FIRECRACKERS, GEERTZ, AND *GREEN ISLAM*

PETASAN, GEERTZ, DAN *GREEN ISLAM*

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Abstract
This paper intends to reexamine the theory of religious congruence from Clifford Geertz, which, whether we realize it or not, has become the basic assumption of Green Islam discourse. Textual studies and various activities of Green Islam have given birth to hope and optimism that Green Islam can form environmentally friendly behavior among the Ummah. This optimism in turn encourages scholars to examine Green Islam empirically, the firecracker explosion incident during Ramadan and Eid al-Fitr is a test case for this optimism. By using qualitative research methods and a living religion approach, the phenomenon of firecracker detonation was observed, and the perpetrators of the firecracker were interviewed. As a result, the firecracker explosion not only questions the optimism toward Green Islam but also presents theoretical problems regarding religious incompatibility. The orientation of firecracker explosions stems from assumptions and sheer enjoyment or can be described as an overflow or expression of joy in welcoming the festive season, disregarding the tranquillity of those in the vicinity. This is a basic problem in Green Islam studies to find new paths.

Kata Kunci: Congruence, Firecrackers, Geertz, Green Islam

Abstrak
Tulisan ini bermaksud menguji kembali teori kongruensi agama dari Clifford Geertz, yang disadari atau tidak telah menjadi asumsi dasar dari wacana *Green Islam*. Kajian tekstual dan berbagai aktifitas *Green Islam* telah melahirkan harapan dan optimisme bahwa *Green Islam* mampu membentuk perilaku yang ramah lingkungan di kalangan umat. Optimisme ini pada gilirannya mendorong para ilmuwan untuk menguji *Green Islam* secara empirik, peristiwa peledakan petasan di masa Ramadhan dan Idul Fitri sebagai *test case* terhadap optimisme tersebut. Dengan menggunakan metode penelitian kualitatif dan pendekatan agama keseharian (*living religion*) fenomena peledakan petasan diobservasi dan wawancara pada masyarakat yang melakukan peledakan. Akibatnya, ledakan petasan tidak hanya mempertanyakan optimisme terhadap *Green Islam* tetapi juga menghadirkan masalah teoritis mengenai ketidaksesuaian agama. Orientasi peledakan petasan berasal dari asumsi dan kesenangan semata, atau bisa dikatakan sebagai luapan atau ekspresi kesenangan menyambut hari raya dengan mengesampingkan ketenangan orang di sekitarnya. Hal ini merupakan permasalahan dasar dalam kajian Green Islam untuk mencari jalan baru.

Kata Kunci: Kongruensi, Petasan, Geertz, *Green Islam*

INTRODUCTION

The explosion of firecrackers during Ramadan and Eid al-Fitr is a fact that presents an important problem for the existence of *Green Islam*. From an ecological point of view, the detonation of firecrackers is an act of violence against the environment. Paper fragments scattered for days and even months pollute the environment and increase the rate of acceleration of climate change through the decomposition process that produces methane gas. Residues of heavy metals, carbon gunpowder, and other chemicals are scattered in the air or fall to the ground and cause air pollution, soil damage, and water pollution.

This environmentally unfriendly behavior is certainly contrary to the idea and praxis of *Green Islam*. Amid the global ecological crisis, *Green Islam* seeks to present Islam as supportive and environment-friendly. In this way, Green Islam has fostered hope and optimism that Islam has a great opportunity to create a harmonious relationship between humankind and nature (Paray, 2022). Indonesian Islam has a very significant role in the constellation of *Green Islam* in the world. As the world's most populous Muslim country, Indonesia is fertile ground for academics in this field (Koehrsen, 2021) and a beacon of hope and optimism for *Green Islam*. Armed with the title of "home of *Green Islam*" and pioneer (Gelling, 2009; Koehrsen, 2021), Indonesian Islam

is expected to be a role model for countries where the majority of the population is Muslim (Bodetti, 2018; Koehrsen, 2021; Mangunjaya & Praharawati, 2019).

