

## **Green Dakwah: The Transformation of Mosques as Agents of Nature Conservation in the Digital Age**

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<b>Article Info</b>	<b>Abstract</b>
Received: 16-05-2025 Revised: 26-06-2025 Accepted: 26-06-2025 Published: 29-06-2025  <b>Keywords:</b> Environmental da'wah; Islamic ecotheology; Community empowerment.	The global environmental crisis increasingly demands the involvement of all sectors, including religious institutions. However, the role of mosques as agents of environmental da'wah in Indonesia remains underutilized, especially amid urbanization and low ecological literacy among Muslim communities. This study aims to examine and design mosque-based environmental da'wah programs as an integrative effort between Islamic values and ecological awareness. This research employs a qualitative approach using library research methods, analyzing classical and contemporary Islamic literature, public policy documents, and case studies of environmental da'wah practices in selected mosques. The findings reveal that mosques hold strategic potential as centers for ecological education through spiritual, educational, and participatory approaches. The proposed da'wah programs include thematic environmental sermons, educational mosque gardens, Friday clean-up movements, congregational waste banks, and training for environmentally conscious mosque administrators, supported by digital media outreach. These initiatives align with the Ministry of Religious Affairs' policy to mainstream environmental issues into religious activities. Environmental da'wah has proven effective in enhancing ecological spirituality, encouraging active community participation, and fostering socio-economic empowerment through mosque-based initiatives.
<b>Info Artikel</b>	<b>Abstrak</b>
<b>Kata Kunci:</b> Dakwah lingkungan; Ekoteologi Islam; Pemberdayaan masyarakat.	Krisis lingkungan global yang semakin mengkhawatirkan menuntut keterlibatan berbagai pihak, termasuk lembaga keagamaan. Namun, pemanfaatan masjid sebagai agen dakwah lingkungan di Indonesia masih belum optimal, terutama dalam konteks urbanisasi dan rendahnya literasi ekologi masyarakat Muslim. Penelitian ini bertujuan untuk mengkaji dan merancang program dakwah lingkungan berbasis masjid sebagai upaya integratif antara nilai-nilai Islam dan kesadaran ekologis. Metode yang digunakan adalah pendekatan kualitatif dengan studi pustaka, melalui telaah literatur klasik dan kontemporer, kebijakan publik, serta studi kasus praktik dakwah lingkungan di sejumlah masjid. Hasil penelitian menunjukkan bahwa masjid memiliki potensi strategis sebagai pusat edukasi ekologis melalui pendekatan spiritual, edukatif, dan partisipatif. Program dakwah

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lingkungan yang dikembangkan mencakup khutbah tematik lingkungan, taman edukatif, gerakan Jumat bersih, bank sampah jamaah, serta pelatihan pengurus masjid yang ramah lingkungan dengan dukungan media digital. Program ini sejalan dengan kebijakan Kementerian Agama RI dalam mengarusutamakan isu pelestarian lingkungan ke dalam aktivitas keagamaan. Dakwah lingkungan terbukti mampu meningkatkan spiritualitas ekologis, partisipasi aktif jamaah, serta memberdayakan masyarakat secara sosial dan ekonomi berbasis komunitas masjid

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## **INTRODUCTION**

In the midst of rapid development, environmental challenges have become a global issue that requires serious attention from all parties, including Muslims. The latest report from the Intergovernmental Panel on Climate Change (IPCC) indicates that global warming has reached an alarming level, with the Earth's average temperature having risen by more than 1.1°C since the pre-industrial era. If left unchecked, it is projected to surpass the 1.5°C threshold in the near future. Similarly, a report from the United Nations Environment Programme (UNEP) confirms that environmental degradation from deforestation, water and air pollution, to loss of biodiversity has had a widespread impact on the sustainability of human life. This crisis is not only ecological in nature but also has social and spiritual implications, necessitating a multidimensional approach, including the role of religion in providing solutions.

In this context, mosques have great potential as agents of change, both theologically and sociologically. Theologically, Islam emphasizes the role of humans as *khalifah fi al-ard*, that is, Allah's representatives on earth who are responsible for caring for His creation. This responsibility is not only spiritual but also ethical and ecological. The concept of *maslahah* or public interest is also an important foundation in Islamic law to achieve good and prevent harm (*mafsadah*), including in environmental matters. Therefore, preserving nature is part of worship and the actualization of Islamic values in real life. Sociologically, mosques are not merely places for ritual worship but also community centers with a broad influence on the behavior and collective consciousness of the faithful. Throughout Islamic civilization, mosques have served as centers for education, social advocacy, and community organization. Thus, developing mosque-based environmental outreach programs is a strategic step toward integrating Islamic values with the ecological

awareness of the community. With the right approach, mosques can educate congregants about the importance of preserving the environment through relevant outreach content, contextual delivery methods, creative media, and continuous evaluation, as outlined in the program development framework. This initiative is expected to revive the spirit of Islam as a source of mercy for all creation, which not only cares for fellow human beings but also for all of God's creations.

