's own theological interests. On the other hand, is the cultural modification strategy that, to Muhammadiyah, 'impure'

is in line with the climate crisis prevention agenda? The next section of the article will try to reflect on the question.

Discussion

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Muhammadiyah's three encounters with indigenous peoples that we tracked at the beginning of the 21st century above are a small part of the dynamics of the two in the historical range that is still difficult to see the development clearly, including in discourse and data. Even so, it is possible if the two have long been in a relationship, negotiating identity and culture, as well as various other local aspects. Especially if the identity of the two becomes one: that is, someone who is involved in Muhammadiyah activism as well as being part of the membership in the customary structure and its laws.

We see two aspects of resistance between indigenous peoples and the State, or even indigenous peoples with Muhammadiyah itself. The first space of confrontation is from the difference in the perspective of state development which, in many ways, tends to marginalize the interests of indigenous peoples. Second, the muhammadiyah purification agenda, which in the previous writing section was interpreted as "modification," has always been the main motivation in facing indigenous systems and indigenous peoples' cultures that are considered "deviant" by Muhammadiyah.

The Paradigmatic Challenge of Muhammadiyah Cultural Da'wa

Muhammadiyah's "da'wa" agenda oriented towards conversion and modification becomes another challenge when at some point eliminates the natural mystification culture that indigenous peoples usually do to maintain the preservation of certain regions with the intention of maintaining their crucial ecological role. Fanani (2003) assessed the practice of Muhammadiyah da'wa which has an anti-cultural tendency is a form of denial of da'wa carried out by Ahmad Dahlan. In addition to the pattern of religion in the Muhammadiyah movement in the early period is actually very moderate, according to him, the Islamic da'wa carried out by Ahmad Dahlan in the early period of Muhammadiyah is also culturally patterned.

This is seen through Ahmad Dahlan's breakthrough in carrying out tajdid and defense of the poor through concrete social action (Mulkhan, 2008). Even against the Abangan and outside Islam, Ahmad Dahlan was openly associated and helpful in the struggle. However, in its development Muhammadiyah then turned into a movement that does not show a smile and a face of friendship towards culture. In fact, a person's religious pattern cannot be separated from his social and cultural background Fanani (2003).

Furthermore, Fanani (2003) also gave appreciation to the discourse of cultural da'wa by stating; Cultural da'wa is not just accommodating local culture and is not a step back from Muhammadiyah. The approach values tribal and cultural diversity as a recognition of one's various religious patterns to realize Islam as the grace of the universe. Cultural da'wa aims to free people from order, injustice, hypocrisy, and hegemony of power. Cultural da'wa should emphasize the substance of Islamic teachings as the Prophet Muhammad did when preaching in Makkah. At this time, he faced various cultural models, religious understanding, and social patterns. So what the Prophet put forward is to proclaim substantive Islamic values, such as humanity, justice, equality, cooperation, and the spirit against oppression.

The reflection that then came to us was that to minimize the probability of Muhammadiyah cultural da'wa ego-centric above we wanted to offer an alternative way of practicing cultural da'wa at the grassroots. In our opinion, the paradigm of cultural da'wa that objectifies indigenous peoples will give birth to other forms of inequalities just as corporate states do in excluding them through the "development" agenda, in other words, adding to the burden of new conflicts. Muhammadiyah cultural da'wa actors need to locate themselves as facilitators/mediators when intersecting with indigenous peoples.

On the other hand, the theological prerequisites derived from the imposition of fewer ecological products of the Tarjih Council became one of the vulnerable points. In this case, Muhammadiyah needs to rationalize the indigenous culture embedded with the preservation of nature and make the understanding as a culture that is not required to be purified. It will be significant because the benefit will be not only for indigenous communities but also for the planetary world. Furthermore, standing with indigenous peoples' issues is bearing for the balance of nature and the whole by conveying ecological theology ranging from practical to systemic levels.