Amidst the optimism, how should we interpret and understand the firecracker phenomenon? Should we understand it as an anomaly? Is it a form of disobedience among the *jamaah*? Or the failure of *Green Islam* in translating its vision?

We argue firecracker explosions are an anomaly. Judging it as either disobedience or failure of Green Islam is too simplistic. Conversely, we believe anomalies are inherent in every religion. They exist in religious teachings and people's daily practices as coping mechanisms in their daily lives.

This study relates to Islam and ecology to explore the relationship between firecracker explosions and Green Islam." Academic work in this field is abundant. Academic work can be categorized into two groups, including textual studies where the richness of religious traditions and Islamic thought is reviewed, reinterpreted, and reconstructed to present theology, ethics, and laws that can be used as a foundation for *Green Islam*. The works of Sayyed Hussein Nashr, a pioneer of Islamic eco-theology, fall along this textual path. Three books produced in three different regions (Europe, America, and Asia), namely *Islam and Ecology, Islam and Ecology*: *A Bestowed Trust,* and *Green Religion: Nature Conservation Based on Islamic*

Spirituality, are also in this category. In addition, there are still many scientific and popular articles that can be grouped in this category.

The second category is empirical studies. Through qualitative and quantitative approaches, these studies depart from the assumption of cause and effect. That is, various formal Islamic discourses are believed to play a role in shaping pro-environmental behavior for Muslims. As in other religions, empirical studies regarding this issue are still limited (Bagir & Najiyah, 2017; Huber, 2023). The results were very surprising. On the one hand, *Green Islam* can shape pro-environmental behavior (Quddus, 2020b), on the other hand, the Ummah is unaffected and untouched by the idea of *Green Islam* (Saniotis, 2012). Even various religious activities cause ecological pollution (Fikri & Colombijn, 2021; Koehrsen dkk., 2021), such as the explosion of firecrackers during Ramadan and Eid al-Fitr.

This paper moves on to empirical studies to increase the treasury of minimal studies. In contrast with empirical studies above, which depart from the assumption of cause and effect, this research is not directed to look for the presence or absence of Islamic influence. However, it is required to reexamine the theoretical assumptions behind *Green Islam* and research on it. In this way, this study aims to offer new avenues for the presence of *Green Islam as* well as for studies around Islam and ecology.

RESEARCH METHOD

This research is guided by everyday religion theory and religious incongruence theory to understand the firecracker explosion and its relationship with Green Islam.

Everyday Religions theory is a theory that looks at religion in its praxis, religion as lived and implemented in everyday life with all its complexity. We use this theory to uncover latent dimensions or meanings behind the firecracker explosions. The second theory, religious incongruence theory, discusses the fundamental assumptions of Green Islam's optimism and investigates how anomalies in religious beliefs and practices serve as coping mechanisms.

Qualitative research is used to take primary and secondary data (Sugiono, 2015). The primary data source was taken from the perpetrators of the firecracker explosion in Batur village, Getasan District, Central Java, Indonesia. Meanwhile, secondary data is taken from various books, journals, and other electronic information.

Observation, interviews, and documentation carry out the data collection technique. Interviews are conducted directly and are semi-structured. As part of data triangulation, this research also took semi-structured interview data. There are eight respondents, including four males and four

females. Their ages range from 35 to 68 years old. The interview guide is based on the "*Protocol for Initial Life History Interview*" and adapted to suit research needs. The interview points are 1). Identity and life history are most important to informants. 2). The informant's values and beliefs, as well as 3). The informant's interpretation of his actions in setting off firecrackers. The information obtained is then analyzed using qualitative data analysis. Data is collected, selected, and sorted based on specific themes to answer research questions.

