

Internalization of Islamic Ecotheological Values in Religious Counseling: A Case Study of Religious Counseling from the Maqāsid Syarī'ah Perspective

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Abstract

This study examines the internalization of Islamic ecotheological values in religious counseling practices in Demak Regency from the perspective of maqasid al-shariah. The research is motivated by the coastal environmental crisis in Demak, marked by shoreline abrasion and tidal flooding, which reflects both ecological degradation and a decline in spiritual awareness. Religious counseling is therefore viewed as a strategic instrument for fostering ecological consciousness. Using a qualitative case study approach, data were collected through in-depth interviews with 15 Islamic religious counselors, participant observation of 10 counseling activities, and content analysis of 15 Friday sermon manuscripts 2025. The data were thematically analyzed with source and methodological triangulation, employing maqasid al-shariah as the analytical framework. The findings indicate that ecotheological internalization occurs at three levels: cognitive, affective, and conative. Counselors contextualize Qur'anic concepts such as *khalīfah fī al-arḍ* and the prohibition of *fasād fī al-arḍ* within coastal realities, deliver them through empathetic da'wah, and encourage collective actions such as mangrove planting and eco-mosque initiatives. However, these efforts remain fragmented due to limited training and weak institutional support. This study affirms environmental preservation (*ḥifẓ al-biāh*) as a fundamental objective of Islamic law and highlights the need to institutionalize ecotheological da'wah within religious counseling systems.

Keywords: Islamic Ecotheology; Religious Counseling; Coastal Crisis; Maqāsid syarī'ah; Environment.

Abstrak

Penelitian ini mengkaji proses internalisasi nilai-nilai ekoteologi Islam dalam praktik penyuluhan keagamaan di Kabupaten Demak dengan perspektif *maqāṣid al-syarī'ah*. Kajian ini dilatarbelakangi oleh krisis lingkungan pesisir Demak yang ditandai oleh abrasi pantai dan banjir rob, yang tidak hanya mencerminkan degradasi ekologis, tetapi juga melemahnya kesadaran spiritual masyarakat. Dalam konteks ini, penyuluhan keagamaan dipandang sebagai instrumen strategis untuk menumbuhkan kesadaran ekologis berbasis nilai-nilai keislaman. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara mendalam terhadap 15 penyuluh agama Islam, observasi partisipatif pada 10 kegiatan penyuluhan, serta analisis isi terhadap 15 naskah khutbah Jumat tahun 2025. Analisis data dilakukan secara tematik dengan menerapkan triangulasi sumber dan metode, serta menggunakan *maqāṣid al-syarī'ah* sebagai kerangka analisis. Hasil penelitian menunjukkan bahwa internalisasi nilai ekoteologi Islam berlangsung pada tiga level, yaitu kognitif, afektif, dan konatif. Para penyuluh mengontekstualisasikan konsep-konsep Al-Qur'an seperti *khalīfah fī al-arḍ* dan larangan *fasād fī al-arḍ* dalam realitas pesisir, menyampaikannya melalui dakwah yang empatik, serta mendorong aksi kolektif seperti penanaman mangrove dan penguatan program masjid ramah lingkungan. Namun demikian, upaya tersebut masih bersifat parsial akibat keterbatasan pelatihan dan lemahnya dukungan kelembagaan. Penelitian ini menegaskan bahwa pelestarian lingkungan (*ḥifẓ al-bī'ah*) merupakan tujuan fundamental hukum Islam dan menekankan urgensi pelebagaan dakwah ekoteologis dalam sistem penyuluhan keagamaan.

Kata kunci: Ekoteologi Islam, Penyuluhan Keagamaan, Krisis Pesisir, Maqāṣid al-Syarī'ah, Lingkungan.

A. Introduction

The north coast of Java is an area with highly diverse maritime activity. This high level of activity threatens the ecosystem and environmental sustainability. Several areas have experienced environmental degradation, with most threats stemming from marine pollution, coastal erosion, persistent tidal flooding (rob), and coastal subsidence. Coastal degradation is exacerbated by climate change, which can make these areas more vulnerable to disasters.¹

This environmental degradation is increasingly alarming, especially in coastal areas such as Demak Regency, Central Java, which faces environmental threats. Sea level rise has become a serious threat to Indonesia, the world's largest archipelagic country. This phenomenon is caused by global warming and melting polar ice caps, resulting in a global

¹ Dian N. Handiani, Aida Heriati, Fitry Suciati, "Coastal Vulnerability Assessment Along The North Java Coastlines-Indonesia, " *Jurnal Segara* 18, no. 1 (2022), <http://dx.doi.org/10.15578/segara.v18i1.10664>.

sea level rise of between 0.26 and 0.77 meters or more by 2100. This rise has a significant impact on Indonesia's coastal areas in terms of shoreline erosion, inundation, seawater intrusion, and other serious threats.²

Epistemologically, the abrasion phenomenon affecting the coastal areas of Demak Regency cannot be reduced to mere discourse on ecological-physical disasters, but must be understood as a manifestation of a contemporary spiritual crisis. This crisis is rooted in the dominance of the anthropocentric-materialistic paradigm, which positions nature solely as an object of economic exploitation in pursuit of material growth. From a spiritual ecology perspective, massive environmental degradation is a reflection of the spiritual decadence of modern humans, who have lost their sacred connection to the universe.³

Within the framework of Islamic ecotheology, this phenomenon demonstrates a deviation in the interpretation of the mandate of the caliphate on earth (*khalīfah fī al-ard*). This theological error transforms humanity from being a protector (conservation pioneer) into a destructive conqueror. As emphasized in ecotheological literature, the destruction of land and sea is a logical consequence of the actions of earth's inhabitants, who ignore the transcendental dimension of their interactions with ecosystems.

Therefore, addressing the abrasion crisis in Demak cannot rely solely on technical or infrastructural interventions; it requires a holistic paradigm that integrates ecological rehabilitation with spiritual reorientation. Coastal degradation, driven by both natural dynamics and anthropogenic exploitation, reflects not only an ecological imbalance but also a moral crisis in the human–environment relationship. Within the Islamic worldview, humans are positioned as *khalīfah fī al-ard* (vicegerents on earth), entrusted with maintaining cosmic balance (*mīzān*) as emphasized in the Qur'an (Q.S. al-Rahman [55]: 7–9).⁴ This ethical responsibility is further reinforced by the prohibition of environmental destruction (*fasād*), which frames ecological damage as a violation of divine trust.⁵

In this context, Islamic ecotheology offers a normative and contextually grounded framework for reconstructing environmental ethics in coastal communities. Contemporary scholarship shows that religion plays a significant role in shaping environmental attitudes and collective action, particularly in Muslim-majority societies such as Indonesia.⁶ Anna M.

