



Progressive islam's efforts to build ecological justice in Indonesia: A constitutional jihad approach and legal advocacy with muhammadiyah

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ABSTRACT

Ecological degradation and inevitable natural resource governance in Indonesia reveal a significant gap between constitutional guarantees of the right to a healthy environment and the implementation of public policies. Previous studies have generally examined Muhammadiyah's constitutional jihad and legal advocacy separately, leaving the relationship between these two approaches as a strategy of Progressive Islam for achieving ecological justice insufficiently explored. This study aims to analyse the concept and practice of Muhammadiyah's constitutional jihad and the role of legal advocacy jihad in addressing legal injustice and public policy issues. The novelty of this research lies in proposing an integrated framework that combines constitutional jihad as a structural legal reform strategy with legal advocacy jihad as a community based mechanism for protecting public rights. This qualitative study employs research approach by analysing academic literature, legal documents, judicial review decisions, and official Muhammadiyah publications. The findings demonstrate that constitutional jihad and legal advocacy jihad complement one another through constitutional litigation, policy advocacy, community empowerment, and public participation to promote ecological justice. This study contributes to the development of Islamic legal studies and constitutionalism law by offering an integrative model of transformative da'wah that strengthens constitutionalism, environmental protection, and social justice in Indonesia.

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1. Introduction

Ecological damage in Indonesia is showing an increasingly alarming trend due to deforestation, the exploitation of natural resources, environmental pollution, land-use conversion, and rising agrarian conflicts. Various development policies remain more focused on economic growth than on environmental protection, creating a disconnect between development interests and

ecosystem sustainability. This situation has led to increasing conflicts among communities, corporations, and the state, and demonstrates that the principle of ecological justice has not yet fully become the foundation for natural resource management.

As a nation governed by the rule of law, Indonesia guarantees every person's right to a good and healthy environment, as stipulated in Article 28H, paragraph (1) of the 1945 Constitution of the Republic of Indonesia. Furthermore, Article 33, paragraph (3) of the 1945 Constitution of the Republic of Indonesia affirms that the earth, water, and the natural resources contained therein are controlled by the state and shall be utilized to the greatest extent possible for the prosperity of the people. However, weak law enforcement, inconsistent public policies, and the dominance of economic interests reveal a gap between the ideals of the constitution and the practice of environmental management.

The 48th Muhammadiyah Congress produced a progressive Islamic treatise referring to the thoughts of Kyai Haji Ahmad Dahlan and the official Muhammadiyah thoughts afterwards introduced the words progress, advance and progress. The main ideas of Islam with systematic progress were formulated at the 46th Muhammadiyah Congress in 2010 in Yogyakarta. Progressive Islam as an Islamic view contains the thoughts of Muhammadiyah, the Islamic movement carrying out the mission of da'wah and tajdid to create a true Islamic society (Muhammadiyah, 2023).

Muhammadiyah believes that Islam, the message brought by the Prophet Muhammad (peace be upon him), is a complete and perfect religion, encompassing both commandments and prohibitions, and guidance for the safety of human life in this world and the hereafter. Muhammadiyah views Islam as containing the values of progress, realizing an enlightened human life. Islam, a progressive religion, *din al-hadlarah*, brings the mercy of the universe. Progressive Islam gives birth to theological enlightenment, reflecting the values of transcendence, liberation, emancipation, and humanization. In the Qur'an, Surah Ali Imran, verses 104 and 110, progressive Islam, ideologically a form of transformation of *Al-Ma'un*, presents actual da'wah and *tajdid* in the struggles of life for the people, nation, and universal humanity (Rasyid et al., 2024).

The transformation of progressive and enlightened Islam as a manifestation of the effort to strengthen and expand religious views sourced from the Qur'an and *As-Sunnah*, developing *ijtihad* amidst the highly complex order of modern life. Muhammadiyah is always present in upholding justice and truth in the nation of Indonesia, and Muhammadiyah has recognized the Pancasila state (Angraini & Wardana, 2025) as *Al-Ahdi Wa Al-Syahadah*.

Indonesia is a country built on diversity across ethnicities, cultures, and religions. This rich diversity is philosophically encapsulated in the motto "*Bhinneka Tunggal Ika*." On the one hand, plurality is seen as a social capital that can foster tolerance and strengthen national unity. On the other hand, this diversity carries a high potential for conflict, and in fact, within a pluralistic society, conflicts often arise, fueled by the assumption that one's own beliefs are the only true ones (Wiradinata et al., 2025).

Muhammadiyah defines and actualizes *jihad* as an effort to mobilize all the capabilities of the *badlul-juhdi* to realize a life for all humanity that is advanced, just, prosperous, dignified, and sovereign. *Jihad*, in Muhammadiyah's view, is not a struggle involving violence, conflict, and hostility. Muslims, when faced with various complex problems and challenges of life, are required to change their strategy from fighting against something *al-jihad li-al-mu'aradhah* to fighting against something *al-jihad li-al-muwajahah* by providing the best alternative answers to realize a more important life (Rahman, 2016).

