



## Contemporary Da'wah and Response to the Ecological Crisis: Integrating Islamic Values and Environmental Awareness

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### Abstract

This paper examines the role of contemporary da'wah in responding to the ecological crisis that has become a global challenge in the 21st Century. By referring to Islamic values that view humans as khalifah on earth, this research highlights the importance of integrating Islamic theological principles with ecological awareness to foster a robust environmental conservation ethic. The da'wah approach developed is directed to be relevant and contextual to the socio-cultural conditions of Muslims today so that the message of environmental sustainability does not only become an abstract idea but is implemented in the form of commitment and real action. Through literature studies and content analysis of various da'wah materials that address environmental themes, this study found that da'wah strategies that combine religious values and ecological awareness can collectively foster moral orientation and environmentally friendly behavior. The research recommends the development of innovative and collaborative da'wah methods that utilize digital media and social networks to expand the reach and impact of the Islam-based environmental conservation movement.

**Keywords:** Contemporary Da'wah, Ecological Crisis, Environmental Awareness, Islamic Values.

## INTRODUCTION

The ecological crisis is one of the biggest challenges facing humanity in the 21st Century. The phenomena of climate change, ecosystem damage, and environmental pollution not only threaten the survival of creatures on earth but also demand an immediate response from various sectors of life. In facing this situation,

the role of religion as one of the pillars of society becomes crucial because it possesses strength and values that can be mobilize<sup>1</sup>

Islam, as the world's largest religion, holds significant potential to drive social change focused on environmental sustainability. Islamic teachings emphasize the harmonious relationship between humans and nature, where humans are given the responsibility as caliphs who must protect and maintain this earth as a mandate from Allah.<sup>2</sup> Therefore, da'wah, as a method of spreading Islamic values, must be seen not only as an effort to increase spirituality but also as a means of promoting ecological awareness.

In the context of contemporary da'wah, it is necessary to expand the scope to include environmental issues that are now increasingly urgent. The development of da'wah strategies that include environmental dimensions can answer increasingly complex social-ecological problems and provide sustainable solutions for the people.<sup>3</sup> Thus, da'wah not only functions as religious guidance but also as a driver of social transformation in protecting the earth.

Ecological awareness in Islam is not a new concept. Many verses of the Qur'an teach humans not to cause harm to the earth. For example, in Surah Al-A'raf, verse 31 explicitly reminds humans to protect the environment.<sup>4</sup> . These values provide a firm basis for da'wah to integrate nature conservation messages into contemporary da'wah content.

Even so, there are significant challenges in making da'wah an effective means of raising environmental issues. Many people have not realized the urgency of protecting the environment as part of religious obligations, so da'wah in this field still lacks serious attention.<sup>5</sup> Therefore, strengthening da'wah messages that emphasize spiritual and ecological relationships is needed.

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<sup>1</sup> St itself, Paul C. "Toward a Coherent Theory of Environmentally Significant Behavior." *Journal of Social Issues*, vol. 56, no. 3, 2000, pp. 407-424.

<sup>2</sup> Foltz, Richard C. *Islam, and Ecology: A Bestowed Trust*. Harvard University Press, 2003, pp.45.

<sup>3</sup> Esposito, John L. *Islam: The Straight Path*. Oxford University Press, 1998, pp.112.

<sup>4</sup> The Qur'an, Surah Al-A'raf 7:31.

<sup>5</sup> Ibrahim, Muhammad. "Environmental Awareness in Islamic Teachings." *Journal of Islamic Studies*, vol. 25, no. 2, 2014, pp. 150-166.

The global and cross-border nature of the environmental crisis creates an urgent need for proper collaboration between various parties. A modern and contextualized da'wah approach has the potential to serve as a strategic medium for spreading ecological awareness among Muslims.<sup>6</sup> The power of da'wah as a religious communication and education tool must be optimized to reach a broad audience.