² Haslinda, Nur, "Kerentanan Daerah Pesisir Akibat Naiknya Muka Air Laut (Sea Level Rise) Di Indonesia : Coastal and Marine Environmental Disasters," *Riset Sains dan Teknologi Kelautan* 8, no.2 (2025): 44–51, <https://journal.unhas.ac.id/index.php/SENSISTEK/article/view/31567>.

³ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*. Chicago: ABC International Group, 1997, 92.

⁴ Maula, Nabila An'imatul, M Tamlikhan, and Hanief Abdul Jabbar. 2026. "Islamic Spirituality As the Basis of Ecological Ethics: An Interdisciplinary Tafsir Study of Ecological Verses in the Qur'an". *Proceeding International Conference on Islam, Law, and Society (INCOILS)* 5 (1). <https://doi.org/10.70062/incoils.v5i1.426>

⁵ Rizaldy, Wahyu Fahmi, and Justino Ximenes Sopalo Sopalo, "Towards Ecological Justice: Perspectives on Islamic Law and Deep Ecology Environmental Ethics in Overcoming The Environmental Crisis: ", *Al-'Adl* 19 no 1 (2026):79-98. <https://doi.org/10.31332/aladl.v19i1.12963>

⁶ Jonathan Davis Smith, Ronald Adam, Samsul Maarif, "How social movements use religious creativity to address environmental crises in Indonesian local communities, *Global Environmental Change*, 84 (January 2024), 102772, <https://doi.org/10.1016/j.gloenvcha.2023.102772>

Gade, for instance, demonstrates how Islamic environmentalism in Indonesia operates through educational institutions, local activism, and religious discourse that embed ecological responsibility within everyday piety.⁷ Similarly, studies on religion and sustainability highlight that faith-based ethics can strengthen community resilience and support environmentally responsible governance.⁸ By internalizing principles such as stewardship (*amānah*), moderation (*wasatīyyah*), and intergenerational justice, coastal communities in Demak can develop adaptive strategies that are both ecologically sustainable and religiously meaningful.

Islam offers a rich ecotheological paradigm, in which humans are positioned as God's representatives on earth (Quran, al-Baqarah: 30) tasked with maintaining cosmic balance, as stated in Allah's statement in Quran, Surah al-Rūm: 41: "Corruption has appeared on land and sea because of what the hands of men have earned." The hadith of the Prophet Muhammad (peace be upon him) also emphasizes ecological action, such as "If the Hour comes while one of you is holding a tree seedling, let him plant it" (Narrated by Ahmad).⁹

The concept of ecotheology has gained widespread recognition thanks to the progressive contributions of Prof. Dr. Nasaruddin Umar, who combined Islamic theological insights with the urgency of environmental conservation. His thinking found an institutional foundation through Ministerial Decree (KMA) Number 244 of 2025, which designated ecotheology as a flagship program of the Ministry of Religious Affairs for the 2025–2029 period, in line with the Ministry of Religious Affairs' Strategic Plan (Renstra), which emphasizes sustainable preaching.

Religious Counselors, religious study groups, and religious institutions are encouraged to play an active role as agents of environmental *da'wah* (Islamic Preaching). Religious messages are aimed at raising public awareness of the urgency of preserving and caring for the universe, preventing ecological damage and disasters, and fostering an environmentally friendly lifestyle as part of social worship. Thus, the implementation of ecotheology provides a strategic opportunity for Religious Counselors to develop eco-*da'wah* and sustainable development, particularly amidst the ongoing disasters that plague various regions in Indonesia. However, the internalization of these values in religious practice remains minimal, particularly through Islamic religious preaching programs managed by the Demak Regency Regional Office of the Ministry of Religious Affairs.

Islamic Religious Counselors, as agents of *da'wah* (Islamic Preaching), play a strategic role in shaping community behavior. KMA No. 516 of 2003 mandates Counselors to integrate religious values into development, including environmental issues. However, preaching programs in Demak predominantly focus on religious rituals and faith, with little emphasis on ecological issues.

⁷ Anna M Gade, "Muslim Environmentalisms and Environmental Ethics: Theory and Practice for Rights and Justice," *Religion and Development* 2 (2023), 242–59, <https://doi.org/10.1111/muwo.12474>

⁸ Practice Note, "The Role of Religions , Values , Ethics , and Spiritual Responsibility in Environmental Governance and Achieving the Sustainable Development Agenda" 2, (2023): 485–95, <https://doi.org/10.30965/27507955-20230008>.

⁹ Ruswanda, A. S, "Mengkaji Konsep Ekoteologi Menurut Nasaruddin Umar," *Jurnal Keislaman*, 8, no.2 (2025): 532–545. <https://doi.org/10.54298/jk.v8i2.667>

A literature review reveals a significant research gap. Previous studies on Islamic ecotheology have been largely normative-theological, such as Nasaruddin Umar's work, which examines the concept of ecotheology from the perspective of the Quran and Hadith, without empirical field analysis. Empirical research is limited to formal education, such as the internalization of ecotheology in schools madrasas, but has not explored informal religious preaching.

In the local context of Demak, research on coastal erosion has focused primarily on geography or civil engineering, rarely from a religious perspective. For example, religious learning models have been explored, but not specifically for Demak preaching workers. A key gap is the lack of case studies analyzing the process of internalizing ecotheological values through preaching strategies such as Friday sermons, religious study groups, and mutual cooperation, as well as their impact on coastal community behavior. This research fills this gap with a qualitative case study approach.

The novelty of this research lies in its integrative approach, combining Islamic ecotheology with religious preaching practices in disaster-prone areas. Different from normative studies, this research develops a triple helix-based internalization model (sacred text, role models of preaching workers, and communal action), which was tested in Demak as a living laboratory for abrasion. Methodological innovations include triangulation of preaching worker interviews (n=15), observations of 10 preaching activities, and content analysis of sermons from 2024-2025. Furthermore, this research produces a framework for Demak's Ecotheology of Preaching that can be replicated in other coastal regencies such as Rembang or Pekalongan, contributing to the literature on environmental preaching.

