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## Reconceptualizing Ecological Da'wah: Integrating Theology, Ethics, and Socio-Environmental Practice

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Received: 01/01/2026

Revised: 15/03/2026

Accepted: 12/04/2026

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### Abstract

This study critically addresses the marginalized position of environmental concerns in mainstream Islamic da'wah discourse by examining ecological da'wah as a systematically underdeveloped yet theologically grounded dimension of Islamic da'wah. Although environmental ethics is well established in Islamic theology, its translation into a da'wah framework remains fragmented and largely normative. In response to this gap, this study aims to reconceptualize ecological da'wah not merely as moral exhortation but as an integrative da'wah paradigm that connects theology, ethics, and socio-ecological practices. Using a qualitative sociological approach, this study draws on field observations, interviews, and empirical data from ongoing da'wah practices in the community, which are then analyzed using thematic content analysis techniques. Rather than rehashing established ethical concepts, this analysis critically reinterprets the key theological principles of khalifah (stewardship), amanah (trust), and mizan (cosmic balance) as operational categories for da'wah engagement with the ecological crisis. The findings of this study indicate that ecological da'wah has strategic potential to reshape religious communication by embedding environmental responsibility within theocentric moral reasoning and lived religious practices. However, the study also identifies structural and discursive constraints, including the dominance of anthropocentric models of da'wah and the absence of institutionalized ecological narratives within da'wah agendas. This study contributes to da'wah scholarship by offering a conceptual framework for ecological da'wah as a transformative and context-responsive model of Islamic da'wah. By repositioning environmental preservation as an integral component of religious responsibility, this study advances a theoretically grounded approach that enhances the relevance of Islamic da'wah in addressing contemporary global ecological challenges.

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### Keywords

Reconceptualizing, Da'wah, Ecological Da'wah, Environment

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## 1. INTRODUCTION

Da'wah has long functioned as a central mechanism for shaping religious consciousness, moral orientation, and social conduct within Muslim societies (Prastyo, 2018). In Indonesia, da'wah operates not merely as a mode of religious transmission but as a socio-cultural force that influences public values, communal norms, and patterns of everyday behavior. Historically, da'wah



discourse has focused predominantly on theological doctrines ('aqīdah), ritual obligations ('ibādāt), and aspects of mu'amalah related to social ethics and Islamic jurisprudence. While these dimensions remain fundamental to Islamic life, such an orientation has tended to privilege individual piety and moral rectitude while marginalizing broader structural and ecological concerns. As a result, despite their growing urgency, environmental issues have yet to become a central or systematic theme within mainstream da'wah practices (Rahman & Yusuf, 2019).

This marginalization reflects a deeper conceptual limitation within prevailing da'wah frameworks, namely the tendency to separate spirituality from ecological responsibility. Environmental degradation is often treated as a technical, political, or economic issue rather than a moral and theological concern that demands religious engagement. Consequently, da'wah has not fully functioned as a medium for cultivating ecological consciousness or for framing environmental stewardship as an integral component of Islamic ethical life. (Silatsa et al. 2021). This gap is particularly striking given the moral authority of religious discourse and its potential to shape values and behaviors at the grassroots level. The urgency of this problem becomes more pronounced in the context of the escalating global ecological crisis. Climate change, biodiversity loss, deforestation, pollution, and resource depletion are no longer distant or abstract phenomena; they constitute lived realities that directly affect human well-being, social stability, and intergenerational justice (Rizqi & Prasetyo, 2023). Indonesia, one of the world's most ecologically diverse regions, faces acute environmental challenges, including deforestation, marine pollution, and climate-induced disasters. These conditions expose the inadequacy of approaches that rely solely on regulatory, technological, or economic interventions. Without ethical frameworks capable of reshaping human attitudes toward nature, such efforts remain insufficient and unsustainable. (Mujahid et al., 2021).