This is how Muhammadiyah interprets *jihad*. Based on this understanding, the organization has been able to initiate a number of agendas and programs for the Muhammadiyah *jihad* movement, such as constitutional *jihad*. One *jihad* that is currently considered worthy and quite

relevant for Muhammadiyah to initiate is advocacy jihad. Muhammadiyah's constitutional jihad focuses on upholding justice at the upstream level by addressing the root causes of problems. Meanwhile, Muhammadiyah's legal advocacy jihad is appropriate for implementation as a foundation for upholding justice, directly involving the community.

Regarding the reality of law enforcement in Indonesia, various challenges still arise. Therefore, the presence of Muhammadiyah provides an opportunity to further assert its identity as a movement against evil and injustice. Encouraging Muhammadiyah's legal advocacy jihad movement can increasingly benefit the welfare of the Indonesian people and nation.

The scope of advocacy jihad is broader than that of constitutional jihad. Constitutional jihad is effectively carried out by Muhammadiyah at the central level, making advocacy jihad possible at the central, regional, and branch levels. Likewise, Muhammadiyah's autonomous organizations, including Muhammadiyah educational institutions, can play a continuous role in supporting the advocacy jihad movement.

Ecological damage in Indonesia is currently showing increasingly alarming conditions. Massive deforestation, overexploitation of natural resources, environmental pollution, and agrarian conflicts continue to occur, directly impacting the sustainability of ecosystems and people's lives. Various development policies often favor short-term economic interests over environmental protection and social justice. This situation highlights the gap between the ideals of sustainable development and the policies implemented on the ground.

Indonesia, as a nation governed by law based on Pancasila and Article 28 H paragraph 1 of the 1945 Constitution, states that everyone has the right to live in a good and healthy environment, a human right. The state is obliged to respect and protect it, while citizens are obliged to manage and preserve it (Absori et al., 2020). The Constitution affirms the principles of social justice and ecological sustainability as the foundation of national life. However, weak law enforcement, inconsistent public policies, and the dominance of political and economic interests mean that these constitutional values have not been fully realized in environmental management practices.

Islam, as a religion, has a moral and theological mandate to maintain the balance of nature and uphold ecological justice. Muhammadiyah, as a progressive Islamic organization, views environmental issues not merely as technical issues but as matters of justice and humanity. In response to this situation, Muhammadiyah developed the concept of constitutional jihad as a form of progressive and contextual Islamic endeavor. Constitutional jihad is defined as an active effort to safeguard progressive Islamic values through legal and constitutional channels, including judicial review of laws, public policy advocacy, and defense of community and environmental rights. In practice, this jihad becomes a da'wah strategy that is not only normative but also transformative in addressing ecological injustice.

In this context, Muhammadiyah, as a progressive Islamic organization, views environmental protection not merely as a technical issue, but as part of its religious, humanitarian, and constitutional responsibilities. Muhammadiyah interprets da'wah as a movement for social transformation realized through intellectual renewal, community empowerment, and the strengthening of the rule of law. One way this is put into practice is through the development of the concepts of "constitutional jihad" and "legal advocacy jihad" as strategies for fighting for social justice and ecological justice.

Various studies have examined the relationship between Islam and environmental protection, including the role of religious organizations in sustainable development. Other studies examine Muhammadiyah's "constitutional jihad" as a tool for challenging laws before the Constitutional Court, while research on legal advocacy places greater emphasis on community empowerment and the protection of citizens' rights. On the other hand, studies on ecological justice are

generally analyzed from the perspectives of environmental law, human rights, or natural resource governance.

Nevertheless, these studies still address constitutional jihad, legal advocacy jihad, and ecological justice only in part. There has not yet been much research that integrates these two forms of jihad as a strategy of Progressive Islam to promote ecological justice in Indonesia. Furthermore, studies on the role of Progressive Islam in linking constitutional mechanisms with community-based legal advocacy to strengthen environmental protection remain relatively limited.

The integration of constitutional jihad and legal advocacy jihad is becoming increasingly urgent because environmental issues cannot be adequately resolved through regulatory changes alone. While judicial review can indeed strengthen the protection of constitutional rights to the environment, policy implementation still requires ongoing oversight, community empowerment, and legal advocacy. Therefore, a strategy is needed that links legal reform at the structural level with strengthening community capacity to monitor the implementation of laws and public policies.

Based on this gap, this study offers a new perspective by integrating constitutional jihad and legal advocacy jihad as a unified strategy of Progressive Islam to realize ecological justice. Unlike previous studies that examined these two concepts separately, this study positions constitutional jihad as an instrument of legal change through constitutional mechanisms and legal advocacy jihad as an implementation strategy through community empowerment. The integration of these two approaches is expected to produce a more comprehensive model of environmental protection.

This study employs a theoretical framework that integrates the theory of constitutionalism, the theory of ecological justice, and Muhammadiyah's concept of Progressive Islam. Within this framework, constitutional jihad is positioned as an instrument for protecting constitutional rights through legal mechanisms, while legal advocacy jihad is positioned as a means of strengthening public participation in overseeing the implementation of public policy. The synergy between these two strategies is analyzed to explain Muhammadiyah's contribution to realizing ecological justice in Indonesia.