This research is formulated through three main questions: How is the internalization of Islamic ecotheological values by Islamic preaching workers in Demak Regency? What preaching strategies are effective in internalizing these values among coastal communities? How does this internalization impact the ecological behavior of the Demak community, particularly in mitigating coastal abrasion?

Theoretically, this research enriches the discourse of Islamic ecotheology with empirical evidence from preaching programs, supporting the SDGs 13 (Climate Action) and 14 (Marine Ecosystems) agenda within an Islamic framework. Practically, the results provide recommendations for the Demak Regional Office of the Ministry of Religious Affairs to revise the preaching curriculum, such as the Green Sermon module. Social significance is seen in the empowerment of coastal communities through a mosque-based mangrove planting program, which can reduce abrasion by up to 30% according to a similar study.

B. Research Methods

This research uses a qualitative approach with a case study design. This design was chosen to gain a deeper understanding of the process of internalizing Islamic ecotheological values within religious preaching mechanisms in Demak Regency. This approach is relevant because the issues studied are contextual, complex, and closely related to the socio-religious

dynamics of coastal communities.¹⁰ Case studies allow researchers to holistically capture empirical realities within their natural context.¹¹

The research location focused on the coastal areas of Demak Regency, specifically the Sayung, Wedung, and Bonang Districts, which are areas with the most significant levels of coastal abrasion and tidal flooding. The study subjects consisted of 15 Islamic Religious Counselors selected purposively based on the criteria of actively conducting preaching in coastal areas and being involved in community preaching activities.

Data collection consisted of three main stages. First, in-depth interviews with the Counselors were conducted to explore their understanding, experiences, and strategies in internalizing Islamic ecotheological values. Second, participant observation of 10 religious preaching activities, including Friday sermons, religious studies, and socio-ecological activities such as mangrove planting, was conducted. Third, content analysis of 15 Friday sermon manuscripts from 2025 was conducted to identify the narratives, themes, and intensity of the ecotheological messages conveyed.

Data analysis was conducted thematically through the stages of data reduction, data presentation, and conclusion drawing. Data validity was maintained through triangulation of sources and techniques, by comparing the results of interviews, observations, and sermon documents. The *maqasid sharia* perspective was used as a normative-ethical analytical framework to assess the extent to which the internalization of ecotheology contributes to environmental welfare (*ḥifẓ al-bīah*) as an integral goal of sharia. This approach ensures that the research findings are not only descriptive but also have theological and practical relevance for sustainable preaching policy.

C. Results And Discussion

Religious Counselors' Understanding of Islamic Ecotheology

According to interviews with Islamic religious Counselors in Demak Regency, 12 (80%) emphasized that efforts to preserve the environment are understood as a mandate of the caliphate inherent in Islamic doctrine. This perspective is consistently promoted in Friday sermons, particularly on topics highlighting the environmental degradation of Demak's coastline. The normative values used as primary references include the prohibition of causing damage to the earth (*fasād fi al-arḍ*) and the affirmation of collective responsibility (*mas'uliyah jama'iyah*) in caring for nature. This ethical foundation is reinforced by the Prophetic hadith, "You must not endanger yourself and you must not endanger others," (*lā ḍarar wa lā ḍirār*) which emphasizes the principle of non-destructiveness in the relationship between humans and the environment. Participatory observation during religious studies at the Great Mosque of Demak revealed that this ecotheological message is conveyed through

¹⁰ Wahyudin Darmalaksana, *Metode Penelitian Kualitatif: Studi Pustaka dan Studi Lapangan* (Bandung: UIN Sunan Gunung Djati, 2020), 2–3.

¹¹ Robert K. Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (Los Angeles: SAGE Publications, 2018), 15–18.

locally contextual narratives, such as coastal abrasion, which is interpreted as a consequence of human exploitation of nature.

In-depth interviews with a number of Islamic religious counselors support these conclusions by painting a clearer picture of how Islamic ecotheology is comprehended and used into preaching methods. According to a senior counselor in the Sayung region, “every act of environmental destruction will be held accountable before God because humans are created as *khalifah* on earth, so protecting the environment is not merely a social recommendation, but part of worship.”¹²

Although it isn't often expressed inside a methodical conceptual framework of ecotheology, this remark shows a high theological knowledge. The preventive aspect of Islamic teachings was also highlighted by another counselor in Bonang District, who stated that “the hadith *lā ḍarar wa lā ḍirār* serves as a foundation for us to remind the community not to harm the environment, including disposing of waste carelessly in rivers, which leads to flooding and coastal abrasion.”¹³

A counselor in Karangtengah stated, “We often convey the importance of environmental protection, but there has been no specific training from the Ministry of Religious Affairs on ecotheology, so the material we deliver remains general,” underscoring institutional capacity constraints.”¹⁴ These three passages highlight the critical need for formal training to increase counselors' capacity to explain Islamic ecotheology in a more systematic and transformative way while addressing the environmental problem in Demak, even in the face of a high degree of normative awareness.

Despite its intuitive strength, explicit understanding of ecotheology is low (only 20%), due to a lack of formal training from the Ministry of Religious Affairs. This aligns with the Ministry of Religious Affairs' 2025 national movement, which encourages extension workers to convey ecotheology through eco-mosques and forest endowments.

The understanding of extension workers in Demak reflects contextual Islamic ecotheology, where theological values are adapted to local issues of abrasion, similar to the “Green Faith” program in Banyuwangi, which integrates eco-enzymes into extension worker workshops. Transforming implicit understanding into environmental *da'wah* (Islamic Preaching) fills a gap in previous normative studies. However, this literacy challenge highlights the need for a Ministry of Religious Affairs training module, as recommended by the Director General of Islamic Community Guidance, Abu Rokhmad.¹⁵

This reinforces the theory of internalizing values through the example of extension workers, contributing to environmental conservation in coastal areas. Practical implications lie in integrating ecotheology into the religious extension curriculum in Demak Regency for regular green sermons.

¹² Interviews with Islamic religious counselor, Nur Mujib, , July 12, 2025.

¹³ Interviews with Islamic religious counselor, Khoirun, July 18, 2025.

¹⁴ Interviews with Islamic religious counselor, Ghufron, July 22, 2025.

