BUSYRO (Journal of Islamic Da'wah and Communication) P-ISSN : 2715-209X E-ISSN : 2829-8020
Avalaible online at: https://ejournal.insud.ac.id/index.php/kpi
Volume 7, Issue 2, May 2026 | DOI: -

Ecological Da'wah in Coastal Communities: An Islamic Communication Strategy Based on Ecotheology in Central Tapanuli

Imelda Suciadewi[1)], Mohd.Rafiq[2)]
[1), 2)] Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia

e-mail Correspondent: imeldasuciadewi835@gmail.com[2)], mohd.rafiqsma@gmail.com[2)]

Received: 11-05-2026 Revised: 16-05-2026 Accepted: 23-05-2026

Info Artikel

Keywords: Islamic Communication, Ecotheology, Environmental Da'wah, Ecological Awareness, Tapanuli Tengah

Abstract

This study examines Islamic communication strategies based on ecotheology in strengthening environmental awareness among Muslim coastal communities in Tapanuli Tengah, North Sumatra. The study is motivated by ecological problems in coastal areas, including waste accumulation, flooding, coastal degradation, and the vulnerability of local communities to hydrometeorological disasters. Using a qualitative field approach, data were collected through semi-structured interviews and observation. The informants consisted of a religious leader, mosque administrators, and community members who were purposively selected based on their involvement in religious communication and local environmental issues. The findings show that ecotheological messages are accepted more effectively when environmental issues are linked to Islamic values such as amanah, khalifah, mizan, thaharah, ihsan, and the prohibition of fasad. The study identifies five strategic patterns: strengthening theological environmental messages, optimizing religious forums, involving families and local communities, developing mosque-based ecological actions, and building collaboration among religious actors, communities, and local institutions. This study contributes to the discussion of Islamic environmental communication by showing that ecological awareness is not merely a technical matter, but a moral and theological process rooted in everyday religious life.

Kata kunci:
Komunikasi Islam, Ekoteologi, Dakwah Lingkungan, Kesadaran Ekologis, Tapanuli Tengah

Abstrak.

Penelitian ini membahas strategi komunikasi Islam berbasis ekoteologi dalam memperkuat kesadaran lingkungan masyarakat Muslim pesisir di Tapanuli Tengah, Sumatera Utara. Penelitian ini dilatarbelakangi oleh persoalan ekologis di wilayah pesisir, seperti penumpukan sampah, banjir, kerusakan pantai, serta kerentanan masyarakat terhadap bencana hidrometeorologi. Penelitian ini menggunakan pendekatan kualitatif lapangan dengan teknik pengumpulan data berupa wawancara semi-terstruktur dan observasi. Informan penelitian terdiri atas tokoh agama, pengurus masjid, dan masyarakat yang dipilih secara purposive berdasarkan keterlibatan mereka dalam komunikasi keagamaan dan persoalan lingkungan lokal. Hasil penelitian menunjukkan bahwa pesan lingkungan lebih mudah diterima ketika dikaitkan dengan nilai-nilai Islam seperti amanah, khalifah, mizan, thaharah, ihsan, dan larangan melakukan fasad. Penelitian ini menemukan lima pola strategi, yaitu penguatan pesan teologis tentang lingkungan, optimalisasi mimbar keagamaan, pelibatan keluarga dan komunitas lokal, pengembangan aksi ekologis berbasis masjid, serta kolaborasi antara aktor agama, masyarakat, dan lembaga lokal. Penelitian ini menegaskan bahwa kesadaran lingkungan tidak cukup dibangun melalui imbauan teknis, tetapi perlu diperkuat melalui komunikasi keagamaan yang kontekstual, partisipatif, dan berorientasi pada perubahan perilaku.

© 2026 BUSYRO
This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

Environmental issues constitute one of the most serious challenges facing contemporary society. Environmental degradation can no longer be understood merely as a natural phenomenon, since many ecological problems are closely related to patterns of production and consumption, spatial governance, social behavior, and the weakening of human moral awareness toward nature. In everyday life, environmental degradation is manifested in waste accumulation, river pollution, coastal damage, flooding, landslides, abrasion, declining vegetation cover, and low levels of social discipline in maintaining shared living spaces. These conditions indicate that the ecological crisis is not only technical and policy-related in nature, but also encompasses ethical, spiritual, and cultural dimensions.

Hydrometeorological disasters represent one of the most tangible manifestations of this crisis. Floods, landslides, extreme weather, and coastal abrasion not only damage infrastructure but also affect livelihoods, health, education, social relations, and the psychological resilience of communities. The floods and landslides that struck Aceh, North Sumatra, and West Sumatra in late November 2025 demonstrate that environmental problems cannot be separated from the interaction between extreme rainfall, land conditions, spatial planning, and human behavior. The Indonesian National Disaster Management Agency (BNPB) reported that the disaster events in North Sumatra were triggered by prolonged high-intensity rainfall and were exacerbated by changes in land use (Badan Nasional Penanggulangan Bencana [BNPB], 2026).

In the context of Central Tapanuli, this issue carries strong social relevance. BNPB reported that high-intensity rainfall on November 25, 2025, triggered landslides and flooding that affected several subdistricts in Central Tapanuli, including Pandan, Sarudik, Badiri, Kolang, Tukka, Lumut, Barus, Sorkam, and Pinangsori (BNPB, 2025a). This fact demonstrates that Central Tapanuli is not merely a geographical setting for research, but an area characterized by ecological and disaster vulnerability. Furthermore, Central Tapanuli is located along the western coast of North Sumatra, with a coastline extending approximately 200 kilometers and part of its territory consisting of small islands (Pemerintah Kabupaten Tapanuli Tengah, 2025). These geographical characteristics create a direct relationship between local communities and the sea, rivers, coastal areas, settlements, and ecological spaces that are vulnerable to environmental change.

Environmental problems in Central Tapanuli are not limited to policies, infrastructure, or waste management systems. They are also closely related to community awareness in understanding the meaning of nature and human responsibility toward shared living environments. Muslim communities in Central Tapanuli live within a social landscape in which religion serves as

an important source of values. Mosques, Friday sermons, Islamic study groups (*majelis taklim*), religious counselors, mosque administrators, mosque youth organizations, and community leaders occupy strategic positions in shaping the moral orientation of society. In many Muslim communities, religious messages are received not merely as teachings concerning ritual practices, but also as guidelines for social behavior.