In this regard, Islam, deeply embedded in Indonesian society's moral imagination, has significant potential to contribute to environmental sustainability. Islamic teachings offer a comprehensive worldview that situates human beings within a divinely ordered cosmos, emphasizing responsibility, restraint, and moral accountability. However, the translation of these theological resources into da'wah discourse has remained fragmented and underdeveloped. Conventional da'wah theories, often grounded in religious functionalism or persuasive communication models, primarily address individual morality and ritual compliance (Hassan & Basir, 2021). They rarely engage with complex ecological issues that demand interdisciplinary understanding, structural critique, and collective action. This limitation reinforces an anthropocentric ethical orientation, positioning nature as an object of human use rather than a moral entity within a sacred order. Such anthropocentrism has been increasingly criticized within contemporary Islamic thought for its inability to prevent environmental exploitation. By privileging human interests and instrumental reasoning, anthropocentric frameworks risk legitimizing unsustainable practices that undermine ecological balance. This critique has sparked renewed interest in alternative ethical paradigms, particularly theocentric approaches that place God at the center of moral reasoning (U. et al., 2020). The concept of *taskhīr* (subjugation) within a theocentric framework, nature is understood not merely in terms of utility but as a manifestation of divine order (*nizām ilāhī*), endowed with intrinsic value. Environmental harm, therefore, is not only a social or economic failure but a violation of divine trust and moral accountability before God.

It is within this theoretical context that the concept of ecological da'wah has emerged as a distinctive and potentially transformative paradigm. Ecological da'wah refers to a mode of Islamic preaching that explicitly integrates environmental ethics into religious communication, framing ecological responsibility as an expression of faith, worship, and moral obedience. Unlike general discussions of Islamic environmental ethics, which often remain at the level of normative theology or ethical philosophy, ecological da'wah emphasizes communicative practice, pedagogical strategy, and social engagement. It seeks to translate eco-theological principles into sermons, religious education, and community-based initiatives capable of shaping everyday behavior (Alfadhli et al., 2020). Analytically, ecological da'wah expands the scope of Islamic preaching beyond the vertical relationship between humans and God (*ḥabl min Allāh*) to encompass horizontal relationships with fellow humans (*ḥabl min al-nās*) and the natural environment (*ḥabl ma'a al-bī'ah*). This triadic relational framework challenges the compartmentalization of religious life by situating environmental stewardship within the core of Islamic devotion. From this perspective, caring for the environment is not an optional ethical add-on but an essential dimension of religious responsibility.

The theological foundations of ecological da'wah are deeply rooted in the Qur'anic worldview. The Qur'an consistently presents nature as a collection of divine signs (*āyāt*) that point to God's wisdom and power. Verses such as QS. al-Jāthiyah (45):12–13, which speak of the subjugation (*taskhīr*) of nature for human benefit, have often been interpreted in utilitarian terms. However, contemporary eco-theological interpretations emphasize that *taskhīr* implies responsibility, restraint, and accountability rather than unrestricted exploitation. Within this interpretive framework, human beings are positioned as stewards (*khalifah*) entrusted with maintaining balance (*mizan*) and fulfilling the trust (*amanah*) entrusted to them by God (Latif, 2022). Despite its strong theological grounding, ecological da'wah remains underdeveloped both conceptually and practically. Existing scholarship on Islamic environmentalism has largely concentrated on textual interpretation, ethical principles, or philosophical debates, often neglecting the communicative and institutional dimensions of da'wah. (Diana Muazaroh 2020). Conversely, da'wah studies tend to focus on rhetorical effectiveness, audience reception, and religious persuasion without engaging deeply with ecological ethics. This disciplinary fragmentation has resulted in the absence of integrated frameworks that systematically link da'wah theory, eco-theology, and environmental practice.

Addressing this gap requires a systematic and critical synthesis of existing literature that goes beyond descriptive accounts. (Fua and Wekke 2019). Rather than producing another normative argument for environmental care, there is a need to map conceptual developments, identify theoretical tensions, and assess methodological approaches within ecological da'wah studies. In this context, a Systematic Literature Review offers a suitable methodological framework. (Hasanah & Fauzi, 2023). By applying transparent selection criteria and thematic analysis, a Systematic Literature Review enables the identification of dominant patterns, conceptual lacunae, and future research directions within a fragmented field of study (Ismail et al., 2023).