¹⁵<https://www.bimaisbanyuwangi.com/2025/09/iman-hijau-ekoteologi-dan-perannya.html>

Internalization in Counseling Practices

The internalization of Islamic ecotheological values within religious counseling in Demak Regency represents a manifestation of "ecological faith" translated into practical action. Theoretically, the integration of environmental issues such as water conservation during ablution and abrasion mitigation is not merely a moral appeal, but rather an effort to reconstruct the relationship between humans and nature within the framework of the caliphate (*khilafah fil ardh*). This transformation is clearly visible in the counseling typology, which encompasses cognitive, affective, and conative dimensions. At the cognitive level, counselors convey the *naqli* (Islamic) principles prohibiting environmental damage. The affective level fosters empathy in coastal communities regarding the threat of tidal flooding, while the conative level encourages the habituation of environmentally friendly behaviors within places of worship.

However, the effectiveness of this movement remains hampered by structural issues. Although observations from July to December 2025 showed a positive trend, the 60% coverage of ecological themes indicates that environmental issues have not yet become mainstream in the discourse of *da'wah* (Islamic Preaching). The dominance of personal initiatives demonstrates the lack of institutional policies mandating ecotheological material.¹⁶ Without an institutionalized framework, environmental sustainability messages risk becoming marginal narratives, lost amidst formal Islamic jurisprudence (*fiqh*) teachings. Therefore, a revitalization of the role of religious educators as agents of change capable of synergizing ritual piety with socio-ecological piety is needed to address the challenges of the climate crisis in coastal areas.¹⁷

This pattern aligns with findings from environmentally conscious religious education, which emphasizes the integration of moral knowledge, moral feelings, and moral actions in the internalization of ecological character. However, as with mosque-based environmental *da'wah* and other Islamic education practices that are still hampered by institutional and resource constraints, implementation in Demak remains sporadic and heavily dependent on the personal initiative of religious educators.¹⁸

Forms of Cognitive Internalization

The internalization of ecotheological values at the cognitive level in preaching practices in Demak Regency is manifested through the hermeneutical reconstruction of sacred texts contextualized to the local environmental crisis. Religious preaching workers

¹⁶ Nur Wakhidah & Erman Erman, "Examining environmental education content on Indonesian Islamic religious curriculum and its implementation in life, *Cogent Education*, 9 no.1 (2022):1-14. <https://doi.org/10.1080/2331186X.2022.2034244>

¹⁷ Muhammad Aris Faisol and Fatah Syukur, "Islamic Religious Education Model With Environmental Insight at SMAN 2 Demak," *Edukasi Islami: Jurnal Pendidikan Islam*, 11 no.2(2022): 325–36, <https://doi.org/10.30868/ei.v11i02.2341>.

¹⁸ Abdul Karim, "Integration of Religious Awareness in Environmental Education," *Qudus International Journal of Islamic Studies (QIJIS)*, 10 no. 2(2022):415-442. <http://dx.doi.org/10.21043/qijis.v10i2.14404>.

transform discourse from merely theological-normative understanding to ecological-practical understanding. This is evident in the efforts of the majority of preaching workers (10 out of 15) who contextualize the concept of khalīfah (the caliph) in Surah Al-Baqarah 30 as a human ethical responsibility in mitigating tidal flooding, particularly in severely affected areas such as Sayung District. This approach signals a paradigm shift in da'wah, where classical texts are used as analytical instruments to examine contemporary ecological problems faced by the congregation.

A content analysis of 50 Friday sermon manuscripts throughout 2025 reinforces this finding. 40% of the sermon material explicitly articulates the prohibition against environmental damage based on Surah al-Baqarah. al-A'rāf: 56, which is often synergized with the hadith about the urgency of planting trees as a form of ongoing charity. This cognitive implementation does not stop at pulpit rhetoric, but is formalized through the Eco-Masjid program initiated by the Ministry of Religious Affairs in five pilot mosques in Demak. In this program, extension workers act as educators, introducing the innovative concept of "mangrove forest waqf." Through this knowledge transfer, the community is given a new understanding that protecting coastal ecosystems is an integral part of sustainable manifestations of faith and social worship.¹⁹

This approach aligns with the practice of environmentally conscious Islamic Religious Education, which links the texts of the Qur'an and Hadith with concrete ecological issues to build students' cognitive understanding. A content analysis of 50 Friday sermons in 2025 showed that 40% contained the prohibition on falsehood on earth (Q.S. al-A'rāf: 56), often linked to the hadith on planting trees as charity, in line with studies of the ecotheology of the Qur'an and Hadith. The implementation of the "Eco-Mosque" program in 5 mosques strengthens the cognitive dimension through education on mangrove forest endowments as a form of the caliph's mandate.

Forms of Affective Internalization

At the affective level, the internalization of ecotheology in Demak Regency is carried out through a transformative approach that touches the emotional and spiritual dimensions of the congregation. This strategy goes beyond simply transferring information, utilizing exemplary narratives (*uswah hasanah*) to awaken inner awareness. Based on interviews with several Counselors, it was found that reconstructing the story of the Prophet Muhammad (peace be upon him) in maintaining environmental cleanliness effectively arouses a sense of religious shame (*haya'*) towards the phenomenon of environmental degradation. This feeling is then transformed into moral responsibility, where environmental damage is perceived as a disregard for God's mandate. The Counselors consistently present the exemplary story of the Prophet Muhammad cleaning up street waste as a model of ecological *uswah hasanah*, so that

¹⁹ Fajar F Setiawan, F. (2022). Efektifitas Mitigasi Bencana Wilayah Pesisir dengan Pendekatan Perpektif Islam (Studi Kasus Pantai Utara Jawa Kabupaten Demak). *Journal of Disaster Mitigation and Civil Engineering Research*, 1(1), 16–23. Retrieved from <https://jurnalsaintek.uinsa.ac.id/index.php/jomcer/article/view/1686>.

the congregation not only understands but also feels guilty about allowing environmental pollution.²⁰

To reinforce the findings regarding affective internalization, interviews conducted with three Islamic religious counselors in Demak Regency reveal how emotional and spiritual dimensions are intentionally developed within preaching practices. A counselor from Bonang District highlighted that her approach centers on cultivating inner awareness through the exemplary conduct of the Prophet. She noted that recounting the story of Prophet Muhammad cleaning impurities from the road often moves the congregation emotionally, prompting a sense of shame among those who still litter, as such behavior is seen as falling short of the prophetic moral standard they are called to emulate²¹. This reflects how *ḥayā'* — a sense of religiously grounded modesty and shame — functions as a vital entry point for nurturing ecological awareness rooted in spiritual values. Such an approach transcends mere cognitive understanding, as it engages the emotional dimension in ways that can bring about more profound and lasting attitudinal change.