From an Islamic perspective, nature is not regarded as an object of exploitation that humans are free to dominate without limits. Rather, nature is understood as part of God's creation, characterized by order, balance, and beneficial value for life. The Qur'an explicitly prohibits causing corruption on earth after God has set it in order (Q.S. al-A'raf [7]: 56) and reminds humanity that corruption on land and at sea has appeared because of what human hands have wrought (Q.S. al-Rum [30]: 41).

وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًاۗ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

"Do not cause corruption on the earth after it has been set in order. Call upon Him with fear and hope. Indeed, the mercy of Allah is near to those who do good" (Q.S. al-A'raf [7]: 56).

ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ

"Corruption has appeared on land and at sea because of what human hands have done. Through this, Allah makes them taste some of the consequences of their deeds so that they may return to the right path." (Q.S. al-Rum [30]: 41).

These two verses indicate that ecological degradation does not merely possess a material dimension, but also moral and spiritual dimensions. The concepts of *amanah* (trusteeship), *khalifah* (stewardship), *mizan* (balance), *ihsan* (excellence in conduct), *thaharah* (purity and cleanliness), and the prohibition against *fasad* (corruption or destruction) can serve as foundational principles for Islamic communication in fostering ecological awareness.

Studies on Islamic ecotheology in recent years have demonstrated significant development. Bsoul et al. (2022) explain that Islam offers a strong perspective on sustainability through teachings concerning environmental protection, social responsibility, and balanced ways of living. Hidayat (2023) emphasizes that Islamic ecotheology can function as a religious narrative in responding to the climate crisis in Indonesia. Mustofa et al. (2025) show that Muslim organizations in Indonesia have considerable potential to contribute to climate change mitigation and adaptation through ecotheological approaches. Other studies have also demonstrated that

Eco-Islam has developed through the values of *tawhid*, *khalifah*, and *amanah*, as well as through the involvement of religious actors and communication media (Holilah et al., 2025).

Nevertheless, a substantial portion of Islamic ecotheology scholarship remains concentrated on conceptual discussions, moral education, the construction of religious discourse by prominent figures, and the mediatization of religious narratives. Roqi and Wahyudi (2025), for instance, situate ecotheology within the context of moral education for younger generations. Candrawati and Wijayanti (2025) examine the construction of Islamic ecotheological discourse in the thought of Nasaruddin Umar. Ridwanuddin (2017) explores ecotheology in the thought of Badiuzzaman Said Nursi. These studies are important; however, they have not sufficiently explained how ecotheological messages are communicated within the socio-religious practices of Muslim coastal communities that directly confront waste accumulation, flooding, coastal degradation, and disaster risks.

In response to this research gap, the present study positions itself by providing empirical field data from Muslim communities in Central Tapanuli. Its primary focus is not merely to explain ecotheology as a normative concept, but to examine how ecotheological values are translated into Islamic communication strategies through mosques, *majelis taklim* (Islamic study groups), families, local communities, and institutional collaboration. Accordingly, this study aims to analyze ecotheology-based Islamic communication strategies for fostering environmental awareness among Muslim communities in Central Tapanuli, North Sumatra. More specifically, the study addresses three questions: how ecotheological messages are constructed within Islamic communication among Muslim communities in Central Tapanuli; how religious actors and religious spaces contribute to the development of environmental awareness; and how ecotheology-based Islamic communication strategies can be developed into a contextual and sustainable ecological social movement.

RESEARCH METHOD

This study employed a qualitative approach using field research. A qualitative approach was selected because the study sought to gain an in-depth understanding of the experiences, perceptions, communication practices, and religious meanings associated with environmental awareness among Muslim communities in Central Tapanuli.

Research informants were selected purposively based on their knowledge, experience, and involvement in religious communication and local environmental issues. The informants consisted of religious leaders, mosque administrators, and community members. Their selection was based on the consideration that they interact directly with the socio-religious environment of

the community through sermons, religious study activities, mosque-based programs, and environmental cleanliness practices at the family and community levels.

Table 1. Research Informants

No	Informant Name	Informant Category
1.	Amiruddin Sigalingging	Religious Leader
2.	Muhammad Akbar	Mosque Administrator
3.	Ahmad Anshori Pasaribu	Mosque Administrator
4.	Rosyida Pohan	Community Member
5.	Giarno	Community Member

Source: Researcher's Compilation, 2026

Data were collected through semi-structured interviews and observation. The interviews focused on six main themes: informants' understanding of the relationship between Islam and the environment; forms of religious messages used to foster environmental awareness; the role of mosques in communicating ecological messages; community responses to environmental *da'wah*; communication barriers in developing ecological awareness; and opportunities to strengthen ecotheology-based Islamic communication strategies in Central Tapanuli. The semi-structured format also allowed informants to openly describe their experiences and perspectives.

Observations were conducted in relevant social settings, including mosques, *majelis taklim* (Islamic study groups), residential areas, and community activities related to environmental cleanliness. Observation was used to assess the consistency between informants' statements and actual social practices in the field. Through observation, the researcher examined how religious messages were reflected in community practices, how mosque administrators managed environmental cleanliness, and how residents responded to waste, flooding, and the cleanliness of their everyday living environment.

The data were analyzed thematically. The analysis began with transcription and repeated reading of interview data and observation notes. The researcher then conducted data reduction, initial coding, grouping of codes into themes, and interpretation of the findings. The emerging themes were subsequently related to theories of Islamic communication, ecotheology, environmental communication, and transformative *da'wah*. Data credibility was strengthened through source triangulation and methodological triangulation by comparing information across different informants and cross-checking interview findings with field observations.

This study has several limitations because the data were obtained primarily through interviews and observation and did not include content analysis of social media, local news, written sermon

materials, environmental *da'wah* posters, campaign videos, or religious digital content. Therefore, this study is positioned as an exploratory qualitative study that opens opportunities for further research on the production, dissemination, and reception of ecotheological messages in digital spaces.

RESULT AND DISCUSSION

The data analysis indicates that ecotheology-based Islamic communication strategies among Muslim communities in Central Tapanuli are structured around five major themes. These themes demonstrate that environmental awareness cannot be developed solely through the delivery of technical information, but needs to be connected with religious values, trusted figures, communication spaces that are close to the community, collective action, and institutional support.