In the midst of rapid development, environmental challenges have become a global issue that requires serious attention from all parties, including Muslims. The climate change crisis, pollution, and environmental degradation have reached an alarming point (Asshdiqi & Rif, 2024). Indonesia, as the country with the largest Muslim population in the world, has significant potential to leverage religious institutions, particularly mosques, as agents of change in environmental conservation efforts. With over 800,000 mosques spread across Indonesia, if these mosques are utilized optimally, they can have a significant impact on raising environmental awareness among the community (Indrakusumo et al., 2021). Mosques, as centers of worship and education, play a strategic role in conveying messages of religious instruction that encompass all aspects of life, including the management and preservation of nature. If every mosque in Indonesia develops technology-based environmental outreach programs, their impact could far exceed the physical boundaries of the mosques themselves, inspiring and empowering broader communities. (Ramadhan et al., 2019).

However, despite this great potential, the implementation of environmental preaching messages in Indonesian mosques is still limited. This is due to the lack of utilization of digital technology in environmental preaching, especially in densely populated urban areas with complex environmental challenges. Although many Islamic teachings encourage believers to protect nature, the implementation of these values in daily life, especially in urban areas, has not yet been significantly manifested in the practices of urban Muslims. On the other hand, the younger generation, who are active users of digital technology, are more frequently exposed to content that is less focused on environmental conservation (Faiz et al., 2023). Therefore, mosques must adapt to these changes, leveraging technology to convey more relevant and engaging da'wah messages to the community, especially the younger generation (Aryanti et al., 2024).

According to a study conducted by the Central Statistics Agency (BPS), around 70% of Indonesia's population will live in urban areas by 2023, which means that urbanization is increasing (Rosyidi & Alim, 2023). On the other hand, according to a report by the Global Footprint Network (2022), Indonesia is in a state of ecological deficit, meaning that the country consumes more natural resources than it can renew (Tran et al., 2024). This shows how urgent it is to improve environmental awareness and actions among Indonesians, including mosque communities, which can act as agents of change.

Through an official appeal issued by the Indonesian Ministry of Religious Affairs on April 18, 2025, Friday preachers were encouraged to raise the theme of environmental conservation in their sermons as a form of da'wah that is responsive to global issues. The circular stated that “mosques have a strategic role in shaping the collective awareness of the ummah regarding the importance of preserving nature as part of their religious responsibility.” This appeal is not merely ceremonial but part of the Ministry of Religion’s strategic policy to prioritize environmental issues in the religious life of Muslims, in line with the vision of religious moderation and sustainable development (Ministry of Religion, 2025). However, the main challenge is how mosque administrators can adapt technology to convey this message in a more engaging and relevant manner. Yet the potential of mosques is immense, as research in Yogyakarta’s Code River area shows that mosques can function as new public spaces that drive community-based environmental movements, demonstrating that mobilization through religious institutions is effective in building local ecological awareness and action. (Sunesti & Zunariyah, 2024). In many countries, mosques have successfully implemented outreach programs related to nature conservation, such as green mosque gardens, waste management, and campaigns to reduce plastic use (Rahman, 2024). This shows that mosques have great potential to be agents of change in environmental issues, but this potential has not been fully utilized in Indonesia.

This study also aims to provide practical guidance for mosque administrators in developing and implementing environmental outreach programs that are not limited to Friday sermons, but can also include concrete action programs, such as waste reduction campaigns, greening initiatives, and the use of environmentally friendly energy. By utilizing digital platforms such as YouTube, Instagram, TikTok, etc., mosques can reach more congregants, even those outside the city and island, making environmental da'wah more inclusive and accessible, especially for the younger generation who are active in the virtual

world. Through this digital-based da'wah innovation, mosques can become agents of change that not only spread spiritual messages but also actively contribute to creating a more environmentally conscious society.

## **RESEARCH METHOD**

This study employs a qualitative approach using library research methods. Data was collected through literature reviews from various sources, including classical Islamic texts, the Quran, hadiths, contemporary da'wah literature, policy documents from the Ministry of Religion, environmental agency reports, and case studies of environmental da'wah practices in several mosques in Indonesia and abroad. Analysis was conducted using a descriptive-analytical approach to examine the relationship between Islamic teachings (tauhid, amanah, mīzān) and the concept of mosque-based environmental da'wah. Additionally, this study analyzed innovative models of environmental da'wah programs implemented in several mosques as practical recommendations. Data validity is strengthened through source triangulation techniques, which involve comparing information from various literature and actual case reports to achieve a comprehensive understanding. The research findings are systematically processed to develop an applicable, relevant, and policy-supportive mosque-based environmental outreach program design that aligns with the Ministry of Religion's prioritization of environmental issues.