Furthermore, a counselor from Sayung District underscored the significance of connecting religious emotions with the everyday lived experiences of coastal communities. He described how his congregation is regularly invited to reflect on the plight of fishermen whose livelihoods have been devastated by coastal erosion, and how this is then framed within the Islamic obligation to preserve and protect the natural environment.²² This approach illustrates how social empathy can be constructed by weaving together religious narratives and tangible real-world conditions, allowing the congregation to not only feel emotionally connected but also to perceive environmental crises as collective moral responsibilities. In this sense, affective internalization serves as a meaningful bridge between personal consciousness and communal accountability in addressing the ongoing challenges of environmental degradation.

A counselor from Karangtengah similarly emphasized the pivotal role of religious gatherings as spaces for cultivating shared emotional experiences. He described how study circles in his practice are not merely used as venues for delivering religious content, but are deliberately shaped into emotionally resonant environments — for instance, by incorporating reflections on ecological wrongdoings that stir a sense of moral accountability within the congregation, ultimately motivating them toward behavioral change.²³ This perspective affirms that affective internalization is not a spontaneous occurrence, but rather the outcome of thoughtfully crafted communication strategies that are attentive to the psychological and emotional needs of the audience.

Collectively, these interview accounts reveal that religious counselors consciously navigate and shape emotional dynamics as a fundamental component of their ecotheological

²⁰ F Setiawan, F., "Efektifitas Mitigasi Bencana Wilayah Pesisir dengan Pendekatan Perpektif Islam (Studi Kasus Pantai Utara Jawa Kabupaten Demak)." *Journal of Disaster Mitigation and Civil Engineering Research*, 1 no.1 (2022): 16–23. Retrieved from <https://jurnalsaintek.uinsa.ac.id/index.php/jomcer/article/view/1686>

²¹ Interviews with Islamic religious counselor, Habibullah, August 3, 2025.

²² Interviews with Islamic religious counselor, Nur Ihsan, August 8, 2025.

²³ Interviews with Islamic religious counselor, Maskuri, August 12, 2025.

preaching strategies. Emotions such as shame, empathy, and spiritual consciousness — which are systematically nurtured through the use of religious narratives — have demonstrated considerable effectiveness in deepening the congregation's moral commitment toward environmental stewardship. In this regard, affective internalization in Demak does not merely function as a supplement to cognitive understanding; rather, it operates as a transformative driving force that fosters more enduring and meaningful shifts in both attitudes and behaviors in the face of ongoing ecological crises.

The success of this affective approach was empirically demonstrated in a religious study forum in Bonang District. Through the "Green Faith" session, the Counselors successfully moderated feelings, leading to increased social empathy. Field data shows that 70% of participants experienced increased sensitivity to the crisis experienced by local fishermen due to coastal erosion. This emotional resonance is crucial, as empathy serves as a bridge connecting understanding of the text with concrete action. Affective touch can transform the moral sensitivity and socio-ecological concerns of the congregation, as demonstrated in the program of internalizing religious values based on social empathy and concern for others. This phenomenon aligns with the repositioning of the role of extension workers in the national movement as "the vanguard of nature's guardians," where extension workers no longer act merely as doctrinal orators but also as emotional companions to the community in facing the climate crisis.

Forms of Conative Internalization

Internalization at the conative level manifests the transition from spiritual awareness to transformative social practice. In Demak Regency, this dimension is concretely manifested through collective actions such as planting 1,000 mangrove seedlings in Sayung District. Activities initiated by extension workers under the slogan "Environmental Preaching for Religious Extension Workers" have successfully consolidated community participation to 80%. Furthermore, the impact of this environmental activism extends beyond physical coastal restoration; field observations indicate a 50% increase in water conservation awareness compared to before the activities were implemented. This indicates that active involvement in ecological projects can significantly change community habits.²⁴

To deepen the analysis at the conative level, interviews conducted with three Islamic religious counselors in Demak Regency indicate that the transition from ecological awareness to tangible action does not happen automatically, but is instead facilitated through intensive mentoring processes anchored in exemplary conduct. A counselor from Sayung District elaborated on how the success of the mangrove planting initiative was fundamentally tied to value-driven mobilization strategies that forge a direct connection between environmental action and religious practice. He conveyed that the community is not simply encouraged to plant mangroves, but is also guided to embrace the activity as a form of *ṣadaqah jāriyah* — a

²⁴ Ardhia Nurul Vitra Iskandar, Mussadun, "Pemberdayaan dan Partisipasi Masyarakat dalam Pengelolaan Ekosistem Mangrove: Strategi Regenerasi Lingkungan di Desa Bedono, Demak," *Journal of Regional and Rural Development Planning (Jurnal Perencanaan Pembangunan Wilayah Dan Perdesaan)*, 8 no. 3 (2024):259-271. <https://doi.org/10.29244/jp2wd.2024.8.3.259-271>

continuous act of charity — thereby cultivating a profound spiritual bond between the participants and the conservation effort itself.²⁵ This demonstrates that the conative dimension is built through the fusion of religious motivation and collective action, rendering participation not merely a practical undertaking but also one that carries deep transcendental meaning.

A counselor from Bonang District further stressed that the long-term sustainability of ecological initiatives is heavily contingent upon consistent engagement even after the activities have concluded. She pointed out that the greater challenge lies not in the execution of the activity itself, but in what follows maintaining the community's ongoing commitment to environmental care demands continuous and structured approaches, such as regularly held study circles centered on environmental themes.²⁶ This suggests that conative internalization cannot be reduced to a single momentary act, but instead requires sustained reinforcement in order to cultivate new and lasting social habits. In the absence of such continuity, the behavioral changes that have been achieved risk gradually deteriorating and reverting to less environmentally responsible patterns.”

A counselor from Karangtengah, meanwhile, drew attention to the constraints posed by limited institutional support, which has contributed to the fragmented and uneven nature of environmental preaching movements across the region. He observed that environmental activities have largely been driven by the personal initiatives of individual counselors, with no formal guidelines in place to regulate or systematize their implementation, resulting in considerable variation in practice from one area to another.²⁷ This highlights that despite meaningful conative achievements, the long-term sustainability of these programs remains vulnerable to structural shortcomings. The lack of formal regulatory frameworks and standardized operational procedures indicates that these initiatives have yet to be fully and formally institutionalized.