Table 2. Focus of Research Findings

Focus of Findings	Field Data	Academic Significance
Theological messages	*Amanah*, *khalifah*, *mizan*, *thaharah*, *ihsan*, and the prohibition of *fasad*.	Moral foundation for environmental communication.
Religious platforms	Sermons, religious study sessions, and *majelis taklim* have not yet optimally addressed ecological issues.	Channels for ecological *da'wah*.
Family and community	Habituation within households, mutual cooperation, and community activities.	Socio-ecological habituation.
Mosque-based action	Waste charity initiatives, water conservation, mosque cleanliness, and disaster education.	Action-oriented transformative *da'wah*.
Cross-actor collaboration	Support from government, facilities, community organizations, schools, and local media.	System-based behavioral change.

Source: Researcher's Compilation, 2026

Constructing Ecotheological Messages: From Cleanliness Advice to an Awareness of Trusteeship

The findings indicate that environmental messages within Muslim communities in Central Tapanuli need to be constructed as religious messages grounded in theological principles. Messages such as maintaining cleanliness, refraining from littering, clearing drainage channels, protecting the sea, and preserving coastal areas become more compelling when they are connected to the concepts of *amanah* (trusteeship), *khalifah* (stewardship), *mizan* (balance), *thaharah* (purity and

cleanliness), *ihsan* (excellence in conduct), and the prohibition against *fasad* (corruption or destruction). In this way, environmental issues are no longer understood merely as the responsibility of the government or sanitation workers, but as part of religious and moral responsibility.

In an interview, one religious leader explained that environmental messages are more readily accepted by congregants when they are associated with the idea that the earth is a trust from Allah. He stated:

> *"If people are only reminded not to litter, they sometimes regard it as nothing more than an ordinary rule. However, when it is explained that the earth is a trust from Allah, the congregation tends to be more deeply affected"* (Amiruddin Sigalingging, June 20, 2026).

This statement indicates that environmental communication within Muslim communities cannot rely solely on administrative prohibitions, but needs to be connected to theological awareness. A similar view was expressed by Muhammad Akbar. According to him, messages about cleanliness in mosques should be expanded beyond the cleanliness of mosque premises to include the surrounding environment. He stated:

> *"Clogged drains, accumulated waste, and recurring floods are often related to people's own habits. Therefore, the message should not merely encourage people to clean up, but should also remind them that believers should not cause damage to the environment in which they live"* (Muhammad Akbar, June 20, 2026).

These data reveal an important shift in the construction of environmental messages. Environmental issues are not merely understood as the responsibility of the government or sanitation workers, but as part of religious trusteeship. The concept of *amanah* encourages communities to understand that nature does not belong to humans in an absolute sense, but is a trust from Allah that must be managed responsibly. Within this framework, maintaining cleanliness, caring for rivers, preventing pollution, and reducing flood risks become expressions of faith.

The concept of *khalifah* also needs to be communicated critically in conjunction with *amanah*. The notion of *khalifah* is often interpreted as positioning human beings above other creatures. Although this interpretation is not entirely incorrect, it can become problematic when it gives rise to a dominant attitude toward nature. An ecotheological perspective instead positions humans as *khalifah* who are responsible for maintaining the balance of Allah's creation. Human beings should not use their intellect and power to destroy, exploit, or pollute the environment. *Khalifah* therefore refers to a responsibility of service, stewardship, and protection rather than unlimited authority.

The prohibition against *fasad* also constitutes a key message in environmental *da'wah*. *Fasad* may be understood as a form of corruption or destruction that encompasses moral, social, and ecological dimensions. Practices such as dumping waste into rivers, damaging forests, polluting the sea, or allowing the environment to remain dirty are not merely examples of poor habits, but also reflect indifference toward the trust bestowed by Allah. Mohamad and Ismail (2023) emphasize that environmental protection and the prevention of water pollution are important concerns from an Islamic perspective because they are closely related to ecological balance and human well-being.

The message concerning *fasad* is particularly relevant in Central Tapanuli because local communities live in close proximity to the sea, rivers, and coastal areas. Waste accumulating on beaches or clogged drainage channels does not only affect visual cleanliness, but also has implications for public health, comfort in worship, tourism, and the livelihoods of fishermen. One resident explained:

> *"When waste accumulates in the drains, it is the community itself that suffers the consequences. The water becomes dirty, unpleasant odors emerge, mosquitoes increase, and when it rains, the drainage channels quickly become blocked"* (Rosyida Pohan, June 20, 2026).

A similar view was expressed by Giarno, who explained:

> *"The sea is a source of livelihood. Many people fish, trade, and depend on the sea for their income. If the beach is dirty and the sea is polluted, the community will also be affected"* (Giarno, June 20, 2026).

These quotations demonstrate that environmental issues are not abstract concerns for the people of Central Tapanuli. The sea, rivers, beaches, and drainage systems are directly connected to public health, economic livelihoods, social comfort, and long-term sustainability. Therefore, *da'wah* messages concerning *amanah* and the prohibition against *fasad* can serve as important entry points for developing ecological awareness. Communities are not merely encouraged to protect the environment for reasons of cleanliness, but also because the environment is a trust from Allah that must be preserved to prevent harm to human beings and other living creatures.

This finding is consistent with Roqi and Wahyudi (2025), who argue that the ecological crisis is closely related to a broader moral crisis among human beings. Environmental problems therefore cannot be addressed solely through technical approaches, but must also be supported by the development of ethical awareness. In the context of Central Tapanuli, such ethical awareness can be cultivated through religious language that is closely connected to the everyday experiences of local communities. Messages such as protecting the sea as an expression of *amanah*, clearing

drainage channels as a means of preventing *fasad*, and reducing plastic waste as a form of *ihsan* toward Allah's creation are examples of *da'wah* language that is accessible, meaningful, and relevant to the lives of coastal communities.

Religious Platforms as Channels of Environmental Communication

The findings show that religious platforms occupy a strategic position in fostering environmental awareness among Muslim communities in Central Tapanuli. Mosques, Friday sermons, religious study sessions, *majelis taklim*, and religious counselors constitute communication spaces with strong social and spiritual legitimacy. Through these spaces, environmental messages can be conveyed repeatedly, systematically, and in ways that are closely connected to people's everyday lives. This is particularly important in Muslim communities, where religious leaders are often regarded as trusted communicators.

One mosque administrator stated that environmental issues have not always become a major theme in sermons or religious study sessions. He explained:

> "*Environmental issues have not frequently been presented as the main topic in sermons or religious study sessions. The themes discussed more often are worship, morality, family, charity, or interpersonal relationships. Yet, when understood more broadly, protecting the environment is also part of morality and religious responsibility. In my view, issues such as keeping drainage channels clean, protecting coastal areas, avoiding littering, and preventing floods can be incorporated into sermons, as long as they are connected to Qur'anic verses, hadith, and human responsibility as Allah's khalifah"* (Ahmad Ansori Pasaribu, June 20, 2026).