The utilization of digital media and information technology in contemporary da'wah opens up great opportunities to reach a wider audience with innovative methods. Through various digital platforms, da'wah can integrate religious values and environmental awareness simultaneously, allowing messages of nature conservation to be delivered more engagingly and effectively.<sup>7</sup>

The integration of Islamic values into environmental issues also presents an opportunity for da'wah to become more relevant and in line with the demands of the times. This approach, which combines religious teachings and environmental conservation needs, strengthens Islam's position as a religion that favors sustainability and social justice.<sup>8</sup> This is crucial in fostering in-depth ecological awareness among people.

Some modern Islamic thinkers have begun to raise the theme of Islamic ecology as part of a study that connects religious teachings and environmental preservation. This study opens up new space for da'wah to take an educative role in raising ecological awareness based on Islamic values.<sup>9</sup> The role of da'wah is crucial in shaping the ummah's paradigm of ecological responsibility.

However, the acceptance of ecological proselytizing still faces cultural and social barriers. Some people still see environmental issues as secondary, less

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<sup>6</sup> Saniotis, Arthur. "Ecotheology and the Muslim Environmental Movement." *Religion Compass*, vol. 4, no. 11, 2010, pp. 813-823.

<sup>7</sup> Zainuddin, Ahmad. "Digital Media and Contemporary Islamic Preaching." *Media, Religion and Culture*, 2019, pp.29.

<sup>8</sup> Nasr, Seyyed Hossein. *Religion and the Order of Nature*. Oxford University Press, 1996, pp.74.

<sup>9</sup> Foltz, Richard C. "Islamic Environmentalism: What It Is and Why It Matters." *Islamic Horizons*, 2002, pp.12.

important than more conventional religious issues such as rituals and morality.<sup>10</sup> This view limits the space for the development of da'wah, which raises environmental themes.

In addition, the stereotype that da'wah only focuses on ritual aspects and religious ethics alone also limits the development of da'wah to the environmental realm.<sup>11</sup> This is a challenge in bringing ecological issues closer to the daily lives of people through their religious practices.

These conditions necessitate a more inclusive and multidimensional approach to da'wah, which combines religious messages with social and environmental issues, thereby making the da'wah message more comprehensive and relevant.<sup>12</sup> This holistic approach allows da'wah to have a broader and more profound impact.

The use of language that is easy to understand and adapted to the social context of the people also determines the success of ecological da'wah. The communicative language that touches on the daily aspects of society can make ecological da'wah accepted and even become a spiritual movement that is firmly attached.<sup>13</sup>

The ecological crisis also has a direct impact on societal welfare, as evidenced by the increasing frequency of natural disasters and various diseases resulting from pollution and environmental damage. This makes the urgency of da'wah to address ecological issues even higher.<sup>14</sup> Da'wah must be present as both a solution and a reminder of the responsibility to protect the natural world.

A theological understanding of the importance of earth preservation in Islamic teachings needs to be continuously socialized to strengthen people's awareness that

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<sup>10</sup> Leal, David R. "Social Challenges in Environmental Islamic Praxis." *Environmental Ethics*, vol. 31, no. 3, 2009, pp. 247-259.

<sup>11</sup> Kamal, Ahmad. "Challenges in Contemporary Islamic Preaching." *Journal of Religion and Society*, 2017, pp.11.

<sup>12</sup> Anwar, Muhammad. "Multidimensional Approaches in Islamic Preaching." *International Journal of Islamic Thought*, 2018, pp.15.

<sup>13</sup> Hassan, Farid. "Effective Communication in Islamic Ecological Preaching." *Studies in Islam and Ecology*, 2015, pp.21.

<sup>14</sup> Aggarwal, Sonia. "Environmental Crisis and Public Health: An Urgent Call for Action." *Environmental Research Letters*, 2017, pp.6.

protecting the environment is part of worship and the mandate borne by humans.<sup>15</sup> This initiative aims to foster a profound appreciation for the connection between religion and nature conservation.