Furthermore, Muhammadiyah's legal advocacy jihad represents a concrete manifestation of Islam's support for groups impacted by legal injustice and environmental damage. Legal advocacy is expected to strengthen the community's position and correct policies that harm the environment, as well as promote fair and sustainable natural resource management. Therefore, this research was conducted to analyze the concept and practice of Muhammadiyah's constitutional jihad as a strategy for progressive Islamic da'wah in realizing ecological justice in Indonesia and to examine the role of Muhammadiyah's legal advocacy jihad in facing legal injustice and public policy in society.

2. Method

The research method used in this research is qualitative research with a descriptive literature approach (Arcanita et al., 2023). This study is classified as normative legal research because its subject matter focuses on legal norms, legal principles, legal doctrines, court decisions, and legal concepts related to Muhammadiyah's constitutional jihad and legal advocacy jihad in realizing ecological justice in Indonesia. This research was chosen because it aims to analyze the alignment between constitutional provisions, legislation, and Muhammadiyah's legal advocacy practices from the perspective of Progressive Islam's legal framework and da'wah.

This approach was chosen because it is relevant to examine the status of the object of study conceptually and normatively and to explain the phenomenon of constitutional jihad and Muhammadiyah's legal advocacy in the context of ecological justice in Indonesia. Through this approach, the research is expected to provide a deep and systematic understanding so that it

can answer the research problem formulation of the concept and practice of Muhammadiyah's constitutional jihad as a strategy for progressive Islamic da'wah in realizing ecological justice in Indonesia and examine the role of Muhammadiyah's legal advocacy jihad in facing legal injustice and public policy in society.

Data collection was carried out through literature studies, collecting various written sources related to the research topic (Dani & Mukti, 2023) This study employs several approaches, namely a legal approach to examine the provisions of the 1945 Constitution of the Republic of Indonesia, the Law on Environmental Protection and Management, the Law on Minerals and Coal, and other regulations related to natural resource management. In addition, a conceptual approach was used to analyze the concepts of Progressive Islam, constitutional jihad, legal advocacy jihad, and ecological justice based on Muhammadiyah's legal doctrines and thought. This study also employed a case study approach through an analysis of the judicial review of the Water Resources Law, the Job Creation Law, as well as agrarian and environmental conflicts, including the Wadas Purworejo case. Furthermore, an analytical approach is used to interpret the relationship between legal norms, court rulings, and the implementation of public policy.

Primary legal sources include the 1945 Constitution of the Republic of Indonesia, laws and regulations related to the environment and natural resources, and relevant decisions of the Constitutional Court. Secondary legal sources include books, scientific journal articles, previous research findings, official Muhammadiyah documents, and other scholarly literature. Tertiary legal sources include legal dictionaries, legal encyclopedias, and other reference materials that support the research.

Problem analysis aims to identify and clearly limit the scope of the study (Pradesyah et al., 2021) This analysis examines the problems of ecological injustice, weak enforcement of environmental law, and Muhammadiyah's role in responding to public policy through constitutional jihad and legal advocacy. This analysis also aims to determine the legal strategies and approaches Muhammadiyah uses in fighting for ecological justice as part of its progressive Islamic da'wah. The collection of legal materials was conducted through the stages of identification, inventory, classification, and selection of all documents relevant to the research focus. All legal materials were selected based on their substantive relevance, the authority of the source, and their connection to the issues of constitutional jihad, legal advocacy, and ecological justice, ensuring that the data analyzed possesses academic validity.

Data analysis was conducted using content analysis techniques to identify themes, concepts, and arguments in the various legal materials and documents examined. Subsequently, normative legal reasoning was employed to interpret the alignment between constitutional norms, legislation, Constitutional Court decisions, and Muhammadiyah's practices of constitutional jihad and legal advocacy from the perspective of ecological justice. The literature that has been collected is described and studied in depth with an emphasis on the meaning, substance and relevance of the content of the data source to the research focus (Ramdhan, 2025).

The literature used in this study was selected based on several criteria, namely (1) having direct relevance to the themes of constitutional jihad, legal advocacy jihad, Progressive Islam, environmental law, constitutional law, and ecological justice; (2) they come from credible scholarly sources, such as articles in accredited journals, reputable international journals, academic books, research findings, official Muhammadiyah documents, Constitutional Court rulings, and legislation; (3) containing conceptual and empirical discussions that support the research analysis; and (4) being relevant to the research focus so as to provide a theoretical and normative foundation for addressing the research questions.

The literature analyzed in this study primarily consists of publications from 2010–2025 to capture the latest developments in environmental law, ecological justice, and Muhammadiyah's constitutional jihad. However, this study also draws on several classic works published prior to

that period when they provide fundamental insights into the concepts of Progressive Islam, the theory of jihad, constitutionalism, and Muhammadiyah's official doctrine. This time frame was chosen to maintain a balance between fundamental theoretical foundations and the latest developments in scholarly research.