A similar view was expressed by Muhammad Akbar:

> *"In mosques, messages about cleanliness are usually present, but they tend to focus on the cleanliness of the mosque, ablution areas, courtyards, and toilets. Broader environmental issues such as rivers, the sea, beaches, and household waste are still rarely discussed specifically. In my opinion, this needs to be expanded because congregants do not live only inside the mosque, but also within the broader community. If sermons or religious study sessions regularly remind people that littering can cause harm and constitutes environmental damage, people may become more aware because the message comes from a religious platform"* (Muhammad Akbar, June 20, 2026).

These statements indicate that religious platforms have not yet been fully optimized for environmental *da'wah*. Environmental themes are still often treated as supplementary issues rather than as an integral part of Islamic teachings. In fact, Islam regards cleanliness, balance, public welfare, and the prevention of harm as important dimensions of religious life. Therefore, mosques, Friday sermons, religious study sessions, and *majelis taklim* can serve as strategic channels for

transforming environmental messages from mere social appeals into religious messages with moral authority.

Muslim communities in Central Tapanuli have close and direct relationships with the sea, rivers, beaches, and drainage systems. Therefore, optimizing religious platforms is particularly important for strengthening environmental awareness. The consistent delivery of environmental messages through sermons and religious study sessions can help communities understand that environmental protection is not merely the responsibility of the government or sanitation workers, but also part of religious responsibility. Religious platforms can thus function as spaces for ecological education that connect Islamic teachings with everyday environmental problems.

The optimization of religious platforms can be pursued through several approaches. First, environmental themes can be incorporated into Friday sermons. Preachers can connect Qur'anic teachings concerning the prohibition of destruction, *amanah*, and balance with local issues such as flooding, waste accumulation, coastal cleanliness, and drainage problems. Second, thematic religious study sessions on Islam and the environment can be developed. These sessions should not only address ritual worship but also socio-ecological forms of religious practice. Third, sermons and religious lectures should conclude with concrete calls to action, such as cleaning mosque premises, sorting waste, clearing drainage channels, or participating in community clean-up activities.

In an interview, one religious leader emphasized the importance of follow-up actions after religious lectures. He stated:

> *"In my opinion, environmental sermons should not end with advice alone. After congregants hear that maintaining cleanliness is part of faith and that littering constitutes environmental damage, there needs to be a concrete invitation to act. For example, after a religious study session, an activity could be announced to clean the mosque courtyard, drainage channels, or the surrounding environment. If the message is only delivered from the pulpit, congregants may understand it, but they may not necessarily take action. Therefore, environmental da'wah needs follow-up activities so that people become accustomed to practicing goodness collectively"* (Amiruddin Sigalingging, June 20, 2026).

This statement demonstrates that environmental communication needs to move beyond verbal messages toward social action. Effective environmental *da'wah* does not merely provide understanding but also builds participation. In this regard, mosques can function as centers of ecological movements. A mosque is not only a place of worship, but also a center for education, coordination, and community-based social action.

Optimizing religious platforms for environmental communication requires continuity between messages, understanding, and action. Sermons, religious study sessions, and lectures can serve as entry points for fostering ecological awareness, while community clean-up activities, environmental maintenance, waste management, and drainage care can become concrete expressions of that awareness. Through this approach, environmental *da'wah* becomes not only normative but also transformative, as it encourages communities to protect the environment as part of their religious responsibility.

This finding is consistent with Holilah et al. (2025), who show that Eco-Islam narratives operate through values, actors, and media. However, this study extends that discussion to the level of local practice by demonstrating that religious platforms do not merely function as media for disseminating narratives, but can also act as drivers of collective action. In other words, Eco-Islam messages should not be mediated solely through texts or digital media, but also need to be brought to life within religious forums that have strong social proximity to local communities.

Majelis taklim also plays an important role in fostering family-based environmental awareness. In many Muslim communities, *majelis taklim* are attended by women and men who play major roles in managing household cleanliness, educating children, and shaping family habits. One mosque administrator stated:

> *"Majelis taklim are actually very important spaces for conveying environmental messages because the congregants who attend do not merely listen to religious teachings, but also bring those messages back to their respective homes. If majelis taklim convey that maintaining household cleanliness, reducing plastic waste, and not throwing rubbish into drainage channels are part of Islamic teachings, then these messages can reach the family. Mothers and fathers can remind their children at home, so environmentally responsible habits can begin within the family"* (Ahmad Ansori Pasaribu, June 20, 2026).

A similar view was expressed by Rosyida Pohan, who stated:

> *"In my opinion, environmental cleanliness largely begins at home. If parents teach their children to dispose of waste properly, clean the yard, and not throw rubbish into drainage channels, over time the children will become accustomed to these habits. Messages like these are good to deliver in majelis taklim because many mothers manage the household and educate their children every day. When religious messages are connected to household and environmental cleanliness, it becomes easier for us to understand that protecting the environment is also part of worship"* (Rosyida Pohan, June 20, 2026).

These quotations demonstrate that ecotheological messages can enter the domestic sphere through the role of the family. *Majelis taklim* does not merely function as a space for strengthening religious knowledge, but also as a channel of social communication capable of

shaping ecological habits in everyday life. Through *majelis taklim*, values such as *amanah*, *thaharah*, *ihsan*, and the prohibition against *fasad* can be translated into simple practices, such as maintaining household cleanliness, reducing plastic waste, clearing drainage channels, and educating children to care for the environment.

The perspective of Islamic communication emphasizes the importance of using language that is simple, accessible, and non-judgmental when conveying environmental messages through religious platforms. Environmental messages that excessively blame communities may generate resistance. By contrast, messages that invite participation, provide examples, and connect ecological behavior with acts of worship are more likely to be accepted. Hilabi (2023) emphasizes that environmental *da'wah* can serve as an alternative approach to addressing climate change because it is capable of engaging the moral dimension of society. Prastyo (2023) likewise demonstrates that ecological *da'wah* can become part of development communication when it is directed toward collective behavioral change.