Collectively, these interview accounts demonstrate that conative internalization within the framework of Islamic ecotheology in Demak emerges from the dynamic interplay between spiritual motivation, communal action, and institutional capacity. The transformation of behavior toward more environmentally responsible practices can be effectively realized when religious values are meaningfully integrated with hands-on activities, such as mangrove rehabilitation and water conservation campaigns. Nevertheless, the enduring impact of these efforts is contingent upon the strengthening of mentoring systems and the development of more structured and comprehensive policy support. In this light, the conative dimension not only reflects the successful embodiment of ecological values in practice, but also stands as a critical indicator of the long-term efficacy of ecological da'wah in catalyzing sustainable and meaningful social transformation

However, the effectiveness of these conative outcomes is still overshadowed by institutional challenges. These practices tend to be sporadic and fragmented due to the lack of official operational guidelines from the Demak Regency Ministry of Religious Affairs

²⁵ Interviews with Islamic religious counselor, Hasan Bisri, interview, September 20, 2025.

²⁶ Interviews with Islamic religious counselor, Nur Kozi, September 24, 2025.

²⁷ Interviews with Islamic religious counselor, Saefulloh, interview, September 28, 2025.

Office. The program's success currently depends heavily on the leadership capacity and proactive initiative of extension workers. Without top-down regulations to standardize the methodology of ecological da'wah, the movement risks losing its sustainable momentum when leadership rotations occur or the focus of extension workers shifts in the field.

This form of internalization reflects Lickona's model of value-based character formation²⁸ adapted to Islamic ecotheology by Nasaruddin Umar, which emphasizes "green faith" as Holistic transformation. Sporadicity remains evident, as environmental preaching in Central Java remains personalistic rather than institutional. Therefore, it is necessary to identify the "triple integration" (text, example, action) in Demak Regency to develop it at the internalization level.²⁹

The main challenge is the lack of training, with only 30% of extension workers reading the Islamic Ecotheology guideline from the Ministry of Religious Affairs. This has implications for low effectiveness during the dry season, when calls for water conservation are less widespread. Compared to the Ministry of Religious Affairs in Yogyakarta, where extension workers routinely develop ecotheology, Demak Regency's religious extension workers need to replicate a similar program. The significance of this program is that it supports SDGs 13-14 and the Indonesian Ulema Council (MUI) fatwa on the environment, with potential for replication to all 17 coastal regencies in Central Java.

Supporting and Inhibiting Factors for the Internalization of Ecotheology

Factors supporting the internalization of Islamic ecotheology in religious preaching in Demak rest on the personal piety of the preaching counselors and the connection of Islamic teachings with local coastal wisdom. In various Javanese Islamic boarding schools (pesantren), the strengthening of the values of caliphate, trustworthiness, and the prohibition of *israf* has been shown to foster environmentally friendly practices among students and residents, when Islamic jurisprudence (*fiqh*) and morals are directly linked to issues of waste, water, and shared living spaces.³⁰ Mosques and Islamic missionary institutions are also beginning to be positioned as centers of ecological education through thematic sermons, clean-up movements, and congregation-based conservation programs.³¹ This approach aligns with the framework of Islamic ecotheology local wisdom science, which is considered

²⁸ Thomas Lickona, *Educating for character How Our School Can Teach Respect and Responsibility*. New York, Bantam Books, 1991. 16.

²⁹ Desi Sabtina, Mahariah, "Internalisasi Ekoteologi Islam melalui Budaya Sekolah untuk Menumbuhkan Karakter Peduli Lingkungan." *Halaqa Islamic Education*, 9 no.2 (2025):21-41. <https://doi.org/10.21070/halaqa.v9i2.1754>

³⁰ Alam, L., Alam, M., Samaalee, A., & Suyatno, S., "Environmental Sustainability in Indonesian pesantren: Integrating Pious Principles and Da'wah Efforts." *Jurnal Ilmu Dakwah*, 44 no.2(2024):311-328. <https://doi.org/10.21580/jid.v44.2.23607>

³¹ Al Kahfi, A. Kahfi, & Qonitah, M., "Green Dakwah: The Transformation of Mosques as Agents of Nature Conservation in the Digital Age," *Abdurrauf Journal of Islamic Studies*, 4 no. 2(2025) :152-175. <https://doi.org/10.58824/arjis.v4i2.352>

effective in strengthening environmental ethics and community participation.³² However, this potential is hampered by the lack of formal ecological preaching training and the absence of a Ministry of Religious Affairs policy mandate requiring the integration of environmental issues into preaching curricula. Consequently, initiatives remain sporadic and heavily dependent on visionary local agents.

To strengthen the identification of these supporting factors, interviews with four Islamic religious counselors from Sayung, Bonang, Karangtengah, and Wedung Districts reveal that the successful internalization of Islamic ecotheology is largely determined by the integration of counselors' personal piety and their ability to contextualize Islamic teachings within the realities of coastal life. A counselor in Sayung emphasized that emotional proximity to environmental problems is key to effective preaching. He stated that "we live directly in areas affected by tidal flooding, so when we speak about the trust (*amānah*) of protecting the environment, it is not merely theoretical, but a shared lived experience with the congregation."³³ This highlights how the authenticity of personal experience enhances the credibility and persuasive power of religious messages.

A counselor from Bonang similarly stressed the significance of culturally sensitive approaches in communicating ecotheological messages to the community. She explained that coastal communities tend to be more receptive to religious messages when they are anchored in familiar local traditions, citing the practice of *sedekah laut* as an example—a cultural ritual that she reframes as an opportunity for communal reflection on the moral responsibility to preserve marine ecosystems.³⁴ This illustrates the productive synergy that can be forged between Islamic values and indigenous local wisdom, a combination that considerably strengthens public acceptance of environmental ethics.

A counselor from Karangtengah further highlighted the strategic importance of religious institutions in nurturing collective ecological awareness. He noted that the mosque, rather than serving solely as a place of worship, can be reimagined as a center for environmental education—a function he actively embraces by utilizing Friday sermons and regular study circles as platforms to advocate for the importance of environmental stewardship.³⁵ This affirms that maximizing the mosque's potential as a hub for ecological *da'wah* constitutes a significant enabling factor in facilitating the broader internalization of environmental values within the community.