Al-Maun Theology and the Compassion to Social-Ecology

Since the establishment in 1912, Al-Maun theology is one of the strongest footholds used by Muhammadiyah in preaching. It was born on the understanding of Kyai Dahlan who later gave birth to various forms of social movements (Baidhaw, 2017; Baidhaw, 2015; Jainuri, 1997). One of Kyai Dahlan's sources in understanding QS. Al-Ma'un was Sheikh Muhammad Abduh. In Muhammad Abduh's Tafsir Juz Amma, he interpreted the meaning of Al-Yatim in QS. Al-Ma'un is not just an orphan who lost his father. However, Al-Yatim is a symbol of weakness, vulnerability and the need to be helped. Thus, all forms of oppression, deprivation and arbitrariness to cause harm are prohibitions as in QS. Al-Ma'un verse 2, namely the prohibition of rebuking orphans. The rebuke in question is the attitude to denigrate the weak through various things.

The implementation of Al-Ma'un Theology can be seen through the 3 main Muhammadiyah movements in the 20th century, namely Schooling, Feeding, and Healing. Schooling is a movement that focuses on the field of education (Burhani, 2019). The gap in access to education in Indonesia is behind educational activism that departs from the realization that education for the colonialists is much more feasible than for the indigenous people. The education given to the colonialists is also much more modern with more diverse disciplines, while the education received by indigenous people is only focused on the field of religion through pesantren-pesantren and basic education obtained in elementary schools (Sekolah Rakjat). In Al-Ma'un's theology, a non-knowledgeable society also belongs to the weak. Because, with science, people can meet their needs. Therefore, Ahmad Dahlan established a more modern formal educational institution so that people can access education well.

Feeding is a philanthropic movement carried out by Muhammadiyah to continue to provide assistance in the form of moral and material to vulnerable groups such as the poor, orphans, and others. One of the Muhammadiyah Business Charities (AUM) engaged in this field is an orphanage. While Healing is a movement that focuses on the field of health. In the past, access to health, especially for the native people and the poor, was very inaccessible. However, for the colonialists and the elite, this was not a problem because the group is actually given access to proper health.

Consider that, KH. Sudjak took the initiative to establish a hospital as a means for the community to obtain health services. KH. Sudjak's idea which was initially rejected by Muhammadiyah administrators, and eventually received under the name of Public Misery Helper Hospital (PKO), later changed to The People's Misery Helper Hospital (PKU).

Although it has entered the 21st century, Muhammadiyah's three main movements, namely Schooling, Feeding, and Healing, are still running and continue to grow rapidly. Muhammadiyah Business Charity (AUM) is getting longer, the more it shows Muhammadiyah's consistency in contributing to society. However, over time, the dynamics that occur in the country of Indonesia are increasingly complex. Now the problem is not just education, social, and health. There are various problems such as environmental issues, law, human rights, and so forth. As an Islamic organization that has entered its second century, Muhammadiyah remains consistent on the side with its benefits, especially to marginalized and oppressed groups or *mustadhafin*. (Huda, 2011).

After the reform movement in 1998 succeeded in bringing down President Suharto who had led Indonesia for 32 years, now the condition of the Indonesian state is also not much different from the new order era. Although the purpose of the reform movement was to build Indonesia this hope is not fully perceived. Precisely at this time, policyholders often make policies that do not favor mutual benefit. This is reinforced by the practice of oligarchy (Winters, 2011), which is the practice of certain groups to realize all their interests. The rise of government actions that are repressive and tend to close people's aspirations, making the democracy that runs in Indonesia regress. One of the problems that often occur is the conflict between indigenous peoples who defend their environment from corporate threats to the state.