Majelis taklim and other religious platforms therefore hold an important position within ecotheology-based Islamic communication strategies. These spaces can serve simultaneously as media for transmitting values, fostering awareness, and encouraging behavioral change within communities. Environmental messages are not merely conveyed as knowledge, but are internalized as part of religious responsibility beginning within families, households, mosques, and local communities.

Family and Local Communities as the Basis of Ecological Habituation

Environmental awareness cannot be developed through knowledge alone. It must also become a social habit. Therefore, families and local communities play an important role in fostering ecological habituation. In the context of Central Tapanuli, coastal communities, mosque youth groups, women's religious study groups, fishermen, and residents living around mosques can become key actors in shaping environmentally responsible habits. Habituation is particularly important because ecological behavior is unlikely to be sustained if it is limited to temporary or one-time activities.

One informant emphasized that environmental activities need to be conducted regularly so that public enthusiasm does not disappear after a single event. He stated:

> *"If cleanliness activities are carried out only once, people's enthusiasm usually fades quickly. The area may be clean that day, but a few weeks later the waste appears again. In my opinion, activities such as beach clean-ups, drainage cleaning, and community work around the mosque should be organized regularly, for example once a month or on certain Fridays. If these activities are conducted frequently, people will become*

> *accustomed to them. Young people should also be involved so that they understand that protecting the environment is not only the responsibility of parents or the government, but a shared responsibility"* (Giarno, June 20, 2026).

A similar view was expressed by Rosyida Pohan. She explained:

> *"At home, environmentally responsible habits should begin with small actions. For example, children should be taught to dispose of waste properly, clean the yard, avoid throwing rubbish into drainage channels, and reduce plastic use. If parents set an example, children usually follow. But if they are only told what to do without seeing an example, it is difficult. That is why, in my view, the family has a major role. If cleanliness has become a habit at home, it will also be easier to encourage people to participate in community clean-up activities"* (Rosyida Pohan, June 20, 2026).

These statements emphasize the importance of repetition in shaping ecological behavior. Effective communication does not merely transmit messages, but also creates a social rhythm. Monthly community clean-ups, clean-Friday programs, waste charity initiatives, beach-cleaning movements, and mosque-based waste management can all function as forms of ecological habituation. Through repeated activities, environmental messages do not remain at the level of knowledge, but gradually become social practices embedded in everyday community life.

Local communities are important because people are often more willing to act when invited by individuals they know personally. Messages from religious leaders carry spiritual legitimacy, whereas messages from neighbors, youth groups, or local community organizers possess social proximity. The combination of religious legitimacy and social closeness can strengthen the effectiveness of communication. Rahayu and Evanita (2024) show that environmental communication strategies for sustainable waste management require community empowerment. This finding suggests that ecological behavioral change is shaped not only by information, but also by social relationships.

Families and local communities can therefore be understood as the foundation of ecological habituation among Muslim communities in Central Tapanuli. The family serves as the initial space in which habits are formed, while the local community functions as a setting in which collective practices are reinforced. The internalization of ecotheological values such as *amanah*, *ihsan*, *thaharah*, and the prohibition against *fasad* within families, combined with reinforcement through community-based activities, can help environmental awareness develop into a sustainable social culture.

Ecological habituation within families can be fostered through small everyday practices. These include disposing of waste properly, reducing the use of single-use plastics, cleaning

household yards, avoiding the disposal of rubbish into drainage channels, conserving water, and teaching children to care for the environment. These simple habits can be strengthened through religious language. Parents can explain that cleanliness is part of faith, water is a blessing from Allah, and nature must be protected because it is an *amanah*. In this way, Islamic ecotheology does not remain merely a discourse, but becomes part of character education within the family.

One informant explained that children tend to understand environmental messages more easily when they are conveyed through moral and religious reasoning. He stated:

> *"Children usually cannot be taught merely through prohibitions, such as being told not to litter or not to dirty drainage channels. They need to understand why these actions are wrong. If it is explained that cleanliness is part of faith, that water is a blessing from Allah, and that a clean environment makes life healthier, they will understand more easily. Therefore, environmental education in the family should begin with parental example and simple explanations so that children see environmental protection not as a burden, but as part of Muslim morality"* (Amiruddin Sigalingging, June 20, 2026).

A similar point was made by Muhammad Akbar, who explained:

> *"In my opinion, children follow more quickly when parents provide direct examples. If parents dispose of waste properly, clean the yard, and do not throw rubbish into drainage channels, children will observe and imitate them. But if they are only scolded without explanation, they may not necessarily understand. That is why religious messages are important at home. For example, we can teach that Allah loves cleanliness and that human beings have been entrusted with the responsibility of protecting nature. In this way, children learn that caring for the environment is a good deed that also carries religious value"* (Muhammad Akbar, June 20, 2026).

These statements indicate that ecological messages need to be communicated educationally. Children should not merely be prohibited from engaging in harmful behavior, but should also be given moral and spiritual reasons for those prohibitions. From the perspective of Islamic education, fostering environmental awareness from an early age is important because ecological behavior forms part of character development. The family is the first social space in which the values of *amanah*, *thaharah*, *ihsan*, and responsibility toward Allah's creation can be internalized. Accordingly, ecological habituation within the family not only develops habits of cleanliness, but also cultivates an awareness that environmental protection is part of faith and the social morality of a Muslim.

This finding is consistent with Roqi and Wahyudi (2025), who position ecotheology as a foundation for moral education aimed at developing ethical awareness among younger generations. However, the present study extends this idea into the sphere of local communities. Ethical

awareness is not developed solely through formal educational institutions, but also through homes, mosques, *majelis taklim*, and other community spaces. Thus, families and local communities constitute an important foundation for ecotheology-based Islamic communication.

Local communities can also develop forms of environmental action that are adapted to local needs. In coastal areas, relevant activities may include beach clean-ups, reducing plastic waste, maintaining drainage channels, planting mangroves, and preserving the cleanliness of tourism sites. Within mosque environments, activities may include providing separated waste bins, conserving ablution water, maintaining toilet cleanliness, greening mosque courtyards, and managing waste generated after religious gatherings. All of these activities can be linked to Islamic values so that communities understand ecological action as part of religious practice.

Families and local communities therefore constitute an important foundation for fostering ecological awareness. Environmental awareness becomes stronger when it is developed through repeated social practices rather than through sermons alone. Ecological habituation allows religious values to be manifested in everyday behavior. Islam is not only discussed as a body of teachings, but is also embodied through practices such as maintaining cleanliness, caring for the sea, protecting rivers, and reducing environmental degradation.