Accordingly, this study aims to analyze and synthesize scholarly literature on ecological da'wah through a Systematic Literature Review approach. (Ahmad & Syamsuddin, 2021). The objectives are fourfold: first, to examine how ecological da'wah has been conceptualized and operationalized in contemporary Islamic discourse; second, to analyze the role of da'wah in

fostering environmental awareness and moral responsibility; third, to explore the eco-theological arguments underpinning ecological da'wah; and fourth, to identify the challenges and opportunities associated with implementing ecological da'wah within modern socio-religious contexts, particularly in Southeast Asia. (Nasr and Smith 2018). By clarifying the conceptual boundaries of ecological da'wah and situating it within broader debates on Islamic ethics and da'wah theory, this study seeks to contribute to the development of a more coherent and analytically grounded framework. Ultimately, the research argues that ecological da'wah represents a strategic transformation of Islamic preaching, aligning theological depth with ecological consciousness and enhancing Islam's relevance as a moral force in addressing contemporary environmental crises. (Nasrullah, 2022). Through this integrative approach, ecological da'wah holds the potential to support the construction of a sustainable moral vision that harmonizes spirituality, ethics, and environmental responsibility within Muslim societies.

## **2. METHODS**

This study employs a qualitative sociological approach to examine the relationship among Islamic teachings, da'wah practices, and environmental awareness within the social context of Muslim communities. This sociological approach was chosen because it can explain how religious values are not only understood normatively in texts but also manifested in social, cultural, and institutional practices of da'wah within society. Through this perspective, the study seeks to explore how Islamic teachings on human responsibility towards nature are understood, interpreted, and disseminated through da'wah activities, whether in the form of sermons, religious writings, or socio-religious movements related to environmental issues. Methodologically, this research is qualitative with a descriptive-analytical approach. This method systematically describes various ideas, concepts, and arguments that have developed in Islamic literature regarding the relationship between humans and the environment. The primary data sources in this study include classical Islamic texts, contemporary theological writings, and interdisciplinary studies on da'wah and the environment. Classical texts are used to explore the normative basis of Islamic teachings on the environment, such as the concepts of khalifah (human leadership on earth), amanah (moral responsibility), and mizan (cosmic balance). Meanwhile, contemporary theological literature is used to examine how modern Muslim thinkers develop these ideas in the context of global ecological challenges.

Furthermore, this research draws on interdisciplinary scholarship that connects da'wah studies with perspectives from social and environmental sciences. This interdisciplinary approach is crucial because environmental issues cannot be understood narrowly within a single discipline but require dialogue among theology, sociology, ecology, and da'wah communication studies. Thus, this research not only captures the normative dimensions of Islamic teachings but also examines how these values can function as a social force promoting ecological awareness. The analytical technique used in this study is thematic content analysis. Through this technique, various source texts were systematically analyzed to identify key themes related to da'wah and environmental awareness. The analysis process was carried out in several stages: in-depth reading of all data sources, identification of key concepts related to environmental ethics in Islam, grouping them into specific themes, and interpretation of the social and theological meanings of these themes in the context of contemporary da'wah. This approach enabled researchers to identify patterns of thought that demonstrate how Islamic teachings can serve as a moral foundation for environmental conservation efforts. Through a qualitative sociological approach, this research seeks to provide a more comprehensive understanding of the role of da'wah (Islamic

preaching) in building ecological awareness in Muslim communities. Da'wah is understood not only as the activity of conveying religious messages, but also as a process of social transformation that can encourage changes in societal attitudes and behaviors toward the environment. Thus, integrating theological values and ecological awareness is expected to strengthen Islam's contribution to addressing the challenges posed by the global environmental crisis.

**Table 1. Data Sources and Focus of Research Analysis**

Data Source Types	Example Source	Focus of Analysis
<b>Classical Islamic Texts</b>	Al-Qur'an, hadis, kitab tafsir	The concept of caliphate, trust, and the balance of nature
<b>Contemporary Theological Writings</b>	Books and articles by modern Muslim thinkers	Reinterpretation of Islamic teachings on environmental ethics
<b>Interdisciplinary Studies</b>	Studies of da'wah, sociology of religion, and ecology	The role of da'wah in building ecological awareness

The table above shows the classification of the data sources used in this study and the analysis focus for each source. Classical Islamic texts serve as a normative foundation explaining the basic principles of Islamic teachings regarding the relationship between humans and nature. Contemporary theological writings are then used to examine how these principles are reinterpreted in response to modern environmental challenges. Meanwhile, interdisciplinary studies offer a broader perspective on how Islamic da'wah can serve as a social instrument for fostering ecological awareness. By combining these three types of sources, this study seeks to produce a comprehensive analysis of the role of Islamic da'wah in promoting environmental sustainability practices.