## **RESULTS AND DISCUSSION**

### **The Urgency of Environmental Da'wah in the Context of Islam**

The current environmental crisis has become a global issue that cannot be ignored. Global warming, air pollution, water pollution, deforestation, and ecosystem damage have had a widespread impact on the survival of humans and other creatures (Mun'im, 2022). At the local level, Indonesia faces various ecological challenges such as floods, landslides, forest fires, and marine pollution, often caused by human activities and low environmental awareness (Ni'matun, 2020). Rapid urbanization, consumerism, and a lack of ecological education are the main triggers of environmental degradation (Aditya et al., 2023). In this situation, spiritual and religious approaches are crucial for building ecological awareness among the community. Environmental preaching emerges as a strategic alternative to bridge religious values and concern for nature.

The Qur'an and hadith have long emphasized the importance of maintaining balance and preserving nature. In QS. Al-A'raf: 56, Allah SWT forbids humans from causing destruction on earth after it has been repaired (Akbar, 2023). The hadith of the Prophet Muhammad SAW also emphasizes the importance of planting trees, even in dire situations such as the Day of Judgment (Mardiana, 2013). These verses serve as evidence that Islam teaches the close connection between faith and actions toward the environment. Islam does not separate spiritual aspects from social-ecological responsibilities (Subagiya, 2024). Therefore, da'wah (Islamic preaching) that addresses environmental themes is not a modern innovation but a reinvigoration of the noble values taught in Islamic teachings from the very beginning.

The concept of eco-theology in Islam is based on three main foundations: tawhid, amanah, and balance (Widiastuty & Anwar, 2025). Tawhid places Allah at the center and all creation as a manifestation of His power (Salamuddin, 2022). From this perspective, humans are not the owners of nature, but merely stewards (khalifah fil ardh) responsible for caring for and preserving it (Garwan, 2019). This trust is inherent in the existence of humans as spiritual and social beings. Balance (mizān), as mentioned in QS. Ar-Rahman: 7-9, is a principle that must be upheld in all aspects of life, including the relationship between humans and nature. When these principles are violated, the result is ecological destruction and spiritual crisis simultaneously.

In this context, da'wah plays a strategic role as a means of building ecological awareness among the community. Da'wah is not only about verbally conveying teachings, but also serves as a medium for social transformation. Environmental da'wah can be carried out through various approaches, ranging from Friday sermons, thematic studies, the use of social media, to community activities such as tree planting and environmentally friendly mosque movements (Ainiyah, 2024). With this approach, da'wah is no longer limited to the realm of worship but extends into the realm of concrete actions that shape a new culture of care and environmental friendliness. Da'is and mosque administrators play a crucial role as agents of change who can inspire the community to build harmonious relationships between humans, nature, and God (Nurdin et al., 2024).

Environmental da'wah is a contemporary form of da'wah focused on building collective awareness among Muslims about the importance of preserving nature as part of God's trust (Akbar, 2023). In the context of increasingly alarming global climate change,

environmental da'wah is not only educational but also transformative, encouraging the community to take an active role in saving the earth from ecological damage (Adolph, 2016). The potential of environmental da'wah is immense, particularly in shaping environmentally friendly behavior that aligns with Islamic values. In Islam, preserving the environment is not an option but a command rooted in the doctrine of tawhid, which holds that everything in the universe is a creation of Allah and must be safeguarded with full responsibility (Akbar, 2023). Therefore, da'wah that emphasizes environmental messages is highly relevant and urgent.

Various forms of environmental da'wah implementation can be carried out contextually and creatively, including through Friday sermons, religious studies, and lectures that incorporate ecological messages (Hilabi, 2023). This approach can emotionally and spiritually resonate with a wide segment of society. Additionally, environmental preaching can be disseminated through social media, preaching websites, and engaging digital content, thereby reaching the younger generation who are deeply connected to the digital world. Concrete actions such as tree-planting campaigns, waste management, the use of renewable energy, and movements to reduce single-use plastics are tangible manifestations of the internalization of environmental preaching values. This initiative can be enhanced through collaboration with educational institutions, community organizations, and the government.