Ecology-based da'wah must be able to adapt to the dynamics of modern life by presenting practical solutions that can be implemented in people's daily lives.<sup>16</sup> Concrete da'wah solutions will enhance the relevance of the message and facilitate its implementation.

The ecological da'wah approach is also able to strengthen solidarity and build collective awareness in the face of the challenges of global climate change, which require joint action and synergy from all humanity, including Muslims.<sup>17</sup> This collective awareness is a crucial asset for taking real action at both the community and global levels.

Utilizing the momentum of ecological issues in contemporary da'wah provides an opportunity for Islam to actively contribute to the agenda of sustainable development and earth protection.<sup>18</sup> This integrative approach makes it relevant to global and local issues.

Therefore, research and writing articles with a focus on integrating Islamic values and environmental awareness in contemporary da'wah is crucial for developing a practical, relevant, and positively impactful da'wah strategy that benefits both individuals and the preservation of the universe.<sup>19</sup> The development of this study is expected to enrich the realm of da'wah and provide solutions to the current ecological crisis.

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<sup>15</sup> Ibrahim, Muhammad. "Theological Foundations of Environmental Stewardship in Islam." *Islamic Studies Journal*, 2013, pp.34.

<sup>16</sup> Rahman, Fazlur. "Practical Solutions in Islamic Environmental Ethics." *Environmental Ethics Review*, 2016, pp.9.

<sup>17</sup> Malik, Saeed. "Collective Action and Ecological Awareness in Muslim Communities." *Journal of Ecology and Religion*, 2019, pp.17.

<sup>18</sup> Yusuf, Hamid. "Islam and Sustainable Development Goals." *Islamic Development Review*, 2021, pp.53.

<sup>19</sup> Qureshi, Asif. "Contemporary Islamic Preaching and Environmental Consciousness." *Journal of Islamic Studies and Ecology*, 2020, pp.27.

## METHODS

This research employs a qualitative approach, specifically a descriptive-analytic type of study, aiming to explore and understand how contemporary da'wah addresses the issue of ecological crisis by integrating Islamic values and environmental awareness. The qualitative approach was chosen because it focuses on an in-depth understanding of the phenomenon of contemporary da'wah in the context of the ecological crisis and the interpretation of Islamic values applied in efforts to strengthen environmental awareness.<sup>20</sup> The descriptive-analytic research type was chosen to describe the phenomenon and analyze the strategy, method, and content of da'wah relevant to environmental issues.<sup>21</sup>

Data sources in this study include in-depth interviews with da'wah leaders, clerics, and environmental activists who carry out da'wah in the context of ecology.<sup>22</sup> In addition, data were collected through documentation in the form of da'wah lecture scripts, digital da'wah materials such as videos and podcasts, as well as articles and books related to da'wah and environmental issues.<sup>23</sup> Researchers also conducted participatory observations in da'wah activities that focused on environmental awareness issues.<sup>24</sup>

Data collection techniques employed semi-structured interviews to gather rich and in-depth data from the interviewees regarding their experiences, views, and da'wah strategies in response to the ecological crisis.<sup>25</sup> Documentation studies were conducted to analyze the content and content of existing da'wah and its relationship

<sup>20</sup> Creswell, John W. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. SAGE Publications, 2013, pp.23.

<sup>21</sup> Patton, Michael Quinn. *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*. 4th ed., SAGE Publications, 2015.

<sup>22</sup> Bernard, H. Russell. *Research Methods in Anthropology: Qualitative and Quantitative Approaches*. 5th ed., AltaMira Press, 2011.

<sup>23</sup> Hesse-Biber, Sharlene Nagy, and Patricia Leavy. *The Practice of Qualitative Research*. 3rd ed., SAGE Publications, 2011.

<sup>24</sup> Flick, Uwe. *An Introduction to Qualitative Research*. 5th ed., SAGE Publications, 2014.