RESEARCH RESULTS AND DISCUSSION

Green Islam and the Religious Construction of Clifford Geertz

As a form of the presence of Islam in answering environmental problems, *Green Islam* began to appear in the 1960s (Bagir & Najiyah, 2017). It was born in response to Lynn White, Jr.'s criticism that the roots of the environmental crisis in the modern world are religions (Whyte, 2021). To some extent, *Green Islam* is also a response to Western environmentalism, which is considered materialist and rationalistic (Gada, 2014; Suwito, 2010). The response was carried out by reviewing, reinterpreting, and reconstructing the Islamic corpus. The Qur'an and Sunnah are foundations for developing eco-theology and environmental ethics. The thoughts and praxis of classical, medieval, and modern Islamic thinkers are also used to enrich the self-understanding of Islam as

an environmentally friendly religion (Irawan, 2016; Mohamed, 2014; Suwito, 2010).

Islam is not a monolithic religion. In it, various schools are different from one another. In Islam, there is also no single leadership or organizational structure. Therefore, it is unsurprising that Green Islam has a diversity of concepts or ideas that are used as a basis for eco-theology and environmental ethics (Mohamed, 2014).

At least eight concepts are often used as a basis: *tawhid, Khalifah, Mizan, maslahah, amanah, akhirah, fitrah,* and *ubudiah*. Researchers often refer to the first two concepts which are closely related to the concepts of mizan and *maslahah* (Koehrsen et al. 2021). Without intending to reduce the importance of other concepts, the following will describe the meaning of these four concepts about the environment.

Tauhid is the heart of Islam (Quddus, 2020b) that commits on *"There is no god but Allah,"* a one verse of shahada sentences or confession of faith of Muslims. It explains the meaning of tawhid, that there is the oneness of God. Tawhid is a symbol of the unity of all God's creation. Everything in nature comes from God and will return to God (Quddus, 2020b). When this principle is used as the basis for environmental ethics, the whole natural order is understood as harmoniously and harmoniously

connected (Koehrsen, 2021; Saniotis, 2012). Therefore, the concept of tawhid is always intertwined with the concept of mizan, which means balance (Koehrsen, 2021). Every element that exists in nature has been well arranged. What happens to one element of creation affects another. The current environmental crisis is a sign that nature is no longer connected harmoniously and balanced. Man's task is to restore this broken natural order.

Restoring the natural order is a sacred duty. It has a reason that the harmonious and balanced universe is a verse or sign of God's greatness. Nature is a source of inspiration and, simultaneously, a guide for humans in understanding God's work (Saniotis, 2012). By restoring the ecological crisis, man has contributed to helping other humans or future generations see God's greatness. The idea that the restoration of the environmental crisis is a sacred duty is also related to the concept of a caliphate.

Khalifah means God's representative on earth. Some authors cite the caliph as the most essential principle of Islamic themes and ecology (Bagir & Najiyah, 2017; Hancock, 2017; Koehrsen et al. 2021). Man is a caliph whose duty is to serve all creation by nurturing it. The created universe is carefully and responsibly arranged. In this way, humans also serve God. Environmental crises occur because humans fail to carry out their responsibilities. The *Khalifah* is closely related to the concept of maslahah: the common welfare. As a *khalifah*, humans should not create something harmful. They need to consider the welfare of other creatures and future generations.

Based on this self-understanding, *Green Islam* is believed to have great potential in overcoming the environmental crisis (Mangunjaya et al. 2010; Quddus, 2020a), Even making Praxis Eco-pesantren as a panacea (panacea). This belief is based on several things, *first*, the teaching of the environment, as expressed above, is precious and valuable in shaping a pro-environment lifestyle for Muslims (Mangunjaya & Ozdemir, 2022; Mohamed, 2014). The environment is an inseparable part of life, so it is not uncommon to assume that the environment has a life that must be maintained as humans live. The two have an interrelationship and symbiosis, as has become natural (*Sunnatullah)* in stabilizing it.

Second, religious scholars and organizations, whose authority is still highly recognized, play a significant role in shaping people's lifestyles through pro-environment teaching and praxis (Mangunjaya & Ozdemir, 2022). Through their da'wah messages, they can insert environmental and ethical values. In addition, clerics and religious organizations also have an important role in the public sphere (Reder, 2012). In the public sphere, religious leaders often have good relations with policymakers, both

economic and political policies. With such relations, religious leaders and organizations have a major role in shaping public opinion and influencing political policies, including policies in preserving the environment.