Mosque-Based Ecological Action as Transformative *Da'wah*

One of the key findings of this study is the need to develop mosque-based ecological action. Mosques occupy a central position in Muslim communities. In addition to serving as places of worship, mosques can function as centers of education, social solidarity, deliberation, and community mobilization. For this reason, mosques have considerable potential to become centers of environmental *da'wah*. In the context of Central Tapanuli, mosques can serve as strategic spaces for connecting theological messages with ecological action.

Mosque-based ecological action can begin with simple practices. For example, mosque administrators can provide waste bins, maintain the cleanliness of mosque courtyards, regulate the use of ablution water, organize community clean-up schedules, plant trees, and encourage congregants to care for the surrounding environment. When a mosque is clean and well maintained, congregants can directly observe that cleanliness is part of Islamic values. Conversely, if a mosque promotes cleanliness through sermons while its own environment remains dirty, the moral force of the *da'wah* message will be weakened.

One informant emphasized that exemplary conduct among mosque administrators is essential in environmental *da'wah*. He stated:

> *"In my opinion, mosque administrators must set an example before encouraging congregants to protect the environment. If we say that cleanliness is part of faith, then the mosque environment must also be clean, the ablution area should not be dirty, the courtyard should not be filled with waste, and water should not be used wastefully. Congregants usually pay attention to examples. If the mosque is clean and its administrators show concern for the environment, it will be easier to encourage the community to protect the environment around their homes and neighborhoods. Therefore, environmental da'wah should not only be conveyed through sermons, but should also be reflected in the daily actions of mosque administrators"* (Muhammad Akbar, June 20, 2026).

This statement demonstrates the importance of exemplary conduct. In Islamic communication, messages accompanied by concrete examples are more persuasive than verbal messages alone. Mosque administrators and religious leaders should therefore become role models in environmental protection. If religious leaders encourage congregants to reduce plastic waste, mosque activities should likewise reduce the use of single-use plastics. If a preacher calls on congregants to conserve water, the mosque should manage its ablution facilities in ways that minimize unnecessary water consumption.

Mosque-based ecological action can also be developed through a waste charity program. This initiative transforms recyclable waste with economic value into a source of social funds. Congregants can be encouraged to collect plastic bottles, cardboard, paper, or other selected recyclable materials, while proceeds from their sale can be used to support mosque activities, assist poor households, or fund children's education. This program is particularly relevant because it connects waste management with the Islamic value of *sadaqah* (charity). Waste is therefore no longer perceived merely as a burden, but also as a potential resource for social good.

One informant explained that waste charity could become a bridge between *da'wah* and ecological practice. He stated:

> *"In my opinion, waste charity can be an effective way to encourage people to care about the environment. Waste is often seen as useless, even though some of it can still be collected and sold. If the proceeds are used to support mosque activities or help people in need, the community will see that protecting the environment can also become a form of charitable action. In this way, the da'wah message does not stop at advice, but is directly translated into practice. Congregants learn that reducing waste, sorting recyclable materials, and maintaining cleanliness can carry the value of worship when they are undertaken with good intentions"* (Amiruddin Sigalingging, June 20, 2026).

Muhammad Akbar expressed a similar view:

> *"A waste charity program could begin at the mosque because congregants gather here every day, especially on Fridays and during religious study sessions. For example, congregants could be encouraged to bring plastic bottles, cardboard, or used paper from home and collect them at the mosque. The proceeds could be used for mosque cleanliness, to purchase cleaning equipment, or to assist residents in need. In my view, a program like this can increase public awareness that waste does not always become a problem when it is properly managed. Even waste can generate social benefits and the spiritual merit of charity"* (Muhammad Akbar, June 20, 2026).

The statements of these two informants indicate that mosque-based ecological action can become a form of transformative *da'wah*. *Da'wah* does not merely communicate religious teachings verbally, but also mobilizes communities to undertake tangible change. Through programs such as mosque cleanliness initiatives, water conservation in ablution facilities, community clean-ups, tree planting, and waste charity, Islamic values concerning *amanah*, *thaharah*, *ihsan*, and the prohibition against *fasad* can be embodied in collective action.

Mosques can therefore function as centers of ecological movements among Muslim communities in Central Tapanuli. They are not only spaces for ritual worship, but also spaces for developing awareness, cultivating social habits, and organizing environmental action. When theological messages are combined with concrete practices, environmental *da'wah* becomes more powerful because communities do not merely hear messages about the importance of protecting nature, but also participate directly in environmental stewardship as part of their religious responsibility.

Programs of this kind demonstrate that environmental *da'wah* needs to provide practical mechanisms for action. Communities may already understand that waste needs to be managed, but they often lack clear guidance on where to begin. Mosques can provide simple systems, including collection points, weighing schedules, designated coordinators, and transparent reporting of program outcomes. Through such mechanisms, congregants can see that small actions can generate both social and ecological benefits.

In addition to waste charity, mosques can also become centers for disaster education. Floods and landslides in Sumatra demonstrate the importance of strengthening community awareness of disaster mitigation. Mosques can disseminate information on the importance of maintaining drainage systems, avoiding waste disposal into rivers, recognizing warning signs of disaster, and assisting residents affected by emergencies. During disasters, mosques can also function as relief posts, logistics collection points, and centers of social coordination. In this way,

mosques serve not only as places of worship, but also as spaces for strengthening community resilience.

From the perspective of transformative *da'wah*, mosque-based ecological action represents an effort to shift *da'wah* from a predominantly verbal orientation toward one focused on social transformation. *Da'wah* does not merely communicate what is good, but also organizes communities to practice goodness collectively. Alam et al. (2024) show that values of piety and *da'wah* can support environmental sustainability within *pesantren* communities. Risqi et al. (2025) likewise demonstrate that *da'wah* and environmental conservation can be developed through social media when messages are packaged in relevant ways. In the context of Central Tapanuli, mosques can integrate oral *da'wah*, field-based action, and documentation of activities so that environmental messages can reach wider audiences.

Mosque-based ecological action is therefore an important strategy within ecotheology-based Islamic communication. Mosques can serve as laboratories of ecological piety, where communities learn that protecting the environment is part of worship. Cleanliness programs, waste charity, greening initiatives, water conservation, and disaster education can transform mosques into centers of environmentally responsible behavioral change among Muslim communities.