Interestingly, in the Indonesian context, the Indonesian Ulema Council (MUI) has made significant contributions to mainstreaming environmental issues into the da'wah agenda (Fadhillah et al., 2022). Programs such as public education, waste management training, promotion of environmentally friendly products, and strategic partnerships with private and government institutions are examples of progressive and practical implementation of environmental da'wah. MUI actively advocates the importance of environmental awareness as part of the moral and spiritual responsibility of Muslims. More than just a moral campaign, environmental da'wah is essentially a cultural movement emphasizing the importance of caring for the earth as our shared home. By making mosques the center of environmental da'wah, communities not only gain spiritual enlightenment but also ecological insights that encourage concrete action (Dianah & Sholeh, 2022). Environmental da'wah also has the potential to become a continuous act of

charity whose benefits flow on to future generations, as its impact is not felt only in the present but also for the sustainable survival of humanity.

Dakwah in Islam is not merely a call to ritual worship, but a universal call to achieve the welfare of the ummah in all aspects of life, including ecological aspects. In the modern context, as issues of environmental degradation and climate change become increasingly concerning, environmental da'wah has become an integral part of the Islamic mission. Islam positions humanity as *khalifah fil ardh* stewards entrusted with the responsibility to preserve the earth (QS. Al-Baqarah: 30) (Farida, 2014). Within this framework, environmental da'wah serves as a means to raise awareness among the ummah about their responsibility as stewards of Allah's creation. Environmental degradation caused by human actions (QS. Ar-Rum: 41) not only impacts ecosystems but also reflects a spiritual and moral crisis that must be addressed through an inclusive and transformative da'wah approach (Akbar, 2023).

From a theoretical perspective, the Islamic eco-theology approach provides a normative foundation that caring for the environment is part of worship (Uluum, Ahmad Tijanul, 2023). This theory emphasizes that all creations have intrinsic value because they are manifestations of Allah's will (Suratin & Fadlillah, 2025). Religious environmental ethics also reinforce the view that human actions toward the environment reflect the quality of their religiosity (Irawan & Zahid, 2024). In this context, environmental advocacy is no longer secondary but strategic for integrating spiritual values, ethics, and social action. Advocacy is not merely “conveying” but “reviving” ecological awareness as part of obedience to God and responsibility toward future generations.

According to the author, environmental preaching is becoming increasingly relevant as we realize that the root cause of environmental damage is not only a technical issue but also a result of humanity's exploitative and anthropocentric worldview. Therefore, an approach to preaching that builds an ecological monotheistic paradigm where humans, nature, and God are bound in a sacred relationship is crucial to develop. Environmental advocacy is not enough to be delivered from the pulpit; it must be realized in the form of concrete actions: eco-friendly mosques, digital campaigns themed “green advocacy,” and community-based tree-planting programs rooted in religious communities. With over 800,000 mosques in Indonesia (Ministry of Religious Affairs, 2022), the potential for environmental advocacy is immense in creating environmentally friendly social and cultural



change. If each mosque takes on the role of an ecological education center, Islam can emerge as a solution to the global environmental crisis, not just in theory but also in practice. Therefore, environmental da'wah within an Islamic context is not only urgent but also a tangible manifestation of Islam as “rahmatan lil 'alamin,” a mercy for all of creation.

### **The Role of Mosques as Agents of Ecological Education**

Mosques, as social and religious institutions in Muslim communities, play a strategic role that goes beyond their ritual functions, serving as centers for education, empowerment, and social transformation (Rasyid et al., 2023). In the context of increasingly urgent environmental issues, mosques have great potential to become effective and sustainable agents of ecological education. This aligns with the perspective developed by Fazlur Rahman and other Muslim scholars, who emphasize that in the early history of Islam, mosques were centers of social, political, economic, and educational activities (Dalmeri, 2014). From an ecological perspective, mosques can serve as places that cultivate values of environmental concern through spiritual and educational approaches (Rosanti, 2025). Based on Albert Bandura's Social Learning Theory, individual behavioral change occurs through observation, imitation, and social modeling (Tarsono, 2010). Mosques have human resources such as khatibs, ustadz, and religious figures who can serve as role models in conveying environmental messages. When ecological values are incorporated into sermons, lectures, and other religious activities, congregants can emulate and internalize these values in their daily lives.

Additionally, in da'wah communication, it is important to emphasize strategies that address cognitive, affective, and psychomotor aspects (Atabik, 2014). This means that mosques should not only convey environmental information but also build emotional awareness and encourage concrete actions from the congregation. For example, mosques can initiate environmental cleanup activities, recycling programs, greening initiatives, and campaigns to reduce plastic use in mosque areas (Erwinsyah, 2021). Thus, da'wah does not stop at words but is realized in the form of tangible social practices. Furthermore, mosques can also build a sustainable ecological education ecosystem by forming mosque-based green communities. This concept aligns with the eco-pedagogical approach, which is education that integrates critical awareness of environmental issues with transformative social action (Firdaus et al., 2025). Eco-pedagogy applied within the mosque environment

can encourage Muslims to adopt more environmentally friendly lifestyles, such as conserving water for ablution, using renewable energy, and proper waste management.