Indigenous peoples are frequently involved in agrarian and environmental disputes. In Indonesia, indigenous land as an ancestral legacy and part of the culture is progressively dwindling. This occurs as a result of business operations such as mining and monoculture agriculture, such as oil palm plantations, clearing commercial land. The shift of traditional land functions to mining and other business areas has a significant ecological, social, and anthropological impact. Meanwhile, all parties involved in the management of living space must adhere to environmental ethics or environmental ethics. Land transfer, unlawful mining, and inadequate waste management, according to Said and Nurhayati (2020), are ecological issues that are distant from environmental ethics.

When examined through the lens of Al-ideology, Ma'un's indigenous peoples' struggle is considered as part of the subjugation of the weak. As a result, oppressed people are included in the *mustadh'afin* category. Indigenous peoples who become feeble as a result of their weakness are classified as Al-Yatim in Surah Al-Maun. Muhammadiyah is present in several areas to provide direct assistance to indigenous peoples. Muhammadiyah, on the other hand, as an Islamic organization, has issued Agrarian Fikih through the Tarjih and Tajdid Assemblies' 31st National Deliberation.

The concepts of agricultural Islam (*al-Qiyam al-Asasiyah*) and agrarian management (*al-Usul al-Kulliyah*) are the two primary principles for managing agrarian in Agrarian Fiqh. Muhammadiyah believes that if agrarian management is conducted in a fair and mutually beneficial manner, the nation's and religion's sovereignty would be strengthened. As a policyholder, the state should choose the side of the public good. State policies, on the other hand, may be detrimental

through collaboration with private enterprises and legislative products like the Mineral and Coal Law (Minerba Law) and the Job Creation Law (Ciptaker Law).

Despite the opposition of Muhammadiyah and other groups, no decisions on environmental problems were changed. The Muhammadiyah Central Leadership, through the Law and Human Rights Assembly, has established a Muhammadiyah Legal Aid Institute to train disadvantaged populations (LBHMU). The institution has the potential to help Muhammadiyah internal and external Muhammadiyah members have access to justice. As a result, disadvantaged groups, such as indigenous peoples, might have access to ecological justice through Muhammadiyah's mediators.

Based on the Islamic Life Guidelines of Muhammadiyah Members (PHIWM) has given instructions on various things in life, including preserving the environment (Keputusan Mukhtamar Muhammadiyah Ke-44 Tanggal 8 s/d 11 Juli Di Jakarta, 2000, Chapter I). As the duty of a caliph in guarding the earth, Muhammadiyah citizens are expected to be able to cooperate and take praxis actions with various parties. This is stated in point I of the life guidelines in preserving the environment. The existence of cooperation and praxis action aims to protect the preservation of nature from the threat of damage.

Advanced agrarian governance (*tata kelola agraria berkemajuan*) is an idea that arose from the Tarjih and Tajdid Council' National Deliberations (MuNas), and it is intended to be one of the answers to prevent community-based customary land conflicts. Advanced agricultural management includes the mitigation of agrarian harm. In this scenario, the management must undertake proper study and research, as well as an Environmental Impact Assessment (AMDAL). Furthermore, the government must be firm and receptive to public criticism and voices. This is part of democracy and lobbying to ensure that Indonesia's agriculture management does not damage many parties while benefiting a few.

Muhammadiyah and The Long Way of Indigenous Peoples Bill

Because of the politics of land law, which does not properly impose laws and safeguards for indigenous peoples, the fight of indigenous peoples in conserving the environment is becoming more difficult as civilization advances (Alting, 2011). Many of the deprivation techniques used for infrastructure development and natural resource extraction result in environmental discord. If this seizure is examined closely, it involves parties such as businesses and the government acting as state executors, regardless of indigenous peoples' land ownership. The modes used to facilitate the purpose of capital accumulation are very diverse, such as intervening in local and national government policies with political-economic power, then manipulation of indigenous representations that can be interpreted by appointing one of the indigenous elites unilaterally without the consent of indigenous peoples, committing acts of violence or intimidation by involving security forces and giving gifts both in the form of positions, goods, and money.