Cross-Actor Collaboration in Ecotheology-Based Islamic Communication

Ecotheology-based Islamic communication strategies cannot operate independently. They require cross-actor collaboration among religious leaders, mosque administrators, religious counselors, local governments, schools, youth communities, fishermen, environmental activists, and local media. Such collaboration is essential because environmental problems cannot be addressed solely through sermons or individual awareness. Communities also require supporting facilities, management systems, policies, and sustained assistance.

One informant emphasized that public awareness needs to be supported by adequate facilities. He stated:

> *"In my opinion, people need to be continuously reminded through sermons and religious study sessions, but that awareness must also be supported by facilities. If we encourage people not to litter, waste bins must be available. If people have already collected their waste, there needs to be a clear collection and transportation system. If drainage channels are frequently blocked, the government needs to pay attention to cleaning and improving the drainage system. Therefore, environmental da'wah is important for building awareness, but the government must also be present through concrete facilities and programs. If both work together, it will be easier for people to change"* (Amiruddin Sigalingging, June 20, 2026).

This statement indicates that environmental communication must be supported by a functioning system. *Da'wah* can foster awareness, but such awareness requires infrastructure in order to develop into sustained behavior. Local governments play a role in providing policies, facilities, waste collection services, drainage management, and environmental programs. Religious leaders contribute moral legitimacy. Youth communities mobilize collective action. Schools and families cultivate habits from an early age. Local media expand the reach of environmental messages and document good practices.

Ecotheology-based Islamic communication strategies therefore need to be understood as collaborative efforts. Religious leaders cannot work effectively without support from government institutions and local communities. Likewise, governments cannot rely solely on policy-making without strengthening public awareness. Collaboration among *da'wah*, infrastructure, policy, education, and community action is essential to ensure that environmental movements do not stop at the level of appeals, but develop into sustainable behavioral change. In the context of Central Tapanuli, such collaboration is particularly important because local communities live in close proximity to the sea, rivers, beaches, and residential areas that are vulnerable to waste accumulation, flooding, pollution, and environmental degradation.

Cross-actor collaboration is also crucial in disaster contexts. Floods and landslides are not merely natural events, but also social events that require collective responses. Governments need community support, while communities need guidance, facilities, and coordination. Religious leaders can help reassure communities, mobilize solidarity, and direct assistance. In disaster situations, Islamic communication can function as a form of humanitarian communication by strengthening concern, fostering empathy, and encouraging communities to assist affected populations.

Based on the research findings, ecotheology-based Islamic communication strategies can be formulated through five main elements. First, strengthening theological messages. Environmental communication should be connected to Islamic values such as *amanah*, *khalifah*, *mizan*, *ihsan*, *thaharah*, and the prohibition against *fasad*. Second, strengthening the role of religious actors. Religious leaders, religious counselors, mosque administrators, and *majelis taklim* should be involved as environmental communicators. Third, utilizing community-based communication channels. Friday sermons, religious study sessions, *majelis taklim*, families, mosque youth groups, and neighborhood forums can function as spaces for environmental communication. Fourth, promoting ecological action. Religious messages need to be translated into concrete activities such as community clean-ups, waste charity programs, beach clean-ups, water conservation, and

greening initiatives. Fifth, strengthening institutional collaboration. Environmental movements need support from local governments, schools, youth communities, fishermen, environmental activists, and local media.

This framework is consistent with environmental communication research that emphasizes the importance of messages, communication channels, communities, and action. Briandana and Mohamad Saleh (2022) highlight the importance of communication strategies in environmental campaigns through social media. Rahayu and Evanita (2024) emphasize community empowerment in waste management. Hidayat (2023) and Bsoul et al. (2022) argue that Islamic ecotheology can provide an ethical foundation for responding to environmental crises. Holilah et al. (2025) show that Eco-Islam narratives require attention to both actors and media, while Candrawati and Wijayanti (2025) underline the importance of transforming Islamic *da'wah* toward ecologically oriented *da'wah*. By integrating these insights, the present study positions ecotheology-based Islamic communication as a contextual, participatory strategy oriented toward sustainable behavioral change.

CONCLUSION

This study demonstrates that ecotheology-based Islamic communication strategies have strong relevance for fostering environmental awareness among Muslim communities in Central Tapanuli, North Sumatra. In the context of coastal communities facing problems related to waste, flooding, coastal degradation, and hydrometeorological disaster risks, environmental awareness cannot be developed solely through technical appeals. It needs to be strengthened through religious communication that connects the relationship between human beings, nature, and God.

The findings indicate that ecotheology-based Islamic communication operates through five main strategies. First, strengthening theological messages concerning *amanah*, *khalifah*, *mizan*, *thaharah*, *ihsan*, and the prohibition against *fasad*. Second, optimizing religious platforms such as Friday sermons, religious study sessions, *majelis taklim*, and religious counseling. Third, involving families and local communities as the basis of ecological habituation. Fourth, developing mosque-based ecological actions through community mutual assistance, waste charity programs, mosque cleanliness, water conservation, and disaster education. Fifth, strengthening cross-actor collaboration among religious leaders, local communities, local governments, youth groups, schools, fishermen, environmental activists, and local media.

The contribution of this study lies in positioning Islamic ecotheology as a foundation for *da'wah* communication that is not merely normative, but also transformative. Environmental *da'wah* should not stop at the level of sermons or verbal appeals, but needs to be translated into concrete,

routine, and sustainable social actions. In this sense, ecological piety can be understood as an integral dimension of social piety within Muslim communities.

This study is limited by its data collection techniques, which relied solely on interviews and observation. Future research could broaden the analysis by incorporating content analysis of social media, local news, written sermon materials, environmental *da'wah* posters, campaign videos, and religious digital content. The use of content analysis would enrich understanding of how ecotheological messages are produced, disseminated, and received by Muslim communities across digital and public spaces.

REFERENCES

Afifah, A., Ananta, D., Salsabila, Nadhira, S., & Sari, N. (2026). Efektivitas pengawasan pemerintah daerah dalam pencegahan dan penanggulangan bencana: Studi kasus banjir bandang Sumatera Utara 2025. *Indonesian Journal of Public Administration Review, 3*(2), 14. doi:10.47134/par.v3i2.5406

Alam, L., Alam, M., Samaalee, A., & Suyatno, S. (2024). Environmental sustainability in Indonesian pesantren: Integrating pious principles and da'wah efforts. *Jurnal Ilmu Dakwah, 44*(2), 311–328. doi:10.21580/jid.v44.2.23607

Badan Meteorologi, Klimatologi, dan Geofisika. (2025). *Antisipasi dampak bencana hidrometeorologi, BMKG perkuat peringatan dini dan OMC di Aceh, Sumut dan Sumbar*. BMKG.