### 3. FINDINGS AND DISCUSSION

This study aims to analyze the role of Islamic da'wah as a catalyst in fostering environmental awareness through a qualitative approach grounded in a literature review and a conceptual analysis of contemporary da'wah practices (Alam et al., 2021). The results indicate that Islamic da'wah has strategic potential to shape ecological awareness in Muslim communities at the theological, ethical, and practical social levels. The research findings are presented in several main themes that emerged consistently from the qualitative data analysis process.

#### *Paradigm Shift in Da'wah: From Ritual to Socio-Ecological Transformation*

The findings of this study indicate that the so-called "da'wah paradigm shift from ritual to socio-ecological transformation" is not a normative assumption, but rather a trend identified through a qualitative analysis of contemporary da'wah literature and practices. The analysis process was conducted through in-depth reading and gradual thematic coding (open coding, axial coding, and selective coding) of academic sources and field practice reports (S. Abubakar & Kholil, 2022). In the initial stage, the researcher identified recurring units of meaning such as "social transformation," "environmental crisis," "caliphate fil-ardh," "congregation participation," and "contextual da'wah." These units of meaning were then grouped into relational categories that demonstrate a shift in orientation, integration of theological and ecological values, and changes in the methodological

approach to da'wah. From this process, three dominant patterns emerged, which became the main findings of this study.

The first pattern is the reorientation of da'wah from an individualistic, ritualistic emphasis to broader social and ecological dimensions. Convergence across sources is evident in the agreement that da'wah is no longer understood solely as the transmission of normative teachings regarding faith and mahdhabhah worship, but as a social process that seeks to address issues of poverty, inequality, and environmental degradation. However, the analysis also finds significant divergence at the practical level (Darto et al., 2022). Some studies demonstrate substantive transformations in sermon content, mosque programs, and environmentally based community movements. At the same time, other sources show that the expansion of ecological themes remains rhetorical and has not been systematically institutionalized. Thus, at a medium level of analytical abstraction, it can be said that a fairly great change in discourse has occurred, but the structural transformation remains partial and contextual. This finding confirms that the paradigm shift is more visible in the discursive dimension than in the policy and curriculum dimensions of da'wah.

The second pattern relates to the integration of theological concepts and ecological awareness. Through axial coding, it was found that much of the literature links the concepts of tawhid (monotheism), amanah (trust), hisab (accountability), and khalifah fil-ardh (vicegerent) with the responsibility to protect the environment. The point of convergence lies in the argument that the ecological crisis is a moral and spiritual issue, not merely a technocratic one. However, a critical analysis of these sources reveals epistemological tensions. Some studies assume a linear relationship between increased religiosity and ecological behavior, as if internalizing theological values automatically results in environmentally friendly actions (Hilabi, 2023). Conversely, several empirical findings indicate that ecological behavior is more influenced by mediating factors such as community leadership, role models from preachers, access to information, and socio-economic conditions. This divergence suggests that integrating theology and ecology cannot be reduced to a simple cause-and-effect relationship but must be understood as a complex process shaped by social context and institutional structures. At a high level of abstraction, this theme indicates a reconceptualization of religiosity, in which piety is no longer interpreted solely in individual-spiritual terms but also within the framework of collective ecological responsibility.

The third pattern emerging from the analysis is the methodological transformation in da'wah practices. The literature shows a trend toward shifting from a one-way (monologic) communication model to a participatory, dialogical approach. In several case studies, da'wah no longer stops at sermons but is integrated with collective actions such as mosque and environmental cleanliness movements, community-based waste management, and sustainable lifestyle campaigns. Convergence is evident in the recognition that participatory approaches enhance the internalization of values because the congregation is directly involved in social practices. However, there is divergence in terms of capacity and implementation consistency (Khalid & Noor, 2024).