Third, Islam, in general, has various resources, both material, infrastructural, and organizational, that can mobilize to overcome the ecological crisis. Schools and pesantren are concrete examples of the resources possessed by Islam. When both are utilized, they will significantly help overcome the environmental crisis. Relationship building formed from the *bottom up* has a huge influence. Loving the environment, starting from school, family, and pesantren, is necessary to realize environmental conservation. How can we conclude that our living environment is fine if this environment is not reflected?

Fourth, the number of Muslims. Islam is the second-largest religion in the world. Its adherents reach 2 (two) billion people or about 25% of the world's population. If the understanding of environmental preservation is implemented, the ecological crises observed today would not occur. It is not just a mere imagination that 'cleanliness is part of faith,' but has already become a habit in their way of life.

From these four foundations, the assumption of Green Islam and scientists who study Green Islam can be seen, including religious congruence. Follow (Chaves, 2010), Religious unity is understood in three interconnected senses: 1) a person's religious ideas constitute an internally consistent network of beliefs and values, logically connected and unified; 2). Religious acts and practices are directly connected to those values and beliefs; 3) Religious values and beliefs expressed by a person in a particular context, especially religious contexts, are consistently accessible across contexts, situations, and domains. In short, religious beliefs and actions are closely interconnected and are suspected to be stable and fixed. Departing from this assumption, the official discourse of Islam is understood as stable and fixed and shapes the daily behavior of the Ummah.

Religious congruence is a common understanding within the framework of the study of religions and in the layman's view. However, religious congruence is most evident in Clifford Geertz's theory of religion. For (Geertz, 1992), religion is a cultural system, precisely a system of symbols that play a role in building strong, pervasive, and long-lasting moods and motivations in humans by formulating conceptions of a common order of life and wrapping these conceptions with such an aura of factuality so that moods and motivations appear uniquely realistic.

From this definition, Geertz sees religion as consisting of two main elements: worldview and ethos. The integration of worldview and ethos became the goal of religious existence. The worldview points

to society's conception of the structure of reality. This is the belief dimension of religion. In contrast, ethos refers to actions based on religious values and beliefs. Ethos refers to the dimension of religious praxis. These two dimensions are closely related and mutually reinforcing. Religious beliefs have the authority to shape the ethos of their people, and conversely, ethos will further strengthen religious beliefs. Without congruence, religious people will be faced with a situation of chaos or chaos.

Armed with religious congruence, *Green Islam* carries out various actions that are pro-environment. Islam was made a cultural system (Anabarja & Safril Mubah, 2021), which provides values and beliefs that motivate people to manifest a pro-environment ethos (Gade, 2019). Leaders of religious communities and religious organizations use their resources to become *brokers* (Quddus, 2020b). This congruence assumption is also the foundation for researchers in the empirical area. They are trying to prove the congruence. When congruence does not occur in the empirical realm, researchers try to find the cause of incongruence and then propose various solutions to create congruence. Leadership, cultural and moral competence, and religious and environmental structures are then seen as factors of this congruence.

Based on these assumptions, the firecracker explosion will be blamed as a form of disobedience because its actions

oppose Green Islam, or it will be seen as a sign of Green Islam's failure to translate its vision.

Firecrackers: The Religion of Everyday Life and the Incongruence of Green Islam

The occurrence of firecracker explosions appears to be frequent in rural as well as urban areas in the lead-up to the celebration of Eid. This is evident from the data collected from individuals engaged in firecracker explosions in Batur, Getasan Subdistrict, Central Java, Indonesia. Unexpected responses from the respondents necessitate analysis with a more precise analytical tool. Despite the responses being expressions of satisfaction from the perpetrators' emotions, they warrant scrutiny.

The orientation of firecracker explosions stems from assumptions and sheer enjoyment or can be described as an overflow or expression of joy in welcoming the festive season, disregarding the tranquillity of those in the vicinity. In line with this, it is crucial to trace the genealogy and historicity of these firecrackers in our midst before delving into this discourse.