This process is conducted through analytical interpretive techniques, interpreting the ideas, concepts, and practices of constitutional jihad and Muhammadiyah's legal advocacy. The data obtained is then systematically compiled to demonstrate the relationship between normative concepts and evolving empirical practices.

Data analysis is carried out qualitatively by reviewing and processing data that has been classified to achieve the final research objectives up to the stage of drawing conclusions (Shiddiqi et al., 2025). The conclusions are based on a thorough understanding of the data as it is, with an emphasis on the concept and practice of constitutional jihad and Muhammadiyah's legal advocacy as a strategy for progressive Islamic da'wah in building ecological justice in Indonesia. Therefore, the results of this study focus more on understanding the meaning, values, and strategic contribution of Muhammadiyah in addressing legal and public policy issues in the environmental sector. The research stages were carried out systematically, beginning with the identification of the problem, the determination of the research focus, the collection of legal materials, the classification of data, analysis based on the approach used, and finally, the drawing of conclusions. These stages were carried out to ensure that the research process proceeded in a logical, systematic, and accountable manner.

3. Analysis and Results

3.1. The Concept and Practice of Muhammadiyah's Constitutional Jihad as a Strategy for Progressive Islamic Da'wah and Ecological Justice in Indonesia

One of Muhammadiyah's transformation efforts is carried out through constitutional jihad by monitoring and correcting the legislative process and results so that they are in accordance with the moral values and principles of Pancasila and the 1945 Constitution (Illona et al., 2025). The goal of constitutional jihad is to correct, monitor, and even file judicial reviews of policies and legislation deemed to be in conflict with the constitution or the principles of justice. Constitutional jihad is more structural and institutional in nature and is carried out by Muhammadiyah at the central level, such as the Public Wisdom and Policy Institute (LHKP), Muhammadiyah legal experts, and figures with access to the judiciary and parliament. One concrete form of constitutional jihad is the submission of judicial reviews of legislation that does not align with the constitutional values of social justice (Qodir, 2019).

It operates at the level of policy and the state's legal system. Its scope of action is within policy areas such as the Constitutional Court, the House of Representatives (DPR), and executive institutions that produce policy regulations. The strategy is top-down, meaning a top-down approach, such as filing judicial reviews, drafting academic papers, building public opinion based on data and the constitution, and encouraging the creation or revision of laws and regulations (Phahlevy et al., 2024).

Constitutional jihad targets legal structures and systems or legitimizes injustice. This includes discriminatory articles in laws and regulations, economic policies that disadvantage the poor, or judicial systems that disfavor substantive justice. Constitutional jihad has a systematic impact in the form of changes to written regulations or the revocation of laws. While its impact is greater structurally, it is not always felt directly by the poor in the short term (Sabilla & Phahlevy, 2025).

Muhammadiyah, as an Islamic movement, exists to provide solutions to various humanitarian problems, both structural and cultural. This movement introduces Islam as the answer to spiritual drought, moral crisis, violence, terrorism, conflict, corruption, and other forms of human evil. This movement interprets and actualizes jihad as an effort to mobilize all potential

to achieve just law. Therefore, strengthening morals and character is crucial, considering that the roots of various negative actions often lie in a lack of good morals and character. Noble moral values play a vital role in all aspects of life (Fariza et al., 2024).

In Muhammadiyah theology, environmental management requires humans to protect and preserve it. Environmental treatment fulfills the basic principles of Islamic law and is an expression of humanity's commitment to God, placing it and the environment in harmony. Furthermore, the environment brings unity to humanity, so that everything that arises from attitudes and responses to the environment becomes a shared responsibility (Ikhwanuddin, 2020).

When a disaster occurs in the environment and a community is affected, the rest of the community must act to help based on a sense of humanity. As a shared obligation to preserve the environment, a sense of unity and closeness connects humans with others, especially those affected by disaster. Empathy and helping others to the best of their ability can be fostered. Muhammadiyah is transforming theoretical understanding into action in environmental preservation (Ikhwanuddin, 2020).

Muhammadiyah provides transformative power to society and transforms the political system. The religious movement's service and transformative vision in the environmental field are part of Indonesia's ongoing process. The strength of Islam serves as the foundation and philosophy of epistemology and ontology, relating to humanity's position before God, and the universe's need for protection (Efendi et al., 2021).

Muhammadiyah fosters a sense of ecological justice in the community as it faces various challenges. Muhammadiyah is able to build new awareness and support the community in addressing ecological issues through political advocacy with the government. Muhammadiyah's urgent agenda, with its strong resources, is to ensure the sustainability of the Islamic environmental movement and ensure ecological sustainability.

Muhammadiyah's concept of constitutional jihad is a progressive Islamic da'wah effort carried out through legal channels to uphold justice, public welfare, and environmental protection. This jihad stems from the awareness that ecological damage and unequal management of natural resources stem from state policies. Therefore, constitutional jihad is positioned as a form of struggle to straighten the legal direction so that it aligns with Islamic values and the mandate of the 1945 Constitution.