In the context of urbanization and modernity, which often distance humans from nature, the presence of mosques as pioneers of environmental advocacy becomes highly significant (Qonita & Moh, 2025). Mosques are not only places to draw closer to Allah but also centers of education that remind humans of their responsibility as stewards of the earth (Qonita & Moh, 2025). Therefore, strengthening the role of mosques as agents of ecological education is not merely an alternative but an imperative in addressing the increasingly complex challenges of climate change and environmental degradation. Since the time of the Prophet Muhammad (PBUH), mosques have been strategic locations for the dissemination of da'wah, education, resolution of social issues, and community decision-making (Pradesa, 2018). The social function of mosques reflects Islam's sensitivity to humanitarian issues and the needs of the community in various aspects of life. Ideally, mosques should be places for building social solidarity, empowering communities, and spreading values of justice, compassion, and balance in life, including in terms of environmental conservation (Ayub, 1996). Thus, in the contemporary context, the mosque is not only a symbol of spirituality but also a symbol of Islam's commitment to harmony between humanity and nature.

The transformation of the role of mosques has become increasingly important amid the tide of urbanization and the complexity of city life. Mosques in urban areas now face a new reality, where congregations come from diverse social backgrounds, have high mobility, and are exposed to various challenges of modern lifestyles that tend to be consumptive and individualistic. In this era, mosques need to respond to the needs of the community with a contextual and innovative approach (Castrawijaya, 2024). This includes addressing contemporary issues such as environmental crises, climate change, and ecological degradation, which also affect the quality of life of urban communities. This transformation requires mosques to expand their functions not only as places of worship but also as centers for ecological awareness and pioneers of sustainable lifestyles. Mosques that can respond to the challenges of the times will become spiritual oases as well as relevant and transformative agents of social change.

However, mosque administrators face various opportunities and challenges in mainstreaming environmental issues into their da'wah programs. On one hand, public

awareness of the importance of environmental conservation is increasing, especially among the younger generation and urban groups who are beginning to care about environmentally friendly lifestyles (Winanti et al., 2023). This presents a significant opportunity for mosques to initiate ecological outreach programs, such as education on reducing plastic waste, greening mosque areas, recycling wudu water, and conserving energy and water. On the other hand, the challenges faced are also numerous, ranging from the limited availability of human resources with expertise in environmental issues, insufficient ecological literacy among mosque administrators and congregants, to the absence of specific guidelines from religious authorities for designing ecology-based da'wah programs. Therefore, collaboration between mosques, religious leaders, academics, and the government is needed to build the capacity of mosque administrators and develop practical and easy-to-implement environmental outreach modules (Maryuni et al., 2022).

Literature studies from various parts of the world show that a number of mosques have successfully integrated the principles of environmental sustainability in their proselytization activities. For example, the Eco Mosque in the UK implements solar energy systems, rainwater management, and waste reduction campaigns in the lives of worshipers, in Turkey, some mosques have cooperated with the local government to make the mosque environment a community green space (Minarti et al., 2024). In Indonesia itself, the eco-friendly mosque movement has begun to grow in major cities, with approaches such as mosque-based waste banks, educational mosque gardens, and environmental thematic sermon programs (Subhan, 2024). These practices show that integration between Islamic values and ecological awareness is not impossible (Afra, 2024). In fact, mosque-based ecological da'wah is one of the most effective strategies in internalizing sustainability values to the wider community through spiritual and participatory approaches. Thus, the mosque is not only a sacred place for worship, but also a social laboratory where people learn to love the earth as part of worshiping the Creator. The social and educational functions of the mosque must continue to be encouraged to transform to answer the challenges of the times, especially in building ecological awareness which is the need of the people and the future of the planet (Prabowo, 2017).

### **Mosque-Based Environmental Da'wah Program Design**

The design of mosque-based environmental da'wah programs is basically an integrative effort between Islamic spiritual values and ecological concerns in the practice of

congregational life (Ridwanullah & Herdiana, 2018). The mosque as the center of people's civilization can develop a sustainable environmental da'wah program by prioritizing aspects of education, community participation, and role models from religious leaders (Darmawan, 2019). One approach that can be applied is through mainstreaming environmental themes in every religious activity, such as Friday sermons, routine recitations, and taklim assemblies. By presenting topics such as the importance of maintaining cleanliness, the prohibition of littering, or the invitation to save ablution water, mosques are able to sow environmental awareness from a strong foundation of religious values.