Firecrackers are a cultural phenomenon. History records that firecrackers originated in China. The detonation of firecrackers is a tradition that was widespread during the reign of the Han dynasty in 200 BC (Akbar, 2010; Widiastuti, 2023). This tradition is related to the figure of a mountain creature named

Nian, who comes out of his nest every year to disrupt Chinese New Year celebrations. Firecrackers are always set off during the Chinese New Year period to drive Nian away. From this country of China, firecrackers then spread to Europe (13th century). Indonesian people have known firecrackers since the 16th century because the VOC banned firecrackers for security reasons.

In Indonesia, especially in Java, firecrackers no longer identify with Chinese culture. Firecrackers are often an inseparable element of New Year celebrations celebrated by various religious communities. In fact, according to one informant, in the 1980s to 1990s, in a hamlet in the Getasan region, Semarang, many Christians set firecrackers to celebrate Christmas. Hence, the firecrackers cannot be identified with Islamic culture but also others.

However, the firecrackers were set during Ramadan, and Eid al-Fitr was much more popular and reaped a much greater reaction. Some Islamic organizations even decree haram fatwas.

This fact shows that the explosion of firecrackers has a unique relationship with Indonesian Islamic treasures. Looking at its origins, it can be concluded as a cultural relationship. Cultural elements from outside slowly embedded and became part of Indonesian Islam. This phenomenon is common in every religious and cultural encounter. It happens to all religions in the world. Whether intentional or not, liked or not, cultural elements enter and become part and embedded in religions. Even so, this happened with Islam and the detonation of firecrackers.

The status of firecrackers that are not found in the Islamic canon and are designated as haram but are still carried out by Muslims shows signs that the explosion of firecrackers is a form of daily religion. Everyday religion is a theoretical and methodological construction of religion as a social phenomenon. This perspective, born from the social sciences, especially the sociology of religion, focuses on religion as lived and practiced by humans. Daily actions are seen as a religious activity because they always contain meaningful patterns and encourage people to act (Ammerman, 2021). Daily acts have sacred qualities or are the source of experiences of the sacred, transcendent, and extraordinary (Gould, 2005).

Sacredness in daily activities is embedded. In contrast to the functionalist approach of religion, which places the "sacred" by its function and is sui generis, *everyday religious theorists see it as not sui generis: Religion is only not sui-generis,* distinct from profane experience. Religion is present in a continuous relationship with the realities of everyday life (Orsi, 2020). Something is considered sacred not because of its intrinsic attributes or because it is protected by various taboos, as

understood by (Durkheim, 2006), but because it is seen as very important and meaningful (Taves, 2011). Religion or the sacred is a social construct derived from the experience of daily life together with others.

On this basis, the everyday religious approach can be understood as an approach to the domain in which something sacred is produced, experienced, and shared. Finding religion in everyday life also means looking for where and how humans present the "sacred" (Ammerman, 2021). Just as daily life is dynamic and multidimensional, so is everyday religion. Its existence is shaped by various power structures, differences, and certain cultural contexts that provide opportunities and expectations for how religion should be practiced. In this world, formal religion is not the only provider of meaning. In presenting sacredness, it can be found in daily religious practices.

Besides religion, there are other systems of meaning, such as ideology and culture. Faced with these various meanings, humans are free and creative people who are not only passive. Humans can choose, negotiate, modify, and collaborate on these meanings. Rather than placing religious praxis as an isolated object of study, everyday religious approaches place it in various sociocultural, material, and environmental contexts.

Such an understanding leads religious researchers to direct their daily investigations to various aspects of human life, including family, work, education, politics, culture, and recreational activities. Religion is present in the way humans work, for example, in agriculture, how to bury the dead or provide insurance for their children (Orsi, 2020).

McGuire's (2008) study of religious materiality shows how his informants interpreted actions originally categorized as non-religious acts into religious acts. Quoting his informant, McGuire wrote "Gardening, especially organic, when done mindfully, is a meaningful religious act. Physical labor in the garden becomes a ritual, and various other activities such as producing, delivering products and providing organic food not merely a pragmatic choice to sustain economic sustainability but a religious praxis to obtain cosmic energy (Hoesly, 2019).