In practice, Muhammadiyah's constitutional jihad is realized through testing laws and regulations deemed to be in conflict with the principles of social justice and ecological justice. An example is the judicial review of Law Number 7 of 2004 concerning Water Resources submitted by Muhammadiyah to the Constitutional Court. This case was decided through Constitutional Court Decision Number 85/PUU-XI/2013 which stated that Law Number 7 of 2004 concerning Water Resources was in conflict with the 1945 Constitution. This decision became a milestone in constitutional jihad in safeguarding water as a basic right of the people and part of ecological justice (Hamdanny, 2021).

Concern for the environment is demonstrated by Muhammadiyah's efforts, along with other organizations, to conduct a judicial review of Law Number 7 of 2004 concerning Water Resources. Article 1, number 9, concerning the Development of Drinking Water Supply Systems (SPAM), stipulates that the organizers of the Development of Drinking Water Supply Systems (SPAM) are State-Owned Enterprises (BUMN), cooperatives, private business entities, or community groups. This article opens up opportunities for privatization and commercialization of water resource management by private parties. This contradicts Article 40, paragraph 2 of the Water Resources Law (SDA), which stipulates that the Development of Drinking Water Supply Systems (SPAM) is the responsibility of the central government or regional governments. This contradicts Article 33 of the 1945 Constitution, which stipulates that water is an important production branch that influences the lives of many people and is absolutely controlled by the

state. Water management rights should absolutely belong to the state, represented by State-Owned Enterprises (BUMN) or Regional Owned Enterprises (BUMD) (Khakim, 2022).

The struggle of Muhammadiyah and community groups to eliminate articles in Law No. 7 of 2004 concerning Water Resources has yielded results. When the Constitutional Court approved the deletion of the disputed articles, the government was forced to return to Law No. 11 of 1974 concerning irrigation to prevent a legal vacuum in Decision No. 85/PUU-XI/2013 (Khakim, 2022).

Muhammadiyah's constitutional jihad is also evident in its critical stance against Law Number 11 of 2020 concerning the Omnibus Law on Job Creation, which is considered to have the potential to weaken environmental protection. Muhammadiyah, along with community elements, filed a formal and material review with the Constitutional Court in Constitutional Court Decision Number 91/PUU-XVIII/2020. The Constitutional Court declared Law Number 11 of 2020 concerning the Omnibus Law on Job Creation conditionally unconstitutional due to procedural flaws in its drafting. Constitutional Court Decision Number 91/PUU-XVIII/2020 demonstrates that constitutional jihad functions as a corrective mechanism against legislative processes that ignore the principles of public participation and environmental sustainability (Syamsir, 2023).

Thus, Muhammadiyah's constitutional jihad is a progressive Islamic da'wah strategy that is structural and transformative. Da'wah is not only delivered through pulpits and moral discourse but also through safeguarding state law to ensure it supports ecological justice. Through constitutional jihad, Muhammadiyah plays an active role in bridging Islamic values with the national legal system to achieve just and sustainable environmental governance.

The amendment to Law No. 3 of 2020, which amends Law No. 4 of 2009 on Minerals and Coal, has various implications for environmental protection and the fulfillment of community rights. On the one hand, these regulatory changes aim to enhance legal certainty and investment in the mining sector. On the other hand, however, several provisions are seen as reinforcing an orientation toward the exploitation of natural resources, expanding the ease of obtaining mining business permits, and potentially reducing the effectiveness of environmental oversight and opportunities for public participation in decision-making. These conditions lead to an increased risk of ecological damage, agrarian conflicts, and violations of the public's right to a clean and healthy environment, as guaranteed in Article 28H, paragraph (1) of the 1945 Constitution of the Republic of Indonesia. From the perspective of ecological justice, the revision of this law underscores that economic development must remain balanced with environmental protection, respect for community rights, and the principles of sustainable development.

This study employs a theoretical framework that integrates the theory of constitutionalism, the theory of ecological justice, and Muhammadiyah's concept of Progressive Islam. Constitutionalism positions the constitution as an instrument that limits power while simultaneously protecting citizens' constitutional rights, including the right to a good and healthy environment. Meanwhile, the theory of ecological justice emphasizes the importance of a fair distribution of environmental benefits and burdens among people and across generations. These two theories are then analyzed through the lens of Progressive Islam, which views da'wah as a movement for social transformation through constitutional means and legal advocacy.

Theoretically, Muhammadiyah's constitutional jihad is a form of actualizing the value of *amar ma'ruf nahi munkar* in the realm of state governance. Unlike the concept of jihad, which is narrowly understood as a physical struggle, constitutional jihad utilizes constitutional legal mechanisms to correct state policies that contradict the value of justice. This approach demonstrates that Muhammadiyah's da'wah has undergone a transformation from a moral approach to a structural one through the instruments of state law.

From the perspective of constitutionalism theory, Muhammadiyah's filing of a judicial review is a form of oversight to ensure that the exercise of state power remains within the bounds of the Constitution. Thus, constitutional jihad is not only a strategy for religious organizations but also serves to strengthen the principle of constitutional supremacy in a democratic state governed by the rule of law.