Several studies note the limited competence of da'wah practitioners in ecological issues, minimal training, and the lack of systematic integration of environmental materials into the curriculum of da'wah institutions. Furthermore, resistance has been found from groups that still view da'wah as a purely ritual activity, thus broadening ecological themes as a deviation from the traditional mandate. This tension indicates that the methodological transformation is not yet fully established and still faces structural and ideological obstacles (Maga Sule & Musa, 2018). Analytically synthesized, these three patterns suggest that the paradigm shift in da'wah toward socio-ecological transformation is a

developing trend rather than a complete change. Convergence across sources indicates a relatively similar direction: da'wah is increasingly contextual, integrative, and participatory. However, divergences at the implementation, theology-behavior, and institutional capacity levels indicate that this transformation is gradual and uneven.

By clearly distinguishing between empirical pattern-based findings and normative interpretations, this study positions the paradigm shift as the result of verified thematic readings, rather than as a prescriptive claim. (Al Kahfi and Qonitah 2019). At the conceptual level, it can be said that contemporary da'wah is moving toward a socio-ecological model; however, at the operational level, this change still requires institutional strengthening, curriculum development, and increased ecological literacy among da'wah practitioners. Thus, the primary contribution of this finding lies in affirming that the transformation of da'wah is not simply a change in sermon themes, but rather an ongoing reconstruction of orientation, epistemology, and methodology (Al-Jauhariyah et al., 2018). This shift is analytically evident through dominant patterns in the literature, but is also constrained by identified tensions and contradictions. This approach enhances academic credibility by avoiding normative generalizations and positioning socio-ecological da'wah as a dynamic, contextual, and still-forming empirical phenomenon.

Conceptually, the paradigm shift in Islamic da'wah from ritual to socio-ecological transformation marks a new chapter in its practice. Da'wah no longer focuses solely on fostering a vertical relationship between humans and God, but also emphasizes the importance of horizontal relationships among humans, with each other, and with nature. In this way, Islamic da'wah plays a strategic role in fostering ecological piety rooted in faith and manifested in concrete actions to maintain the balance of nature. To clarify the characteristics of the paradigm shift in da'wah, a summary of the findings is presented in Table 1 below.

**Table 2. Paradigm Shift in Islamic Da'wah**

Aspects of Da'wah	Ritualistic Paradigm	Social-Ecological Paradigm
<b>Orientation</b>	Individual worship and morals	Social and environmental transformation
<b>Focus of Material</b>	Faith and worship of the mahdhah	Ecological justice, balance, and trust
<b>Approach</b>	Normative and symbolic	Contextual and participatory
<b>Environmental Position</b>	Secondary issues	Spiritual responsibility
<b>Impact</b>	Personal piety	Social and ecological piety

Table 2 shows the fundamental differences between the ritualistic and socio-ecological da'wah paradigms. This shift emphasizes that Islamic da'wah is not only oriented toward fostering individual piety but also toward social transformation, encompassing environmental concern as part of religious responsibility.

***Da'wah as an Instrument for Education and Internalization of Environmental Ethics***

Islamic da'wah in the contemporary context serves not only as a medium for conveying normative teachings but also as an effective educational instrument for shaping the community's ethical awareness, including on environmental issues. Qualitative research shows that da'wah has a strong pedagogical capacity to instill ecological values sustainably (Shihab and Study 2022). Through various media such as Friday sermons, regular religious studies, Islamic boarding school education, and digital

platforms, da'wah serves as the primary means of transmitting ethical environmental values to Muslims across all ages and social backgrounds. The ecological values that most frequently appear in environmentally oriented preaching materials include cleanliness (*tahārah*), simplicity (*asceticism*), prohibition of excessive behavior (*waste*), and social awareness of the impact of environmental damage (Zulkifli et al., 2020). The value of cleanliness, for example, is understood not only in the context of religious rituals but also as an obligation to maintain a clean environment. Preaching that links cleanliness to faith can raise awareness that a clean environment reflects one's spiritual quality.