The impact caused by the arbitrary seizure of territory certainly threatens the ecological sustainability and welfare of indigenous peoples. Likewise, the high rate of deforestation, which if done continuously has an impact on the destruction of biodiversity and the climate crisis such as the occurrence of natural disasters including floods, landslides, then extreme weather such as drought and high rainfall, further also has an impact on food scarcity, and the emergence of conflicts both horizontally and vertically over environmental problems that shackle. As a result of these

circumstances, a large number of indigenous peoples live in poverty. Indigenous peoples play an important role in maintaining the environment and controlling climate change through their management, which always adheres to local wisdom or tradition, so that it has a positive impact on the wider community, such as natural resource management, which benefits not only indigenous peoples but also urban communities who rely on the customary area for clothing, food, and board.

The issue of territorial claims with deprivation activities is inseparable from the interference of oligarchy. The study of oligarchy in Indonesia presented by Hadiz and Robinson focused on the forces of global and domestic market capitalism that eventually 'disciplined' what Winters (2011) called a political-business oligarchy. As a result, responding to the dynamics of the society in the twenty-first century with the challenges of the capitalistic economic system is becoming increasingly concerning due to the oligarchy's consolidated power in the governing body, further influencing the direction of politics in Indonesia, particularly at the policy-making stage, which is increasingly moving away from the value of constitutional morality because it tends to benefit financiers while discrediting the judiciary. Because the people have the highest level of sovereignty in a democratic environment, the government should be able to represent them.

If examined based on the constitution, philosophically the state states that recognizing and respecting indigenous peoples and their traditional rights including land rights and natural resources, then using the wealth of natural resources to prosper its people (Tim Kerja BPHN, 2014). But the opposite happens: Indigenous peoples do not get access to their resources while the state takes over the right of unity of indigenous peoples through private licensing instruments with unilateral ownership claims. Sure, the state has regulatory rights but it would be a disaster if misused for the benefit of a handful of elites. It should be the state's conscious to recognize that there are customary laws that develop with various characteristics while protecting them.

Furthermore, Muhammadiyah plays a central role in restoring the spirit of Al-Ma'un, as taught by K.H Ahmad Dahlan in the early days of Muhammadiyah, in addressing the problem of injustice encountered by indigenous peoples (Gunawan, 2018). As stated in the preceding portion of this article, Al Ma'un's theology may be construed to free or liberate oppressed peoples, in this case indigenous peoples. Because freedom of opinion and speech is a right as a citizen, Muhammadiyah, as a religious organization or civil force, plays an important role in becoming a pressure group and also an interest group through constructive criticism or building by highlighting the behavior of government officials, Muhammadiyah, through its cadres, plays an important role in becoming a pressure group and also an interest group through constructive criticism or building by highlighting the behavior to the performance of government officials.

Muhammadiyah, which does not have great control over its cadres, is necessary to increase cooperation with various parties to deal with the dynamics of government politics from the clutches of oligarchs. The goal is to carry out a process of mentoring or advocating for indigenous peoples to fight for their rights. Regarding this, it is appropriate for Muhammadiyah to have a 'radical' attitude and be able to speak out, imbued with the spirit of nationality and religion through collective action to campaign for justice for indigenous peoples and maintain the environment, because in fact, Islam holds a myriad of messages to preserve the environment. If examined, the Law and Human Rights Council (MHH) is one of the Muhammadiyah organizations which are concerned about controlling

human rights issues and participating in seeking justice, including for indigenous peoples. In the activities, MHH itself collaborates to resolve disputes, one of which is with LBH Muhammadiyah.