The state has an obligation to ensure that all policies and legislation are in line with constitutional values and to protect the constitutional rights of citizens. Therefore, Muhammadiyah's "constitutional jihad" is not only understood as an effort to challenge laws through judicial review, but also as an instrument of constitutional oversight over public policies that potentially disregard ecological justice. From the perspective of ecological justice theory, environmental protection is not merely oriented toward the preservation of nature, but also ensures the fair distribution of environmental benefits and burdens for both present and future generations. The research findings indicate that Muhammadiyah's constitutional jihad makes a strategic contribution to strengthening the supremacy of the constitution while integrating the values of Progressive Islam into environmental protection through constitutional legal channels.

From the perspective of ecological justice, the review of both the Water Resources Law and the Job Creation Law demonstrates that Muhammadiyah seeks to maintain a balance between economic interests, environmental protection, and the rights of the people. This is in line with the concept of ecological justice, which views environmental sustainability as an integral part of the protection of human rights.

Although the constitutional jihad has resulted in several important rulings by the Constitutional Court, the effectiveness of its implementation still faces various obstacles. Not all Constitutional Court rulings are consistently followed by changes in government policy. Furthermore, the political dynamics of the legislative process often result in new regulations that once again open the door to the exploitation of natural resources. This situation indicates that the success of the constitutional jihad does not yet fully guarantee the realization of ecological justice without the support of public oversight and the implementation of sustainable policies.

Muhammadiyah's constitutional jihad is a strategy of Progressive Islam da'wah that integrates Islamic values, constitutionalism, and ecological justice in an effort to achieve environmental protection in Indonesia. Through the mechanisms of judicial review and oversight of public policy, constitutional jihad serves not only as an instrument to correct regulations that conflict with the constitution but also as a means to advocate for the public's constitutional right to a good and healthy environment. These findings indicate that Progressive Islamic Da'wah has undergone a transformation from a normative approach toward a structural approach oriented toward legal reform and equitable environmental governance. Thus, Muhammadiyah's constitutional jihad offers a theoretical contribution as a model of constitutional da'wah that links Islamic values, constitutional supremacy, and ecological justice within the framework of sustainable development in Indonesia.

3.2. The Role of Muhammadiyah's Legal Advocacy Jihad in Addressing Problems of Legal Injustice and Public Policy in Society

In terms of scope, advocacy jihad works directly with the grassroots. This activity is carried out by the Muhammadiyah Legal Aid Institute (LBH Muhammadiyah), the Law and Human Rights Council (HAM), and Muhammadiyah cadres who go directly to the community. They provide assistance to residents. Advocacy jihad targets socially and legally vulnerable communities. The approach used is more relational and educational, aiming to build community legal awareness and strengthen their empowerment to defend themselves legally (Khoiruddin, 2019).

Political interests take over the legislative process, ignoring the principles of justice and transparency. Political dominance results in legal products that favor certain groups without

considering the goals of the state (Lubis et al., 2025). Muhammadiyah is really needed to provide corrections to public policies that do not side with the community.

Public policy based on the Virtue considers the impact on welfare and justice. It involves a thorough analysis of the long-term implications of each policy for society as a whole (Pratama et al., 2024). Public policy on environmental management is a crucial aspect of achieving sustainable development. The government has the responsibility to formulate and implement effective policies to protect and manage the environment, not just to create policies that benefit the economy (Hernanda et al., 2023). Through fair regulations, strict law enforcement, and the implementation of policies aligned with Islamic values, public awareness and the effectiveness of environmental management are increased (Wijayanti et al., 2024).

One of the basic legal foundations of environmental policy in Indonesia is Law Number 32 of 2009 concerning Environmental Protection and Management. The environment is a fundamental resource for the beauty of nature and the survival of humans and other living creatures (Bhamatika et al., 2025) becomes an urgent need (Fath, 2025). Environmental damage has become an issue in society along with rapid technological advances (Ricki Rahmad Aulia Nasution & Irwan Triadi, 2025) ignoring the principles of sustainability.

Government public policy should be oriented toward the public interest and improving social welfare. The products of public policy include policies and laws. However, it cannot be denied that policy products are influenced by various stakeholders, such as political elites, capital owners, and other actors with vested interests. Consequently, public policy is potentially vulnerable to conflict because political elites tend to accommodate the interests of capital owners rather than the interests of the people at large, thus impacting the life of the nation.

Muhammadiyah's legal advocacy jihad is a continuation of the constitutional jihad, which focuses directly on defending communities experiencing injustice due to exploitative public policies and development practices. This jihad positions the law as a means of liberation, not merely an instrument of power. In the context of ecological justice, Muhammadiyah's legal advocacy aims to protect communities' rights to a healthy environment and prevent the appropriation of living space by economic and political interests.

The role of legal advocacy jihad is evident through community assistance, strengthening citizens' legal capacity, and active involvement in agrarian and environmental conflicts. Muhammadiyah, through its Legal and Human Rights Council and community organizations, frequently provides assistance to communities impacted by national strategic projects. This advocacy is firmly based on the values of social justice and Islamic humanitarian principles.