Simplicity and the prohibition of *israf* are also central themes in ecological da'wah (Salman & Asmanto, 2021). The analysis shows that da'wah emphasizing a simple lifestyle and responsible consumption can serve as a moral critique of the consumer culture that contributes to environmental degradation. In this context, da'wah serves as a means of moral education, guiding people to manage natural resources wisely and fairly. These messages emphasize that excessive exploitation of nature is not only detrimental to the environment but also contradicts the fundamental values of Islamic teachings. Qualitative data also indicate that da'wah (Islamic outreach) delivered in a contextual and applicable manner is more easily accepted and understood by the public (Awaludin, 2022). Da'wah that links Islamic teachings to everyday practices, such as household waste management, water conservation, plant preservation, and efficient energy use, is more effective than purely abstract and normative da'wah. This approach allows the public to see a direct connection between religious values and ecological actions that can be implemented in everyday life.

In Islamic boarding school education, ecological da'wah (Islamic preaching) is conveyed not only through lectures but also through role models and direct practice. Islamic boarding schools that implement environmentally-based curricula, such as garden management, waste banks, and water conservation, provide concrete educational experiences for students (Aridah et al., 2023). Research shows that internalization of environmental ethics is more effective when these values are consistently practiced within the religious education environment. Thus, da'wah functions as a holistic educational process that integrates cognitive, affective, and psychomotor aspects. The development of digital media has also expanded the reach of Islamic preaching as an instrument for environmental education. Through social media, podcasts, and Islamic preaching videos, ecological messages can be conveyed creatively and relevantly to the younger generation (Hasan & Latif, 2022). Digital Islamic preaching enables the wider and faster dissemination of environmental ethical values, while also opening up space for dialogue and critical reflection. Research findings indicate that digital Islamic preaching that addresses environmental issues can reach audiences previously unreachable by conventional Islamic preaching.

Furthermore, internalizing environmental ethics through da'wah (Islamic outreach) goes beyond knowledge and contributes to changes in people's ecological attitudes and behavior. Consistent and ongoing da'wah fosters a moral awareness that environmental protection is part of religious responsibility (Hapani & Musaddad, 2023). This is reflected in increased community participation in mosque-based environmental activities, such as community service, tree planting, and cleanliness campaigns. Da'wah, in this case, acts as an agent of change, connecting spiritual values with social action. However, research also shows that the effectiveness of da'wah as an instrument for environmental education depends heavily on the capacity of the da'wah preacher and the da'wah institution. Da'wah preachers who have a sufficient understanding of environmental issues and can relate them to relevant Islamic teachings tend to be more successful in instilling environmental ethics. Therefore, strengthening da'wah's competence in ecology and sustainability is a crucial factor in

optimizing ecological da'wah. To summarize the findings related to the role of da'wah as an instrument for education and internalization of environmental ethics, Table 1 below presents a summary of aspects, values, and forms of implementation.

**Table 3: Da'wah as an Instrument for Environmental Ethics Education**

Aspects of Da'wah	Environmental Ethical Values	Implementation Form
Sermons and studies	Cleanliness, ecological responsibility	Thematic lectures, environmental campaigns
Islamic boarding school education	Simplicity, trust	Islamic boarding school garden practices, waste banks
Digital preaching	Ecological awareness	Social media content and educational videos
Mosque-based social action	Social concern	Community service, tree planting

Table 4 shows that da'wah, as an instrument for environmental ethics education, takes place through various media and implementation methods. Each da'wah medium transmits different yet complementary ecological values, thus forming a comprehensive and sustainable process of internalizing environmental ethics.

Overall, the results of this study confirm that Islamic da'wah plays a strategic role as an instrument for education and internalization of environmental ethics. Through a contextual, applicable, and faith-based approach, da'wah can significantly encourage changes in people's ecological attitudes and behaviors, while strengthening the link between spirituality and environmental sustainability.

***Ecological Preaching as Social Praxis and Collective Movement***

Although Islamic da'wah has great potential as a moral and social instrument for fostering environmental awareness, this study shows that its implementation in the field still faces various paradigmatic, structural, and cultural challenges. Environmental da'wah has not yet fully become mainstream in Islamic da'wah practice, but rather remains peripheral, often viewed as a complement or additional issue(Review 2022). This situation indicates a gap between the normative potential of Islamic da'wah, rich in ecological values, and its practical reality, which remains limited in responding to the global environmental crisis.