At this point, we can anchor our investigation into the phenomenon of firecrackers. If it is a daily form of religion, what meaning does this act contain? The informants regarded firecracker blasting as a game that had become a tradition that could not be abandoned.

Mbah Min, a 68-year-old grandfather, said he had been making and exploding firecrackers since he was a child:

> *"since I was 10 years old, I did it. It's a tradition that can't be abandoned. You will be thought to be short of money if you don't make firecrackers. Of course, this would be embarrassing."*

Romi, a 40-year-old informant, also said

the same thing:

> *"in the village, making firecrackers is a must. If you haven't made it, it feels "Ampang." The term "ampang," as articulated by Mbah Min, signifies an expression of an incomplete or emotional emptiness. When Eid is already making firecrackers, it feels free."*

This experience is a typical experience that no other game can replace. "That's *kemareman* It cannot be replaced with another," said Mbah Min. The term "kemareman" is directed towards a behavioral pattern that has become a habit. Thereby, its presentation is obligatory.

While Romli, said:

> *"Replace it with something else will feel empty..."*

Meanwhile, Jumi, who as a child liked to play firecrackers and as an adult only liked to watch, described the experience as an experience that is not easy to express:

> *"Hari Raya is only once a year. . . . how yes . . . (thinking, with a chuckle) is like . . . celebrate."*

Firecrackers, a form of play that produces pleasure, freedom, and happiness that cannot be expressed in words, remind us of Bellah's idea of religious evolution. For Bellah, the game is an alternate reality from which all cultural systems, such as myth, ritual, law, literature, wisdom, and science, get their origins (Bellah, 2017).

Bellah characterizes daily life as a life filled with the desire to survive. This is a life full of pressure and seriousness. Despite being part of everyday life, the game is set in a different time and space (Bellah, 2017). In this region, there is no pressure or seriousness. In the game, there is freedom and happiness. This is precisely where man's evolutionary achievement is because, through play, man managed to overcome various pressures in his life. This is where religion was born.

Religion is born from the world of games, in the sense that religion is born when humans are freed from various pressures of daily life that are so serious. According to Bellah, man is not God. Therefore, man must play to get close to Him. If a man is too serious about himself, he will be too far away from God.

If Bellah bases his understanding on a sociological perspective, Peter Gray approaches the relationship between religion and play from a psychological perspective. Like Bellah (Gray, 2009), It also argues that religion is rooted in games. For Gray, the core of all religion is faith, which he understands as believing without evidence. To believe without evidence is to make believe. Through this understanding of faith, Gray placed imagination as the primary cognitive skill that gave birth to religion.

Imagination earns its most vivid and solid place in the game's events. In the game, enter a certain imaginary world and fully believe in everything in the game. On this subject, Gray took a few examples of games. In chess, for example, a miniature horse-shaped figure is often referred to as

a knight and can only move in an L-shaped jump. They can only accept and believe. Once they refuse and don't believe, then the game stops.

In addition, Grey's opinion is also based on religious rituals performed by hunter-gatherer societies. According to him, the various rituals of this society are far from a serious impression. Their rituals involve various self-determined, creative, and imaginative yet rule-guided actions that fit the definition of the game. Despite using a different approach to Bellah, Grey came to the same conclusion as Bellah regarding his views on religion. Religion is a sacred game that will promote the best of human nature. This kind of religion is a religion that does not lose its game character. When religion has lost its character, the game will lead to death.

Firecrackers that are detonated together after the call to prayer and reach their peak shortly after Eid prayers become a moment where humans manage to free the seriousness of life in the fasting period*:*

> *"one month of fasting, exploding firecrackers, Eid, halal bi halal, happiness (laughter) is no less. Just watching is already very happy."*

This experience is an extraordinary experience, which allows one to ignore everything else, including the police. About this, Mbah Min said*:*

> *"When visited by the police, yes, keep making. If punished, let it be punished by all (the entire population)."*

This shared joy (Durkheim, 2006) is

Referred to as *Collective Effervescent"*, a collective joy that then gives birth to a sense of unity, which, if repeated, will further strengthen a community. The explosion of firecrackers repeated every Eid and became a kind of community characterization ritual.