A concrete example of legal advocacy jihad is the Wadas case in Purworejo, related to the planned andesite mining for the Bener Dam project, designated a National Strategic Project. The determination of the mining location sparked conflict because it threatened the environment, water sources, and living space of Wadas Village residents. Muhammadiyah openly voiced criticism, conducted moral and legal advocacy, and urged the state to prioritize dialogue, community participation, and environmental protection. The Wadas case reflects the tension between development and ecological justice, which is the focus of Muhammadiyah's advocacy jihad (Angraini et al., 2022).

Furthermore, Muhammadiyah's legal advocacy jihad is also related to the impact of the implementation of Law No. 11 of 2020 concerning the Omnibus Law on Job Creation, which is considered to simplify business licensing and potentially weaken environmental protection instruments. Muhammadiyah is not only challenging Law No. 11 of 2020 concerning the Omnibus Law on Job Creation in the Constitutional Court but also conducting policy advocacy and public education to ensure the public understands their rights (Angraini & Absori, 2022).

In Indonesia, the public policy of Law No. 11 of 2020 concerning the Omnibus Law on Job Creation is a government initiative, and its introduction has drawn public reaction and become

a polemic. To maintain a conducive and competitive business and investment climate, the government requires legal certainty and simplification of regulations. The facts show that regulations overlap. The government considers regulatory issues no longer relevant to the challenges of the industrial revolution. Therefore, regulatory simplification is needed through Law No. 11 of 2020 concerning the Omnibus Law on Job Creation.

Law Number 11 of 2020 concerning the Omnibus Law on Job Creation, a method for drafting legislation, consists of several main points by revoking, amending, and adding several laws simultaneously and making them into 1 (one) document to harmonize regulations. Rejection of Law Number 11 of 2020 concerning the Omnibus Law on Job Creation was echoed by various labor unions, mass organizations, environmental activists, students, academics, and experts. Several controversial articles have received attention from various elements of society, such as in this case the article on the preparation of environmental impact analysis (AMDAL). Regarding the lack of public participation, openness to the public, differences in drafts, hasty preparation, and public perception. Law Number 11 of 2020 concerning the Omnibus Law on Job Creation is a necessity for interests that tend to prioritize the interests of capital owners (Huda et al., 2021).

Muhammadiyah, as a religious organization, has also expressed its objection to Law Number 11 of 2020 concerning the Omnibus Law on Job Creation. In its concept, Muhammadiyah emphasized the importance of synchronization between institutions, prioritizing transparency, and ensuring the law's implementation is serious. Muhammadiyah offered three concepts: revoking it with a government regulation in lieu of law (Perpu), postponing its implementation, and revising it with public participation (Huda et al., 2021).

Reject the entire substance of the revision of Law Number 4 of 2009 concerning Minerals and Coal (Minerba), article 4 has changed the authority to grant mining permits to the central government and articles 169 A and 169 B are considered to give privileges to coal mining companies. It provides more profits for mining companies and ignores the rights of the community and the environment. The revision of the Minerba Law threatens the community, the environment, and the ecosystem of the area around the mine which damages protected forests and conservation areas (Zaman et al., 2022).

In the past, the ecological disaster caused by deforestation in Sumatra prompted the Muhammadiyah Central Board (PP) to call for the government to declare it a national disaster. This call was made because the impact of deforestation has caused recurring disasters such as flash floods and landslides that have significantly harmed the community. Muhammadiyah, through various statements, emphasized that environmental damage in Sumatra is no longer just an ordinary natural disaster but a systemic ecological disaster that requires serious and coordinated handling at the national level. Therefore, Muhammadiyah urged the government to declare the ecological disaster in Sumatra a national disaster (Sihaloho, 2025).

Muhammadiyah has chosen to directly engage in the problems of the community rather than engage in political fanfare for power. Muhammadiyah's view of the relationship between Islam and the state is more substantial than formal. The primary agenda of Indonesian Muslims is not to fight for the formalization of an Islamic state but rather to sincerely implement Islamic constitutional values and regulations in the life of the nation and state. Essentially, Muhammadiyah proposes an Islamic state governed and governed by Islamic teachings and laws derived from the Qur'an, Al-Alaad, Al-Qiyas, and Al-Ajma' (Arizona & Chandranegara, 2017).

Muhammadiyah aligns with the Islamic ecological concept of monotheism, caliphate, trustworthiness, forbidden things, balance, and wrongdoing. This contrasts with the practices of industrialized countries, which have enacted ecologically unfair laws and regulations. Muhammadiyah prioritizes theanthropocentrism as God's representative on earth, thus adopting a prophetic perspective. From the paradigm of a state that requires industrialization

for economic growth, a political-legal controversy has arisen, leading to a shift in the direction of Indonesia's ecological legal policy. Muhammadiyah, by criticizing state policies, advocates for laws that are ecologically detrimental to society (Wahdini et al., 2024).

Muhammadiyah's important environmental agenda continues to be implemented. The Earth belongs to everyone, ensuring that the development paradigm is not destructive. In this context, Muhammadiyah, as an Islamic organization, has influenced the direction of life in Indonesia (Sukti et al., 2022). Thus, legal advocacy jihad functions as a tool of social and moral control over the state, as well as a concrete manifestation of progressive Islamic preaching that supports legal justice and environmental sustainability.