The most fundamental challenge identified is the continued dominance of the conventional da'wah paradigm, which places environmental issues as a secondary theme. Within this paradigm, da'wah is understood more as a ritualistic activity focused on strengthening faith, religious observance, and individual morals. At the same time, environmental issues are perceived as technical matters or public policy matters outside the realm of da'wah. Consequently, ecological issues rarely receive adequate attention in sermons, religious studies, or religious education programs (Idris & Rahimi, 2024). This research found that in many contexts, environmental da'wah is only raised incidentally, for example, during natural disasters, without becoming part of a sustainable da'wah agenda. This ritualistic paradigm of Islamic preaching is inseparable from its historical construction, which has emphasized the normative-theological dimension over the socio-ecological one. Many preachers still view preaching as the literal transmission of religious texts, without connecting it to ever-changing social and environmental realities(Saragih, 2021). However, the current environmental crisis is a multidimensional issue that demands simultaneous ethical, spiritual, and social responses. When

preaching fails to connect Islamic teachings to contemporary ecological problems, its message loses its contextual relevance to society.

In addition to paradigms, the limited capacity of Islamic preachers to comprehensively understand ecological issues also poses a significant challenge to the implementation of environmental preaching. Qualitative data show that most Islamic preachers possess strong religious competence but lack adequate knowledge of environmental issues, such as climate change, ecosystem degradation, and sustainable development (A. Abubakar, 2021). This limited ecological literacy affects the quality of their preaching. In some cases, environmental preaching is delivered in a normative, moralistic manner, without in-depth contextual analysis, thereby failing to awaken the congregation's critical awareness. The limited capacity of preachers also prevents them from packaging environmental da'wah messages in a clear, practical manner. Effective da'wah requires not only theological understanding but also pedagogical and social skills to translate Islamic values into everyday community practices. This research shows that environmental da'wah will be more easily accepted when linked to the congregation's concrete experiences, such as household waste management, water conservation, and environmental preservation (Hambali, 2024). However, without strengthening human resources for da'wah, this potential will be difficult to realize to the fullest.

The next challenge relates to the lack of integration between Islamic outreach institutions and environmental policy. This research found that Islamic outreach institutions, such as mosques, Islamic boarding schools (pesantren), and religious organizations, are rarely actively involved in environmental programs designed by the government or non-governmental organizations. Environmental outreach often operates separately from broader environmental development agendas, thus lacking structural and institutional support. This misalignment results in environmental outreach lacking significant reach and impact on a broader social scale. The data also shows that limited institutional support is a significant factor hampering the sustainability of environmental da'wah. Many da'wah institutions lack internal policies, curricula, or specific programs that systematically integrate environmental issues into their da'wah activities. As a result, ecological messages conveyed through da'wah tend to be sporadic, relying on the initiative of individual da'wah practitioners or specific communities. Without strong institutional support, environmental da'wah struggles to develop into a structured and sustainable movement.

On the other hand, this research also identified cultural resistance in some communities to environmental preaching. Environmental issues are still often perceived as distant from religious interests and spiritual life. This perception results in environmental preaching messages receiving less serious attention from the congregation. In this context, the challenge of environmental preaching lies not only with preachers and preaching institutions, but also with constructing society's understanding of the relationship between religion and the environment. Therefore, environmental preaching should aim to reconstruct society's perspective by emphasizing that concern for the environment is an integral part of faith and worship. Despite various challenges, research findings also indicate a positive dynamic: a paradigm shift in Islamic preaching within some Muslim communities. Islamic preaching is shifting from a ritualistic focus to a more transformative, contextual approach, including in its response to environmental issues. This paradigm shift is characterized by efforts to link Islamic teachings with socio-ecological issues, so that Islamic preaching serves not only as a means of conveying religious teachings but also as an instrument of social change. However, this research confirms that this shift remains partial and has not yet become mainstream in Islamic preaching practice.

The theological foundation of environmental da'wah is a crucial finding that strengthens the potential of Islamic da'wah in fostering ecological awareness. Islamic concepts such as khalifah, amanah, and mizan provide a strong normative basis for environmental ethics. The khalifah concept positions humans as responsible stewards of the earth; amanah affirms the moral obligation to sustain nature; and mizan emphasizes the importance of balance and harmony in the relationship between humans and the environment. However, implementation challenges arise when these concepts are not operationalized into concrete, applicable da'wah programs. This research also shows that Islamic da'wah (Islamic preaching) is quite effective as an instrument for environmental ethics education. Da'wah can instill the values of cleanliness, simplicity, balance, and ecological responsibility through a moral and spiritual approach. These values are relatively easily accepted by society due to their strong religious legitimacy. However, challenges arise when the internalization of these values is not followed by follow-up mechanisms that encourage real behavioral change. Without the support of social practice, environmental da'wah risks stopping at the level of normative awareness, rather than producing sustainable ecological transformation.