In addition to being extraordinary, this experience is also very valuable, so people do not want the experience to evaporate quickly. Even though Eid al-Fitr is over, the firecracker explosion incident is also over. They want to remain remembered in the scattered pieces of paper:

> *"No one dares to clean up. Someone used to try to clean up the garbage. Just leave that rubbish alone. They will also disappear by themselves."*

Related to this, informants cannot explain the reason behind this 'tradition'. They say: "*there is a sense of joy and pride"* when they see the paper.

The daily religion shown in the firecracker explosion incident is very surprising. This kind of religion is certainly contrary to the official discourse of Islam and also the idea of *Green Islam*. But theoretically, it is natural. Everyday religion is often different from official discourse. As mentioned above, daily religion is dynamic and multidimensional, complex and dynamic daily dynamics often cannot be followed by official discourse with its various official procedures, so people create their religious meaning system to support the dynamics of their daily lives. This system of meanings is either taken from the official discourse he

knows and modified, or other systems of meaning are provided by his various social and cultural contexts. On this subject, Ammerman argued "to say that religious action is meaningful, not necessarily to say that it conforms to a coherent life structure, doctrinal belief system, or set of personal values. Rather than seeing religion as the creation of meaning, it is better to say that all actions require practical meaning (Ammerman, 2021).

Some cases showed that human actions will conform to the system of meaning found in formal religion. However, in other cases, and this is often the case, people present a different system of meaning that is embedded and can only be understood in the context of collective action. Such facts do not require us to draw clear and even contrasting lines between everyday religion and institutional religion. Demarcation will only exclude what most people think and exclude what most people do. Not a few and not infrequently, a man takes the meanings in formal religion as the basis of his actions. Not a few people also act the opposite, namely taking other meanings and integrating them with formal/institutional religion. Such a fact should complement these two forms of human religion. The differences between the two need to be respected, but at the same time, it is also necessary to understand that the two are always connected in a complex relationship. Formal religion that cannot inspire various forms of daily religion is essentially dead.

In contrast, after being practiced for a certain period, everyday religion will exhibit the qualities found in formal religion (Bouma, 2018).

If so, how do we respond to the differences and even meanings of the firecracker phenomenon that contradict *Green Islam's* optimism? This is indeed an irony. On the *one hand, Green Islam* tries to present Islam that is friendly to the environment, but on the other hand, the explosion of firecrackers during Eid al-Fitr does not respect the environment. There is incongruence behind the Green Islam discourse. Incongruence is a general phenomenon in human religion. Incongruence is not unique to Islam. Christianity, Hinduism, and Buddhism also occur. In Christianity, incongruence is seen in studies conducted by (Clements et al. 2014), against Christianity in America. Although various Christian groups have environmental awareness, their attitude does not show pro-environmental behavior. Similar results were also shown in the study (A. E. Smith & Veldman, 2020) against evangelical Christianity in Brazil. Broader studies conducted by (Arli et al. 2023) The relationship between religious orientation and environmentalism shows that religious awareness is much lower than atheist groups.

The incongruence in these religions cannot be separated from the dimension of belief or teaching in these religions. Iwuchukwu (2020) demonstrated that religion is a

double-edged sword for the environment. On the one hand, some religious texts or thoughts are pro-environment, but other texts and teachings are not friendly to the environment. On this subject, Iwuchukwu exemplifies the teachings of religions on creation. Many religions state that creation is something beautiful, precious, and even sacred that must be guarded and maintained by man, but at the same time, creation exists or was created for the benefit of man. Because these incongruent elements are inherent in religious texts or teachings, religious people can access them freely, especially in this era of openness, where control over religious interpretation is challenging. People can use various incongruities within religion to support their actions.