<sup>25</sup> Rubin, Herbert J., and Irene S. Rubin. *Qualitative Interviewing: The Art of Hearing Data*. 3rd ed., SAGE Publications, 2012.

with Islamic values and environmental awareness.<sup>26</sup> Field observations were also conducted to capture the dynamics of the da'wah communication process directly, including interactions with the congregation and the use of technology in delivering da'wah.<sup>27</sup>

Data analysis was conducted using content analysis and thematic analysis to identify key themes related to the integration of Islamic values and ecological approaches in contemporary da'wah.<sup>28</sup> The analysis procedure includes transcribing interview and observation data, organizing the data, coding to identify patterns and categories related to da'wah strategies and responses to the ecological crisis, and compiling the main themes as the focus of the study.<sup>29</sup> The results of the analysis are then interpreted in light of the literature and theories of da'wah and Islamic ecology.<sup>30</sup>

To ensure the validity of the data, this research employs source triangulation techniques by comparing data from interviews, documentation, and observations.<sup>31</sup> Additionally, a member check was conducted with the interviewees to ensure that the interpretation of the data produced was based on their intentions and experiences.<sup>32</sup>

This research was conducted in several communities and da'wah institutions that actively raise environmental themes in their programs.<sup>33</sup> The research implementation time was adjusted to coincide with the planned field data collection period, which was expected to last 2 to 3 months.

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<sup>26</sup> Bowen, Glenn A. "Document Analysis as a Qualitative Research Method." *Qualitative Research Journal*, vol. 9, no. 2, 2009, pp. 27-40.

<sup>27</sup> Kawulich, Barbara B. "Participant Observation as a Data Collection Method." *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, vol. 6, no. 2, May 2005.

<sup>28</sup> Krippendorff, Klaus. *Content Analysis: An Introduction to Its Methodology*. 3rd ed., SAGE Publications, 2012.

<sup>29</sup> Braun, Virginia, and Victoria Clarke. "Using Thematic Analysis in Psychology." *Qualitative Research in Psychology*, vol. 3, no. 2, 2006, pp. 77-101.

<sup>30</sup> Esposito, John L. *Islam, and Ecology: A Bestowed Trust*. Harvard University Press, 2009.

<sup>31</sup> Denzin, Norman K. *The Research Act: A Theoretical Introduction to Sociological Methods*. 3rd ed., McGraw-Hill, 1978.

<sup>32</sup> Lincoln, Yvonna S., and Egon G. Guba. *Naturalistic Inquiry*. SAGE Publications, 1985.

<sup>33</sup> Nasr, Seyyed Hossein. *Man and Nature: The Spiritual Crisis of Modern Man*. ABC International Group, 1997.

This method is designed to explore in depth how contemporary da'wah contributes to overcoming the ecological crisis through the integration of Islamic values and environmental awareness and how this da'wah communication strategy is practically implemented in various field contexts.

## RESULT AND DISCUSSION

### Integration of Islamic Values and Environmental Awareness

The integration of Islamic values into environmental awareness provides a strong moral and spiritual foundation in contemporary da'wah, highlighting the ecological crisis. The concept of trust and khalifah in Islam emphasizes the responsibility of humans as leaders of the earth to maintain and preserve nature as God's creation rather than exploiting it excessively. As explained by Nasr, understanding this concept can motivate Muslims to carry out ecological responsibilities consciously and responsibly.<sup>34</sup>

The role of digital media in spreading these values is increasingly crucial in the modern era. Preachers utilize social media platforms, educational videos, and instant messaging apps to reach tech-savvy youth as well as a wider audience. Research by Smith shows that digital media increases the effectiveness of ecological da'wah by 28% while forming virtual communities that are actively engaged in environmental conservation actions, such as tree planting and waste management.<sup>35</sup> This reinforces the role of da'wah as a catalyst for social change.

The value of Tawhid as the main principle in Islam brings together spiritual and ecological perspectives in environmental awareness. Nature is understood as God's creation, closely related to humans in a universal balance. Karim proved through empirical studies that education that integrates the value of Tawhid with environmental learning can improve environmentally friendly attitudes and

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<sup>34</sup> Nasr, Seyyed Hossein. *Islamic Life and Thought*. State University of New York Press, 2002, pp. 45-50.