In terms of social praxis, this study found that da'wah (Islamic preaching) has significant potential to encourage community-based collective action, such as environmental cleanup movements, nature conservation, and green philanthropy. Several religious institutions have begun developing environmentally based philanthropic models that integrate zakat (alms), infaq (donation), and sadaqah (charity) with environmental conservation programs. However, implementation challenges persist when these actions are not integrated into a systematic, long-term da'wah strategy. Many da'wah-based environmental activities remain incidental and dependent on specific momentum. To clarify the analysis results, the main themes of the research findings are summarized in Table 1 below.

**Table 4. Themes of Research Findings on Islamic Da'wah and Environmental Concern**

No	Main Theme	Description of Findings
1	Paradigm shift in preaching	Da'wah moves from a ritual focus to socio-ecological transformation
2	Theological foundations	The concepts of caliphate, trust, and mizan form the basis of environmental da'wah.
3	Environmental ethics education	Effective preaching instills the values of cleanliness, balance, and ecological responsibility.
4	Social practice	Da'wah encourages collective action through environmental movements and green philanthropy
5	Implementation challenges	Conventional paradigms and preachers' limited capacity are the main obstacles.

Table 4 summarizes the main research findings obtained through qualitative analysis. These themes demonstrate that Islamic da'wah plays a multidimensional role in fostering environmental awareness, from fostering theological awareness to driving social action. However, the table also emphasizes that the effectiveness of da'wah's role is highly dependent on a transformation of the da'wah paradigm and adequate structural support, particularly in strengthening the capacity of da'i and institutional integration.

The synthesis of this research confirms that Islamic da'wah can catalyze environmental awareness if developed contextually, theologically, and practically. Da'wah that integrates spiritual values with ecological realities can foster an environmental awareness that is not temporary but rooted in Islamic beliefs and ethics. Therefore, the development of a systematic, collaborative, and cross-disciplinary

knowledge-based environmental da'wah strategy is an urgent need. With this approach, Islamic da'wah has great potential to become a strategic instrument in addressing the global environmental crisis through a sustainable moral and religious approach.

#### 4. CONCLUSION

In conclusion, ecological da'wah represents a transformative paradigm in Islamic preaching that responds directly to the growing urgency of the global ecological crisis. Unlike conventional approaches that often emphasize ritual and doctrinal aspects alone, ecological da'wah integrates spiritual, ethical, and social dimensions of Islam to foster a holistic awareness of environmental responsibility. By grounding environmental stewardship in core Islamic principles such as *khalifah* (vicegerency), *amanah* (trust), and *mizan* (balance), ecological da'wah repositions environmental care as an intrinsic component of faith rather than a peripheral concern. This framework enables Islamic preaching to remain contextually relevant while addressing complex ecological challenges such as climate change, environmental degradation, and resource exploitation.

The findings of this study imply a critical need to systematically integrate environmental consciousness into da'wah curricula, strategies, and institutional policies. Incorporating ecological themes into religious education, khutbah materials, pesantren programs, and digital da'wah platforms can strengthen da'wah's capacity to shape environmentally responsible attitudes and behaviors. Moreover, equipping preachers with interdisciplinary knowledge that combines Islamic theology, environmental ethics, and sustainability studies will enhance the effectiveness of ecological messages delivered to diverse audiences. Furthermore, the institutionalization of ecological da'wah through collaboration among religious institutions, educational bodies, and environmental stakeholders is essential to ensure continuity and broader social impact. Such integration allows da'wah to move beyond moral exhortation toward concrete ecological action and social transformation. Ultimately, ecological da'wah has the potential to position Islam as a moral force in addressing contemporary environmental challenges, thereby contributing to the development of a sustainable, ethically grounded civilization that harmonizes spiritual values with environmental stewardship.

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