This fact should make us realize that religions' congruence and incongruence are inherent. Both are present simultaneously in formal and daily discourse or practice. Faced with this kind of irony, what Smith said is interesting. His study of one of the most important elements of religion, myth, shows that incongruence is a strategy. "Myth is a category of mistaken self-understanding . . . The incongruity of myth is not a mistake, it is a source of strength . . . myth is a strategy for dealing with a situation (J. Z. Smith, 2023).

New Avenues of Green Islam and Islamic Environmental Studies

Green Islam's efforts in presenting an environmentally friendly Islam are efforts that deserve to be appreciated and continuously developed. The current environmental crisis is increasingly acute and demands the involvement of Islam (as well as other religions). As this study shows, this effort immediately confronts everyday religion, the religion practiced by Muslims, as shown in the phenomenon of firecrackers. In contrast to the common view that firecrackers are negative, this study offers an important dimension to this event. The dimension of the game it presents is an effort by the people to escape the various pressures of daily life and an effort to strengthen their solidarity as a community. It must also be admitted that the activity of detonating firecrackers has negative effects that pollute the environment. Without intending to defend or encourage this activity, don't negative effects also often appear in various religious activities?

Such negative effects must be recognized and solutions sought. The same is true of religious incongruence. The fact of incongruence present both in formal religious discourse and also in the practices of religious people, requires *Green Islam* to seek a new direction of its presence. The presence of *Green Islam* can no longer be anchored to various formal Islamic discourses. Although formal discourse is important and needs to be continuously heard and disseminated, it needs to be equipped with Islam's willingness to listen to the voice of the Ummah. Their daily

religious practices need to be seen, understood and made an essential element in every effort of *Green Islam* in presenting an environmentally friendly Islam.

As a form of Islamic presence, *Green* Islam seeks to limit Islam pragmatically, that is, a perspective that interprets religion from the point of view of how it is used and related to the actions of its people (Henriksen, 2016). Such an understanding implies that Islam is used as a source that justifies, directs, and transforms pro-environmental actions. These three functions are closely related to the various actions of Muslims in the world. Therefore, for these three functions to be carried out properly, the presence of *Green Islam* should make the Ummah feel "at home" in this world or find their place and contribute to the Ummah's understanding of their experience. In other words, *Green Islam* needs to pay serious attention to daily religious practices.

This also applies to the study of Islam about the environment. These studies can no longer be carried out within the framework of religious congruence. Research centered on this cause-and-effect paradigm will only run into a dead end. Further, it will backfire on religions. Whether we realize it or not, the results of this study will present a binary opposition: religious group A is better than religious group B in terms of the environment, or vice versa. A further consequence is the growth of a sense of superiority in certain groups. If this is allowed to drag on, it will give birth to various conflicts between religious groups. Therefore, Islamic and environmental studies need to change the paradigm of research. The research paradigm is no longer directed at the causal paradigm.

The daily religious approach in this study can be used as a starting point in the search for a new path. The study of religion and the environment needs to be directed at efforts to understand why religious people develop and maintain pro-environmental behavior. Behaviors that do not seem pro with the environment need to be considered. As shown in this study, the behavior of detonating firecrackers, which is not pro-environment, contains significant religious meanings. What Chaves (2010) said is interesting: The study of religion and human behavior needs to begin by looking at the side of religious incongruence.

CONCLUSION

The religious construction of Clifford Geertz, consciously or unconsciously, has been the basis for *Green Islam*'s optimism. The existence of religion as a cultural system is seen as a major source in shaping pro-environmental behavior. The existence of leaders, organizations, and various Islamic resources is seen as *a cultural broker* in implementing the idea of *Green Islam*. This assumption encourages empirical researchers to prove the role of *Green Islam*.

This study confronts Islamic congruence with the firecracker's explosion during Ramadan and Eid al-Fitr. From an ecological point of view, a firecracker explosion is an environment-harmful action. The action is not only contrary to Green Islam but also demonstrates the existence of incongruence within Green Islam.

Since congruence and incongruence are embedded in every religion, researchers cannot concentrate their research solely on the causal effect of religion. We need to balance it with research directed toward examining the process of meaning embedded in action, both strengthening and negating the role of religion in the field of the environment. Our attention should be directed more toward religious incongruence.

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