In addition to advocating for regulatory change through "constitutional jihad," Muhammadiyah also makes tangible contributions to the resolution of agrarian and environmental conflicts through "legal advocacy jihad." These contributions take the form of legal assistance for affected communities, education on citizens' constitutional rights, strengthening public participation in the policy-making process, and submitting recommendations to the government so that development policies take into account social justice and environmental sustainability. In various agrarian conflicts, including the Wadas Purworejo case, Muhammadiyah's advocacy approach demonstrates that resolving environmental issues requires more than just changes to legal norms; it also necessitates community empowerment and improved access to justice. Thus, legal advocacy complements constitutional jihad by ensuring that the legal protections established at the normative level are effectively implemented in the practice of governance.

The results of this study indicate that constitutional jihad and legal advocacy jihad are two complementary strategies for achieving ecological justice in Indonesia. Constitutional jihad serves to strengthen the protection of constitutional rights through the reform of legal norms, while legal advocacy jihad ensures the implementation of these norms through community support, the strengthening of public participation, and oversight of government policies. These findings expand upon previous studies, which tended to discuss these two concepts separately, by offering an integrative model of Progressive Islamic Da'wah that links legal reform, environmental protection, and community empowerment within a single framework of ecological justice.

4. Conclusion

Muhammadiyah's constitutional jihad is a progressive Islamic da'wah strategy implemented through legal and constitutional channels to fight for ecological justice in Indonesia. Constitutional jihad is realized through judicial review of laws deemed contrary to the mandate of the 1945 Constitution and detrimental to the environment, such as the judicial review of the Water Resources Law in Constitutional Court Decision Number 85/PUU-XI/2013 and the judicial review of the Job Creation Law through Constitutional Court Decision Number 91/PUU-XVIII/2020. These examples demonstrate that progressive Islamic da'wah is not only moral and normative but also manifests in improving the state's legal structure to be more just and oriented towards environmental protection.

Furthermore, Muhammadiyah's legal advocacy jihad plays a crucial role in addressing ecological injustice and public policies that directly impact communities. This advocacy jihad is evident in various efforts to assist and defend communities affected by environmental conflicts. One example is the case of the rejection of andesite mining in Wadas Village, Purworejo. In this case, Muhammadiyah actively voiced criticism of development policies that threatened residents' living spaces, encouraged fair dialogue, and emphasized the importance of environmental protection and human rights. Muhammadiyah plays a crucial role in responding to public policies that have the potential to cause ecological injustice, one of which relates to the revision of Law Number 4 of 2009 concerning Minerals and Coal. The rejection of the substance of Law Number 4 of 2009 concerning Minerals and Coal, which is considered to strengthen

industrial interests and weaken environmental protection, is a form of legal advocacy jihad, as it is carried out through statements of position, policy criticism, and encouragement of public participation in the legislative process.

Thus, Muhammadiyah's constitutional jihad and legal advocacy jihad are two complementary forms of da'wah efforts in building ecological justice in Indonesia. Constitutional jihad operates at the structural level by correcting state regulations and policies, while legal advocacy jihad operates at the practical level by defending society and the environment. This approach demonstrates that progressive Islam is capable of making a real contribution to creating just, sustainable legal governance and development that favors the welfare of the people and future generations.

This study makes a theoretical contribution by developing a perspective on the relationship between constitutional jihad and legal advocacy jihad as an integrative model of Progressive Islamic da'wah in realizing ecological justice. The research findings expand the study of constitutional law, environmental law, and Islamic law by demonstrating that environmental protection can be achieved not only through constitutional mechanisms but also through legal advocacy focused on community empowerment and strengthening public participation. In terms of practical benefits, this research is expected to serve as a reference for civil society organizations, religious organizations, policymakers, the government, and academics in formulating collaborative strategies to strengthen environmental protection, improve public access to justice, and promote the equitable and sustainable management of natural resources.

Based on the research findings, it is necessary to strengthen the role of civil society organizations in achieving ecological justice through synergy between constitutional approaches and legal advocacy. The government and lawmakers must ensure that every policy in the field of natural resource management is formulated based on the principles of sustainable development, the protection of citizens' constitutional rights, and meaningful public participation. On the other hand, civil society organizations, including Muhammadiyah, need to strengthen their capacity for legal advocacy, constitutional education, and support for communities affected by agrarian and environmental conflicts, as well as collaboration with universities, legal aid institutions, and environmental organizations to enhance the effectiveness of oversight over the implementation of public policies.

Further research is recommended to examine the implementation of constitutional jihad and legal advocacy jihad through an empirical approach, involving various civil society organizations, government agencies, and communities affected by environmental conflicts in various regions of Indonesia. In addition, future research could examine the effectiveness of collaboration between religious organizations, state institutions, and civil society in strengthening environmental governance, while also developing a conceptual model that integrates the values of Progressive Islam, constitutionalism, and ecological justice as the foundation for public policies that are more inclusive, sustainable, and just.

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