In essence, Muhammadiyah has a responsibility to invite all people to change the pattern of natural resource management in the style of corporations or oligarchs who were originally more concerned with economic growth by exploiting and evicting, switching to "exploration" and "structuring" using moral power to manage the environment in order to create harmonization, rather than exploiting and evicting. Thus, in this scenario, Muhammadiyah must be present in its cultural da'wa by bringing awareness to the fact that environmental issues are inextricably linked to the obligation of all mankind, which has been required by the Creator to protect and promote environmental sustainability. As a result, it is appropriate for humanity to preserve environmental balance and to urge the implementation of legislation that safeguard indigenous peoples' local wisdom.

There is an Indigenous Peoples Bill that is still being considered in terms of national rules. Regulations imposed on indigenous peoples, such as dismantling customary rules passed down through generations. This is because many legislative products favor capitalists. In this case, Muhammadiyah should encourage the stage of government discussion, which was previously only conducted by a few elites and has a tendency to be closed, to become more inclusive by inviting and establishing intensive communication between related parties, particularly indigenous peoples as policy targets. The idea is for people to be able to express their opinions and explain their concerns to policymakers so that they may be taken into account.

In carrying out its actions, Muhammadiyah must also encourage the implementation of legislation products not only focusing on the Indigenous Peoples Bill but also all legislative products must be made with the perspective of customary law. The intersection between Muhammadiyah and indigenous peoples that took place in Sinjai, as explained above, is not connected with legal instruments such as the Law and Human Rights Council of PP Muhammadiyah and Law Public Assistance (LBH) PP Muhammadiyah. At the same time, this not only provides opportunities for relevant parties to consolidate the activism in the future but also presents challenges to increase cooperation in the internal organization and collaboration at the external level to reach similar problems in other regions. Because it serves as an umbrella legislation for the conservation and management of natural resources by incorporating policy language and spiritual beliefs to respect customary rules while respecting the ideals of justice, the welfare of people, and the mercy of the cosmos. Because law has numerous derivatives, it is vital to correlate them in terms of environmental management so that they are interconnected and there are no conflicts that will lead to less-than-optimal implementation owing to regulatory issues. As a result, the government must devise a formula for exclusive and participatory customary law arrangements.

Conclusion

The vulnerable ground of Muhammadiyah activism in responding indigenous communities issue indicates on the method of cultural da'wa which is contaminated with puritanism idea. In this case, if Muhammadiyah wants to be consistent not get caught up in the energy-consuming debate to ignore destructive calculations, alternative offers regarding the paradigm shift of objectification of indigenous peoples in cultural da'wa into a facilitation paradigm to jointly care for the Earth

where both were born and grown need to be shared consideration and awareness. To fuse egos to improve each other in the name of the sustainability of all forms of ecosystems on Earth is an attempt to avoid the 'new burden of conflict' that occurs in the space of theological resistance. Of course, two options will be debated along the discourse: between conversion and conservation.

By reflecting related literature, this research affirms that al Maun's yet-to-be-completed and solidified transformative ecological power from the top down and vice versa. Nonetheless, a significant potential in the history of Muhammadiyah's heritage of discussion and inclusion is confirmed by the reflection of the three results above. Agrarian fiqh also contributed to a new understanding that environmental damage is linked to the mustadh'afin group's misery. In terms of concepts, it turned the ego-centric paradigm of cultural da'wa into a socio-eco-centric paradigm. In this context, cultural da'wa will be problematic if it is merely centered on ego-theology of the preacher for "purifying" or even converting the spiritual culture of indigenous people. We see that it will be essential if it focuses on the sustainability living of indigenous communities (socio-eco-centric). When it comes to indigenous peoples' culture and traditions in the grassroots and constitutional sectors, another issue for cultural da'wa and legal advocacy is prioritizing socio-ecological calculations.

Our research, however, is currently restricted to digital footprints, literature reviews, and an FGD with Muhammadiyah's elite. The dynamics of indigenous peoples and Muhammadiyah da'wa in prior archival materials, as well as associated local and elite individuals, should be followed up on in this study. It is intended that through understanding the terrain of da'wa, it would become a tool for conversation and partisanship consolidation on this issue in the future.

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