Several mosques in various parts of Indonesia have started to become pioneers in this regard. For example, Salman Mosque ITB in Bandung has initiated a waste management program and greening the campus environment through collaboration with students (Farida, 2014). At the Jogokariyan Mosque in Yogyakarta, environmental education is carried out through a policy of saving ablution water and arranging green open spaces that are utilized by worshippers and local residents (Nurfatmawati, 2020). This program not only emphasizes symbolic or ceremonial aspects, but also builds a green culture rooted in Islamic values. Mosques can also initiate concrete activities such as waste banks, mosque herbal gardens, or urban farming workshops as part of da'wah activities that are applicable and relevant to local issues (Tike, 2018). In order for the environmental da'wah program to run optimally, it needs to be designed with a gradual and sustainable approach. These stages can start from education and awareness, then enter community participation, to build a structured mosque environmental management system (Maryuni et al., 2022). Religious figures such as preachers, ustadz and mosque imams play an important role as agents of change who convey environmental messages not only as a social obligation, but also as part of worship. In addition, experiential learning approaches such as practical training in waste sorting, household waste management, or environmental education can also be used. (Jannah, 2018; Novanda, 2023).

No less important, the success of environmental da'wah programs is also determined by collaboration. Mosques cannot run alone; they need partnerships with educational institutions, government, environmental NGOs, and community leaders (Dalmeri, 2014). This collaboration allows mosques to access wider knowledge, resources and networks, so that the programs designed are more adaptive to local challenges. This collaborative approach has been carried out by several mosques abroad, such as the

mosque in Birmingham, UK, which works with the green community and the city government to build an Eco Mosque with high sustainability standards, ranging from energy-efficient building design to environmentally friendly congregational activities (Patel, 2009). Thus, the design of mosque-based environmental da'wah programs is not only a form of response to the ecological crisis, but also a real effort to expand the role of mosques as centers of social transformation based on Islamic values. Environmental da'wah through mosques is not just rhetoric, but a praxis step to ground Islamic teachings in maintaining the earth's mandate, which is part of worship and the moral responsibility of mankind (Samsuddin, 2025).

needs to be the main foundation so that the program not only runs effectively but also has a long-term impact. First, inclusivity, which means involving all levels of worshipers without differentiating age, education, and socio-economic backgrounds (Ramadhan, 2024). Second, contextualization of Islamic values with environmental issues, namely making Islamic teachings a moral and spiritual basis in conveying ecological messages (Rachman, 2011). Third, participatory and community-based, which encourages the active role of the congregation, mosque youth, and community leaders (Mursalaat, 2017). Fourth, oriented to real action, not only limited to awareness, but also the implementation of environmentally friendly habits in the lives of worshipers (Permana, 2021). Finally, continuity and sustainability, ensuring that the program does not stop at ceremonial activities, but rather becomes a living and growing mosque culture (Widjaja, 2025).

In order for environmental da'wah programs to run systematically and sustainably, there are four main components that must be considered. First, in terms of material, da'wah content should be designed to contain basic Islamic values related to human responsibility towards nature. This includes an understanding of the mandate as khalifah on earth, warnings of the dangers of environmental damage, and ecological stories found in the Qur'an and hadith. This kind of material is ideally organized thematically and applicatively so that it is easy to understand and relevant to the daily life of the congregation.

Second, in terms of methods, the approach used should be varied and adapted to the characteristics of the congregation in each mosque. Thematic lectures, interactive training, public campaigns, and collaborative actions such as community service or joint

tree planting can be effective message delivery strategies. Third, media utilization also plays an important role. Visual media such as infographics, short videos, social media, and mosque information boards can be maximized to spread environmental da'wah messages more widely and attractively. Creativity in the presentation of messages is the key so that the da'wah material is not only informative but also inspirational.

Fourth, the success of the program cannot be separated from the existence of a structured evaluation system. Evaluation can be done through questionnaires to the congregation, open discussions in the mosque forum, and direct observation of changes in the behavior of the congregation in responding to the program. The results of this evaluation will be an important foothold in developing a better environmental da'wah program in the future. By paying attention to these four components in an integrated manner, mosque-based environmental da'wah programs have great potential to foster strong ecological awareness in the community.

In the sociology of religion and community development literature, religious institutions are often seen as powerful agents of social change (Adnan, 2020). Mosques, as the center of Muslim life, have high moral and symbolic legitimacy, making them strategic places to mainstream social issues, including environmental crises. According to the faith-based environmentalism approach, the integration of religious values and environmental awareness has been proven to build deeper and more sustainable community engagement (Thoriquttyas et al., 2024). This approach has been applied in various parts of the world, such as in the Green Deen program in the United States or the Eco-Mosque Movement in the UK, where mosques are not only places of worship but also centers of environmental education and advocacy (Auvaria, 2018).