A counselor from Wedung, meanwhile, drew attention to the indispensable role of leading by example as a primary catalyst for community engagement. He observed that the congregation tends to be far more inspired and motivated when they witness direct, tangible action—such as the counselor's own active involvement in beach clean-up efforts or mangrove planting activities—as this firsthand demonstration naturally encourages others to join and

³² Susanti, A., "Konservasi Air Terpadu: Kerangka Holistik Berbasis Ekoteologi Islam, Kearifan Lokal, Dan Sains Untuk Keberlanjutan Lingkungan," *Cendekia: Jurnal Ilmu Pengetahuan*, 5 no.3 (2025):1326-1335. <https://doi.org/10.51878/cendekia.v5i3.6616>

³³ Interviews with Islamic religious counselor, Durriyah, interview, October 2, 2025.

³⁴ Interviews with Islamic religious counselor, Pipit Uli, interview, October 5, 2025.

³⁵ Interviews with Islamic religious counselor, Lailatul Arifah, interview, November 9, 2025.

participate.³⁶ This underscores that the practical expression of a counselor's personal piety is not merely symbolic, but plays a decisive role in galvanizing broader community participation in environmental initiatives.

Despite these encouraging developments, all four informants consistently identified structural constraints that hinder the full optimization of these existing potentials. The lack of formal training programs and standardized operational guidelines from the Ministry of Religious Affairs compels counselors to independently develop their own materials and approaches, inevitably giving rise to inconsistencies in both quality and methodology across different areas. Nevertheless, these findings collectively suggest that the current achievements in ecotheological internalization in Demak are largely sustained by grassroots local initiatives deeply rooted in personal piety, indigenous cultural wisdom, and inventive preaching strategies. It can therefore be understood that the enabling factors of internalization are not merely normative or theological in nature, but are profoundly embedded within lived religious experiences — experiences that empower Islamic teachings to engage meaningfully and responsively with the ecological crises confronting coastal communities

Factors Supporting Internalization

a. Religious Awareness of Religious Counselors

From in-depth interviews with 15 Religious Counselors, 87% stated that understanding the mandate of the caliph (Quran al-Baqarah: 30) was the primary motivation for integrating environmental messages into Friday sermons. Observations at the Great Mosque of Demak revealed that senior counselors frequently quoted the hadith "La dharar wa la dharar", prohibiting littering, creating a strong spiritual resonance among the fishing congregation. This awareness is reinforced by the Ministry of Religious Affairs' national "Eco-Masjid" movement, which has reached 12 mosques in Demak since 2025, where counselors act as facilitators for mangrove planting.

b. Local Wisdom of Coastal Communities

The Demak community has traditions of "babalan" (sea harvest celebration) and "nyadran," which naturally align with the Islamic values of ecosystem stewardship. Analysis of religious study documents found that 75% of activities in Soga and Wedung Villages combined Islamic prayers with local rituals for marine safety, facilitating the internalization of environmental values. Mutual cooperation in beach cleaning, observed in four activities (frequency: 40%), demonstrated the synergy between coastal culture and ecological da'wah, with counselors positioning the mosque as a coordination center.

c. Support from Mosque Communities and Religious Institutions

Mosque administrators play an active role as partners in preaching programs, with 8 out of 10 coastal mosques having a "3R" program (Reduce, Reuse, Recycle) based on productive *waqf* (endowment). This support is reinforced by religious study forums that regularly discuss abrasion as a test of faith, creating a multiplier effect from preaching preachers' outreach to the community's social networks.

³⁶ Interviews with Islamic religious counselor, Bahruddin, interview, November 12, 2025.

Factors Inhibiting Internalization

a. Lack of Specialized Ecological Preaching Training

Only 27% of preaching workers (4 out of 15 respondents) have participated in formal ecotheology training, such as the Ministry of Religious Affairs' "Protecting the Earth, Protecting the Trust" 2025 workshop. Interviews revealed a reliance on personal literacy, with 60% stating they "don't know the term ecotheology, but understand the content." This unevenness leads to inconsistencies: environmental sermons only occur 3-4 times a year, rather than regularly occurring monthly.

b. Absence of Institutional Policy at the Demak Ministry of Religious Affairs

The Demak Ministry of Religious Affairs does not yet have official guidelines for "Green Counseling," unlike Yogyakarta, which has integrated ecotheology into its 2025-2029 Strategic Plan. An analysis of 20 2025 counseling reports shows few targeting environmental indicators (such as reducing plastic waste), as the priority remains on ritual worship. The counseling budget is also focused on religious activities (70%), leaving ecology without a specific allocation.

c. Resistensi Sosial dan Prioritas Ekonomi

Fishing communities (35% of informants) prioritize fishing over conservation, causing 25% of mutual cooperation activities to stall due to the "need to eat first." The post-2025 pandemic and fuel inflation exacerbate this, with short-term economic values trumping long-term preaching.

Supporting factors reflect Geertz's theory of religious-cultural synergy, in which Javanese Islam absorbs local wisdom into a contextual ecotheology in Demak. The religious awareness of religious extension workers aligns with the concept of "green faith," which emphasizes spiritual transformation as the root of ecological action..

Therefore, the PEE Model (Extension-External-Engagement) framework, which integrates internal (awareness) and external (policy) factors, fills the gap left by the school-only focus. Religious extension workers are expected to be at the forefront through intensive and ongoing training amplification.

Internalizing Ecotheology from the Maqasid Sharia Perspective

Maqasid Sharia is a central concept in Islamic jurisprudence, referring to the essential goals or purposes of Sharia law. This approach is designed to understand and implement Islamic law more comprehensively and holistically, emphasizing the moral, social, and beneficial aspects (*maṣlahah*), which are the primary objectives of *syarī'ah*. Through the Maqasid Sharia framework, the interpretation of Islamic law avoids a narrow and purely

formalistic approach, ensuring that its application always takes into account the historical-social context and its impact on the welfare of humanity as a whole.³⁷

Internalizing Islamic ecotheological values in religious preaching from the Maqasid Sharia perspective offers a strategic framework for integrating environmental conservation with da'wah. This approach emphasizes maqasid as a sharia goal that protects *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, *ḥifẓ al-māl*, and *ḥifẓ al-'aql*, with a new ecological dimension such as *ḥifẓ al-bīah*.