Badan Nasional Penanggulangan Bencana. (2025). *Korban meninggal dunia akibat bencana hidrometeorologi di Aceh, Sumut dan Sumbar menjadi 442 jiwa*. BNPB.

Badan Nasional Penanggulangan Bencana. (2025). *Perkembangan situasi dan penanganan bencana di tanah air tanggal 26 November 2025*. BNPB.

Badan Nasional Penanggulangan Bencana. (2026). *Buletin info bencana Desember 2025*. BNPB.

Badan Pusat Statistik Kabupaten Tapanuli Tengah. (2025). *Kabupaten Tapanuli Tengah dalam angka 2025*. BPS Kabupaten Tapanuli Tengah.

Briandana, R., & Mohamad Saleh, M. S. (2022). Implementing environmental communication strategy towards climate change through social media in Indonesia. *Online Journal of Communication and Media Technologies, 12*(4), e202234. doi:10.30935/ojcmt/12467

Bsoul, L., Omer, A., Kucukalic, L., & Archbold, R. H. (2022). Islam's perspective on environmental sustainability: A conceptual analysis. *Social Sciences, 11*(6), 228. doi:10.3390/socsci11060228

Candrawati, H., & Wijayanti, R. (2025). Konstruksi wacana ekoteologi Islam dalam pemikiran Nasaruddin Umar: Suatu analisis wacana kritis. *Ittishol: Jurnal Komunikasi dan Dakwah, 3*(2), 154–180.

Hidayat, M. (2023). Islamic eco-theology: Religious narratives in the climate crisis in Indonesia. *Bulletin of Indonesian Islamic Studies, 2*(2), 197–212. doi:10.51214/biis.v2i2.678

Hilabi, A. (2023). Dakwah lingkungan sebagai alternatif dalam menyelesaikan masalah perubahan iklim. *Syiar: Jurnal Komunikasi dan Penyiaran Islam, 3*(1), 1–8. doi:10.54150/syiar.v3i1.195

Holilah, I., Purwanti, E., & Anam, K. (2025). The mediatization of Eco-Islam in environmental communication: A systematic literature review of narratives, actors, and media. *Communicatus: Jurnal Ilmu Komunikasi, 9*(2), 237–257. doi:10.15575/cjik.v9i2.51762

Islam, A. S., Ja'far, S., & Long, A. S. (2024). Islam and eco-theology: Perspectives and strategies of Muhammadiyah in addressing the environmental crisis. *Fikri: Jurnal Kajian Agama, Sosial dan Budaya, 9*(2), 171–182. doi:10.25217/jf.v9i2.4821

Mohamad, A. B., & Ismail, N. (2023). Environmental preservation and water pollution from the Islamic perspective. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam, 7*(2), 997–1015. doi:10.22373/sjhk.v7i2.16019

Mustofa, M. L., Zenrif, M. F., & Barizi, A. (2025). Towards an Islamic ecotheology: Indonesian Muslim organizations in climate mitigation and adaptation efforts. *Problemy Ekorozwoju/Problems of Sustainable Development, 20*(2), 21–31. doi:10.35784/preko.7089

Nugroho, A. (2025, December 1). Bencana banjir bandang Sumatra, pakar UGM sebut akibat kerusakan ekosistem hutan di hulu DAS. *Universitas Gadjah Mada*. Retrieved from https://ugm.ac.id/id/berita/bencana-banjir-bandang-sumatra-pakar-ugm-sebut-akibat-kerusakan-ekosistem-hutan-di-hulu-das

Pemerintah Kabupaten Tapanuli Tengah. (2025). *Rancangan akhir Rencana Kerja Pemerintah Daerah Kabupaten Tapanuli Tengah Tahun 2026*. Pemerintah Kabupaten Tapanuli Tengah.

Pendidikan Sains FMIPA Universitas Negeri Surabaya. (2025, December 9). Banjir Sumatra 2025: Analisis ilmiah, penyebab & dampak. *Universitas Negeri Surabaya*. Retrieved from https://s3pendsains.fmipa.unesa.ac.id/post/banjir-sumatra-2025-analisis-ilmiah-penyebab-dampak

Prastyo, D. T. (2023). Ecological da'wa as an alternative for development communication. *Journal of Islamic Communication and Counseling, 2*(1), 56–66. doi:10.18196/jicc.v2i1.26

Rahayu, S., & Evanita, S. (2024). Environmental communication strategy for sustainable waste management through community empowerment. *Journal of Business Studies and Management Review, 7*(2), 125–130. doi:10.22437/jbsmr.v7i2.33500

Rakhmat, A. (2022). Islamic ecotheology: Understanding the concept of khalifah and the ethical responsibility of the environment. *Academic Journal of Islamic Principles and Philosophy, 3*(1), 1–22. doi:10.22515/ajipp.v3i1.5104

Ridwanuddin, P. (2017). Ekoteologi dalam pemikiran Badiuzzaman Said Nursi. *Lentera: Jurnal Ilmu Dakwah dan Komunikasi, 1*(1). doi:10.21093/lentera.v1i01.832

Risqi, A., Risqy, M., Ramadhani, O., & Satrio, D. I. (2025). Da'wah and environmental conservation: An analysis on Instagram. *Ath-Thariq: Jurnal Dakwah dan Komunikasi, 9*(1), 1–18. doi:10.32332/ath-thariq.v9i1/ade3km56

Rohman, A., Kurniawan, E., Syifauddin, M., Muhtamiroh, S., & Muthohar, A. (2024). Religious education for the environment: Integrating eco-theology in the curriculum of Islamic religious and character education to enhance environmental education in Indonesia. *Nadwa: Jurnal Pendidikan Islam, 18*(2), 201–226. doi:10.21580/nw.2024.18.2.21094

Roqi, K., & Wahyudi. (2025). Ekoteologi dalam pendidikan moral sebagai upaya pembentukan kesadaran etis generasi muda. *AL-MANAR: Jurnal Komunikasi dan Pendidikan Islam, 14*(2), 965–980. doi:10.36668/hkdazh84

Testriono, T., & Billahi, S. (2025). Revisiting religious environmentalism in Indonesia: Navigating ethics, politics, and policy. *Studia Islamika, 32*(3), 405–419. doi:10.36712/sdi.v32i3.46674