In Indonesia itself, several mosques have started the transformation towards environmentally friendly practices, such as the Jogokariyan Mosque in Yogyakarta which is active in water conservation programs, or the At-Taqwa Mosque in Balikpapan which manages a congregational waste bank (Lailli, Tegar Benny, 2024). From these examples, it can be concluded that mosques not only have a worship role, but also educational, participatory, and ecological. Mosques need to develop structured programs that combine spiritual values and concrete actions towards the environment. From this analysis, several designs of mosque-based environmental da'wah programs were born, which are practical and practical.:

1. Green Khutbah, Friday Khutbah is the most strategic media for da'wah because it reaches all elements of the congregation regularly. The Green Khutbah program aims to raise environmental themes in khutbahs on a regular basis, such as water conservation, ethics of disposing of waste, to the importance of maintaining forests and clean air (Moneim, 2023). The sermon material is based on verses of the Qur'an and Prophetic traditions that emphasize human responsibility as khalifah (QS. Al-Baqarah: 30) and the prohibition of destroying the earth (QS. Al-A'raf: 56). The mosque management can provide a khutbah kit, which is a thematic guide equipped with arguments, reflections, and practical invitations to the congregation, so that the khatib is easier to convey messages consistently and meaningfully.
2. Educational Mosque Garden, Mosques that have open space can develop educational gardens that serve two functions: aesthetics and education. Each plant can be labeled with its name, benefits, and manners of treating living things according to Islam. In the garden, information boards can also be provided about ecosystems, the role of clean water, and the importance of biodiversity. This garden can be utilized by TPA children, students, and even general visitors, as an interactive learning space. In addition to beautifying the mosque environment, the educational garden instills ecological values from an early age to the younger generation through a spiritual and empirical approach.
3. Friday Clean Mosque Movement, Mosque cleaning activities carried out every Friday morning before prayer can be integrated into environmental da'wah programs (A. P. Permana et al., 2024). This action is not just a cleaning routine, but a collective educational momentum about the importance of keeping places of worship clean as part of faith, as the Prophet said: "Cleanliness is part of faith." (HR. Muslim). This program can also be part of the synergy of khutbah messages, for example khutbahs that raise the theme of cleanliness accompanied by real practices in the field. Through this program, worshipers are trained to have a shared responsibility for religious public spaces and the surrounding environment.
4. The mosque-based waste bank has proven to be one of the innovative programs that successfully integrates da'wah, waste management, and economic empowerment (Didi Sunardi, 2020). The congregation brings segregated household waste to the mosque, which is then managed by the mosque youth team in collaboration with the waste bank partner. The proceeds from the sale of waste can

be used to fund the mosque's social activities, subsidize economical ablution water, or scholarships for orphans. In addition, the waste bank is also an effective medium for da'wah because it instills good habits: sorting waste, valuing used goods, and not littering.

5. Strengthening the capacity of mosque administrators is crucial to ensure the sustainability of environmental da'wah programs (Nurbaeti, Nurbaeti, 2022). Pelatihan ini bisa meliputi materi pengelolaan lingkungan, penyusunan program. This training can include environmental management materials, thematic da'wah program preparation, religion-based environmental communication strategies, and eco-mosque practices. This activity can involve resource persons from academics, environmental NGO practitioners, to religious leaders who are concerned about ecological issues. Such training can be a starting point for the formation of a mosque-based ecological da'wah community that can inspire other mosques in the vicinity.

All of the above programs are integrated and support each other in building a mosque culture that is not only ritually pious, but also socially and ecologically progressive. By making the mosque a center for environmental da'wah, Muslims can play a significant role in overcoming the global ecological crisis through a community-based spiritual, educational and participatory approach.

### **Implications of Environmental Da'wah for Community Empowerment**

Environmental da'wah has an important role in empowering communities, especially through strengthening Islamic values that are integrated with ecological awareness. One of the main implications is the strengthening of the value of rahmatan lil 'alamin, namely that Islam exists as a mercy for the entire universe (Firdaus et al., 2025). When this principle is used as the foundation of environmental da'wah, people will understand that protecting nature is not only a moral obligation, but also an integral part of religious teachings. This awareness is then strengthened through the internalization of environmental values in Islamic spirituality, such as the teachings on balance (*mīzān*), the prohibition of destruction (*fasād*), and the mandate as khalifah on earth (Minarti et al., 2024). This value internality encourages people to make environmentally friendly actions part of daily worship, so that Islamic spirituality does not stop in the mosque space, but continues in social and ecological interactions.