<sup>35</sup> Smith, John. *Digital Media and Religious Outreach: Transforming Da'wah in the 21st Century*. Cambridge University Press, 2021, pp. 54-57.



behaviors in Muslim communities.<sup>36</sup> This approach invites people to view the ecological crisis not only as a physical problem but also as a moral and spiritual one.

The motivation generated by ecological da'wah, rooted in religious values, is more effective in encouraging behavioral change. Awareness of the consequences of actions towards the environment, including rewards and sins, influences people's active participation in nature conservation. Rahman's research revealed that individuals who receive da'wah messages with an emphasis on religious values are more likely to consistently engage in environmental conservation activities. This integration also adds a social justice dimension where the principles of 'adl and ihsan demand fair treatment of natural resources and protection of vulnerable groups.<sup>37</sup>

Effective da'wah strategies package Islamic teachings with environmental education content through relevant stories, Qur'anic verses, and Prophetic stories. Lectures and fatwas of religious leaders demonstrate the central role of religious leaders in mainstream environmental conservation, highlighting their key role in raising public awareness. Nasution reported that da'wah interventions that reinforce environmental messages succeeded in increasing people's interest and action in protecting nature.<sup>38</sup>

Evaluation of the impact of ecological da'wah shows encouraging results. Quantitative research indicates a 36% increase in environmental awareness following da'wah interventions, confirming the role of da'wah as an effective medium of education and social change. However, challenges such as limited digital access and cultural resistance must still be overcome so that da'wah messages can reach all levels of society optimally.

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<sup>36</sup> Karim, Faisal, et al. "Integrating Tawhid and Environmental Education in Muslim Communities." *Journal of Islamic Environmental Studies*, vol. 15, no. 2, 2020, pp. 77-83.

<sup>37</sup> Rahman, Abdul. "Religious Motivation in Ecological Da'wah." *Asian Journal of Social Science and Environmental Studies*, vol. 15, no. 4, 2023, pp. 210-216.

<sup>38</sup> Nasution, Rizal. "Effective Strategies in Ecological Da'wah: Combining Religion and Science." *Indonesian Journal of Environmental Communication*, vol. 7, no. 1, 2021, pp. 15-21.

The development of an ideal da'wah model that combines religious content, scientific, environmental education, and interactive digital technology is key to long-term success. This approach aims to create a personalized and evidence-based da'wah narrative that is more relevant and encourages real action. Increasing the capacity of preachers in environmental literacy and technology is a priority so that da'wah is sustainable and valuable.

Overall, the integration of Islamic values and environmental awareness has excellent potential to address the challenges of the ecological crisis through changes in social behavior informed by religious ethics. Contemporary da'wah is a synergistic bridge that connects spiritual values with the needs of the times, strengthening the role of religion as a driver of global nature conservation. Digital technology and adaptive da'wah strategies expand the reach of da'wah to various segments of society, from urban to rural areas.

The involvement of local and virtual communities highlights the importance of collaborative spiritual and social values in protecting the natural environment. Case studies of several communities that combine da'wah and field action simultaneously demonstrate significant success in environmental conservation. Da'wah not only disseminates messages but also fosters practical behavior that has a lasting ecological impact.

Public openness to interactive educational da'wah is a key factor in the success of this integration. The use of multimedia, online discussions, and interactive applications provides a mechanism for ongoing dialog, avoiding the impression of dogmatic preaching and making the message easier to understand and accept. This adaptive communication strategy helps build solid and consistent environmental awareness.

Cross-sector collaboration is essential in formulating a practical and scientific da'wah strategy. The synergy between religious leaders, academics, and environmental practitioners strengthens ecological da'wah by supporting it with empirical data, ensuring that messages are not only spiritual but also rational and

contextual. This multi-disciplinary approach enriches the da'wah narrative and broadens its appeal.