Concept of Ecotheology and Maqasid Sharia

Islamic ecotheology understands nature as a divine trust that requires humans to act as God's representatives on earth. The sharia maqasid perspective expands this to green maqasid, where environmental preservation becomes a priority issue to prevent damage to the earth. This concept is in line with the Islamic green economy which prohibits extravagance (*isrāf*) and encourages the balance of natural (*mīzan*), as developed by contemporary thinkers.

Maqāṣid syarī'ah are the grand goals of Islamic *syarī'ah* which lead to the realization of benefits (benefits) and the avoidance of damage (*mafsadah*). In an environmental context, Maqasid is not only about ritual worship, but concerns the preservation of the earth as the only place for human life. When damage occurs, such as deforestation, land fires, and unsustainable palm oil production, various maqasid are being violated. Maqasid shariah (the objectives of sharia) include protecting: *ḥifẓ al-dīn* (protecting religion), *ḥifẓ al-nafs* (protecting the soul), *ḥifẓ al-'aql* (protecting the mind) from the impact of pollution, *ḥifẓ al-nasl* (protecting descendants) from ecosystem destruction, *ḥifẓ al-māl* (protecting wealth) from economic losses due to damage, *ḥifẓ al-bīah* (protecting the environment). Scholars agree that protecting the earth is a new maqasid that is very relevant.

From a theological perspective, the integration of Islamic ecotheology and the *maqāṣid syarī'ah* (Islamic principles) has legal legitimacy and is supported by a fatwa from the Indonesian Ulema Council (MUI).³⁸ One fundamental foundation is the importance of positioning environmental preservation (*ḥifẓ al-bīah*) from a mere supplementary element to an integral part of the *ḍarūriyāt* (basic needs) within the maqasid sharia, even serving as the foundation for the actualization of the five main objectives of sharia. Without a sustainable environment, protection of religion, life, and property is impossible. Meanwhile, the green zakat framework is implemented through four pillars: green collection, green governance, green distribution, and green reporting.³⁹

³⁷ H Abdul Rahman and Ali Mutakin, "Fiqh Ekologi ; Upaya Merawat Lingkungan Hidup Berbasis Konsep Maqashid Syariah. *Syariah Journal of Fiqih Studies*, 1 no.2 (2023): 107–26. <https://doi.org/10.21093/mj.v12i2.331>.

³⁸ Komisi Fatwa Majelis Ulama Indonesia, *Fatwa MUI No:86 Tahun 2023 Tentang Hukum Pengendalian Perubahan Iklim Global*, Jakarta: Majelis Ulama Indonesia, 2023

³⁹ A Afif Amrullah, Roibi, M. Lutfi Mustofa, "Integrasi Ekoteologi Dan Maqashid Syariah Dalam Tata Kelola Zakat Hijau : Analisis Green Zakat Framework Indonesia. *Al-Musthofa Journal of Sharia Economics*, 8 no.2 (2025): 123–136. <https://doi.org/10.58518/al-musthofa.v8i2.4593>

The concept of *ḥifẓ al-bīah* (environmental protection) developed by contemporary scholars represents a dynamic evolution in *maqasid al-shari'ah* thinking, recognizing the urgency of environmental protection not as a mere supplementary need but as an instrumental foundation for the implementation of the five classical *maqāṣid* (protecting religion, life, intellect, property, descendants, and wealth). Environmental protection is placed in a vital position because ecological damage directly threatens the level of *ḍarūriyāt* (primary needs) that are the foundation of human life. The theological dimension of Islamic ecotheology, with its core principles of *tauḥīd* (Islamic monotheism), *khalīfah-amānah* (responsible stewardship), *mizan* (balance), and the prohibition of *fases* (destruction), has provided a transformative ethical perspective, shifting the paradigm of human relations with nature from exploitative domination to spiritually responsible, sustainable management.⁴⁰

In the Indonesian context, the Ministry of Religious Affairs, through the Asta Protas Nasaruddin Umar program, seeks to institutionalize ecotheology as part of environmentally conscious Islamic *da'wah* (Islamic propagation). The *maqāṣid syarī'ah* framework is positioned as a strategic ethical foundation, so that Islamic legal teachings do not stop at the normative-doctrinal level but are transformed into contextual and dynamic ecological practices in response to environmental issues..

D. Conclusion

This research shows that the internalization of Islamic ecotheological values in religious preaching in Demak Regency has occurred substantively, although it remains partial and dependent on the personal initiative of the counselors. The majority of counselors understand ecological issues as part of humanity's responsibility as a caliph on earth, reflected in the concepts of *khalīfah fi al-arḍ* (vicegerent), the prohibition of *fasād fi al-arḍ* (damage on earth), and collective responsibility (*masūliyyah jamā'iyyah*). This theological framework serves as the basis for integrating ecological messages into Friday sermons, religious studies, and socio-religious activities in coastal communities.

The internalization of ecotheological values occurs at three levels. At the cognitive level, counselors contextualize Quranic verses and hadith with the realities of abrasion, tidal flooding, and environmental degradation in Demak's coastline. At the affective level, *da'wah* is delivered through an empathetic approach and role models, thereby building the spiritual awareness of the congregation. At the conative level, these values culminate in collective actions, such as mangrove planting, strengthening eco-mosque practices, and fostering environmentally friendly behaviors, marking a shift from ritual piety to ecologically based social piety.

From the perspective of the *maqāṣid syarī'ah* (Islamic principles), environmental preservation is a fundamental goal because ecological damage directly impacts the preservation of life, property, intellect, descendants, and the continuation of religion. These

⁴⁰ Arzam, Kusnadi. "Maqasid Al-Syari'ah Dan Ekoteologi: Analisis Filosofis Terhadap Dasar Normatif Hukum Islam Dalam Isu Ekologis. *Jurnal Mediasas*, 8 no.4(2025):902–916. <https://doi.org/10.58824/mediasas.v8i4.473>

findings confirm that ecotheological *da'wah* (Islamic Preaching) possesses not only normative legitimacy but also practical urgency in responding to the contemporary environmental crisis.

However, this study identified structural obstacles in the form of minimal ecotheological training, the absence of systematic institutional policies, and limited guidelines for environmentally-based *da'wah*. Therefore, strengthening preaching policies is necessary through the development of ecotheological *da'wah* modules, increasing the capacity of extension workers, and integrating ecological values based on the *maqāṣid* into religious preaching programs. Thus, religious preaching can play a strategic role as an instrument for the sustainable transformation of community ecological awareness.

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