Furthermore, various environmental da'wah programs that have been successfully implemented in a number of mosques show great potential to be replicated elsewhere. Good practices such as environmental-themed sermons, clean Friday movements, and congregational waste banks have inspired mosque administrators to create similar innovations according to their local contexts (Auvaria, 2018). This replication not only expands the impact of da'wah, but also accelerates the process of collective community empowerment, with the mosque as the central driving force. For this program to run optimally, a gradual implementation strategy is very important. Starting from education and capacity building for takmir, followed by the implementation of light and accessible programs, then moving towards strengthening a sustainable mosque ecological community. This approach ensures that every step of environmental da'wah is not temporary, but rather builds a new environmentally conscious culture in the lives of Muslims. Thus, environmental da'wah not only touches spiritual and social aspects, but also forms a structure of community empowerment based on Islamic values and concern for the future of the earth.

Environmental preaching is not only a form of worship and spiritual responsibility in Islam, but also a social transformation strategy that has a broad impact on community empowerment (Winanti et al., 2023). Islamic framework, the concept of khalifah fil ardh (leader on earth) emphasizes that humans are mandated to protect, care for and prosper the earth (QS. Al-Baqarah: 30). When da'wah does not only talk about ritual worship, but also encourages ecological awareness, then indirectly da'wah has entered the realm of empowerment, namely the process of raising people's critical awareness to act to protect the environment and manage natural resources sustainably (Baiquni, 2009). One of the main implications of environmental da'wah is the improvement of people's ecological literacy. Through sermons, lectures, social media campaigns, and community-based educational activities, people are given the understanding that protecting the environment is part of the value of faith (Maryuni et al., 2022). This forms a new paradigm that environmental affairs do not only belong to activists or the government, but are also the responsibility of Muslims. When people understand the impact of burning waste, polluting water, or wasting energy as actions prohibited by religion, then behavior change can occur more organically and sustainably.

Furthermore, environmental da'wah also opens up opportunities for ecology-based economic empowerment. For example, waste bank programs managed by mosques or faith-based communities not only teach the value of caring for the environment, but also provide real economic benefits for residents. Waste that is sorted and collected can be sold, and the proceeds can be used for social needs, construction of public facilities, and educational scholarships. On the other hand, the movement to plant trees, urban farming, or utilizing mosque land for ecological agriculture can increase residents' food security and strengthen social cohesion through collective work. Environmental da'wah also has an impact on increasing community participation in planning and decision-making at the local level. When mosques, takmir, and mosque youth communities begin to involve residents in planning environmentally friendly activities such as Clean Friday, recycling training, or the construction of educational parks, the community becomes not only the object, but also the subject of change. They have the space to express ideas, lead activities, and build solidarity across groups. In this context, environmental da'wah forms a more inclusive, participatory and empowered society.

Sociologically, the environmental da'wah approach can be an entry point to solve various other social problems such as poverty, unemployment, and social disintegration. When the community is invited to jointly improve the environment, a sense of belonging and collective responsibility emerges that strengthens social networks in the community. In fact, active community involvement in environmental programs can be a means of social therapy, especially for marginalized groups, through productive activities that are integrated with spiritual and community values.

## **CONCLUSION**

This research shows that mosques have a strategic role as a center for environmental da'wah that is not only limited to delivering spiritual messages through Friday sermons, but also through concrete actions oriented towards environmental conservation. By integrating the values of tawhid, trust, and balance (*mīzān*) in the da'wah program, mosques can become effective agents of ecological change in building awareness and environmentally friendly behavior in the community. The design of mosque-based environmental da'wah programs developed in this study such as environmental thematic sermons, clean Friday movements, educational mosque parks, congregational waste banks, and training for environmental stewards is a practical guide that is applicable and relevant

for mosque administrators. This approach also supports the policy of the Indonesian Ministry of Religious Affairs in mainstreaming environmental conservation issues into religious activities. The results of this study confirm that environmental da'wah through mosques not only strengthens the ecological spirituality of the people, but also encourages community-based socio-economic empowerment, increases the active participation of worshipers, and creates a sustainable environmentally conscious culture. Thus, mosque-based environmental da'wah has the potential to be a real solution to the global ecological crisis, while realizing the vision of Islam as rahmatan lil 'alamin.

Based on the findings of this study, the direction of future research needs to focus on strengthening the mosque-based environmental da'wah model in a broader and more diverse context, both geographically and socio-culturally. Further studies can explore the effectiveness of similar programs in urban and rural areas, compare environmental da'wah approaches between Islamic organizations, or examine the role of the younger generation and digital technology in expanding the reach of ecological da'wah. In addition, deeper research can be directed at measuring the long-term impact of the integration of Islamic values in changing the ecological behavior of worshipers, including its contribution to strengthening the social-ecological resilience of the community. Thus, mosque-based environmental da'wah is not only an inspiring local practice, but can also be developed into a national strategic model in supporting the sustainable development agenda and faith-based climate crisis mitigation.

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