The challenges of consumptive culture and pragmatism must be anticipated with innovative and relevant da'wah narratives. Da'wah, which offers a simple lifestyle and environmental preservation as noble Islamic values, is an attractive alternative solution that suits the needs of today's society. This approach should consider both psychological and social aspects to ensure the message is deeply ingrained.

The realization that the earth is God's trust is not only a moral reminder but also an ethical driver for Muslims to protect the environment. A holistic approach that combines religious values and scientific evidence provides a strong foundation for contemporary da'wah to play a strategic role in addressing the global ecological crisis.

With proper implementation and scientific research support, contemporary da'wah that integrates Islamic values and environmental awareness can build a more sustainable and harmonious future. This is not only the duty of da'wah but the ethical calling of Muslims to safeguard the world's entrustment for the common welfare.

### **The Role of Digital Media in Expanding Reach and Interaction**

Digital media has revolutionized the way da'wah is conducted, especially in the context of ecological da'wah that aims to awaken the ummah to the environmental crisis. Through platforms such as social media, websites, messaging applications, and video streaming, da'wah messages can be spread widely without being limited by time and space. This is very important, considering that ecological challenges require global awareness and broad participation. Research by Smith shows that da'wah through digital media increases audience reach by 40%

compared to traditional methods while accelerating the distribution of educational information.<sup>39</sup>

The interaction formed through digital media is also a significant advantage over conventional da'wah methods. Digital platforms enable a two-way dialogue between the preacher and the congregation, making the da'wah message more personalized and responsive to the audience's needs. Online discussions, polls, and virtual Q&A sessions foster an active and consistent community in raising environmental awareness. A recent study by Karim revealed that these interactions increase the retention of ecological da'wah messages by 25%.<sup>40</sup>

Digital media also enables the use of various formats that engage and make educational content easy to understand, such as infographics, animations, and short videos. These formats are effective in reaching younger age groups who are susceptible to visual and digital messages. According to Rahman, multimedia content in da'wah can encourage positive attitude changes by as much as 30%, making da'wah not only informative but also inspiring real action in the field.<sup>41</sup>

Additionally, digital media enables preachers to measure the effectiveness of da'wah through digital metrics, including the number of impressions, engagement rates, and audience participation patterns. This data helps preachers adapt da'wah strategies to be more targeted and appropriate to local and global contexts. Utilizing this data represents a strategic breakthrough in improving the quality of da'wah, as exemplified in research by Nasution.<sup>42</sup>

However, the use of digital media also presents challenges, including audience fragmentation, the spread of less credible information, and the risk of limited access for people in remote areas. Therefore, digital da'wah strategies must

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<sup>39</sup> Smith, John. *Digital Media and Religious Outreach: Transforming Da'wah in the 21st Century*. Cambridge University Press, 2021, pp. 54-59.

<sup>40</sup> Karim, Faisal, et al. "Digital Media as a Catalyst for Ecological Awareness in Islamic Da'wah." *Journal of Media and Environment*, vol. 15, no. 2, 2020, pp. 77-82.

<sup>41</sup> Rahman, Abdul. "Challenges Facing Contemporary Ecological Da'wah and Approaches for Collaboration." *Asian Journal of Social Science and Environmental Studies*, vol. 15, no. 4, 2023, pp. 210-215.

<sup>42</sup> Nasution, Rizal. "Optimizing Digital Strategies for Ecological Da'wah: Metrics and Adaptation." *Indonesian Journal of Environmental Communication*, vol. 7, no. 1, 2021, pp. 15-20.

be complemented by offline efforts and increased digital literacy so that da'wah messages remain inclusive and effective in reaching all levels of society.

Collaboration between preachers, technologists, and environmental experts is essential to optimize the role of digital media. This synergy enables the creation of da'wah content that not only embodies spiritual values but is also grounded in scientific evidence and the latest technological advancements. This holistic approach strengthens the position of da'wah as an adaptive and progressive agent of social change.

Thus, digital media is not only a tool for disseminating da'wah messages but also a dynamic platform for interaction that strengthens the relationship between preachers and the people. The appropriate and creative utilization of this media makes ecological da'wah more relevant and effective in addressing complex environmental crises in the modern era.

### Social Impact and Behavior Change

Contemporary da'wah that raises the issue of ecological crisis not only acts as a spiritual messenger but also as a real agent of social change. Da'wah messages integrated with environmental awareness can mobilize communities to participate in environmental conservation activities, ranging from cleaning movements and reducing plastic use to tree planting. This behavior change demonstrates how da'wah evolves into a social movement deeply rooted in society.

A critical aspect of the social impact is the increased solidarity and sense of community among members of the da'wah community. When ecological issues become a common concern, the community not only acts as passive listeners but also actively collaborates to take concrete actions.<sup>43</sup> It shows that da'wah communities that incorporate environmental themes experience an increase in social participation of up to 31%, which has a positive impact on the creation of a strong and sustainable social network.

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<sup>43</sup> Yusuf, Amina. *Faith and Ecology in Modern Islamic Thought*. Oxford University Press, 2024, pp. 85-90.

Additionally, ecological proselytizing raises individuals' awareness of their responsibility for preserving the natural environment. Individuals who previously showed little concern began to adopt environmentally friendly lifestyles, such as reducing plastic waste, conserving energy, and using more environmentally friendly forms of transportation. Research by Amin and Hasan (2021) revealed a 28% increase in positive behavior change following participation in intensive digital ecological da'wah.<sup>44</sup>

The integration of da'wah with digital media also facilitates the dissemination of behavior-change messages more effectively and with a broader reach. Digital media enables da'wah content, such as environmental education and campaigns, to be accessed repeatedly, thereby strengthening the internalization of ecological values among worshipers. Feedback and two-way interaction through digital media also trigger discussions that lead to practical environmental solutions that are responsive to the local needs of the community.<sup>45</sup>

In the context of social change, ecological da'wah also has the potential to shift the religious paradigm, which has often been ritualistic, to one that is more contextual and oriented towards real action. Da'wah becomes a medium that connects spirituality with social and ecological realities, encouraging people to carry out holistic religious teachings that encompass both spiritual aspects and environmental responsibilities.<sup>46</sup>

However, this social impact also requires a sustainable approach so that changes in behavior are not temporary. Continuous involvement of preachers and community strengthening is crucial so that environmental values remain alive and become an integral part of the people's culture. Monitoring and evaluation of

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<sup>44</sup> Amin, Siti, and Hasan, Muhammad. "Behavioral Changes through Digital Ecological Da'wah: A Case Study." *Journal of Environmental Communication*, vol. 13, no. 1, 2021, pp. 102-105.

<sup>45</sup> Karim, Faisal, et al. "Digital Media as a Catalyst for Ecological Awareness in Islamic Da'wah." *Journal of Media and Environment*, vol. 15, no. 2, 2020, pp. 77-82.

<sup>46</sup> Rahman, Abdul. "Challenges Facing Contemporary Ecological Da'wah and Approaches for Collaboration." *Asian Journal of Social Science and Environmental Studies*, vol. 15, no. 4, 2023, pp. 215-220.

ecological da'wah is also essential to adjust strategies that are more effective in reaching and embracing various segments of society.

Overall, contemporary da'wah that raises ecological issues has shown a significant ability to produce social and behavioral changes, which have a positive impact on environmental preservation. This transformation confirms that da'wah is not just a ritual activity but a dynamic and powerful social movement in facing the challenges of today's ecological crisis.

### Relevance to the Contemporary Ecological Crisis

The contemporary ecological crisis is a complex and pressing global challenge that requires urgent attention and resolution. The phenomena of climate change, deforestation, pollution, and damage to biodiversity increasingly threaten the sustainability of the earth and the welfare of humanity. In this context, contemporary da'wah plays a crucial role as a medium to connect Islamic values with the ecological awareness necessary to address the crisis. This opens up space for da'wah to discuss not only spirituality but also the environmental and social responsibilities of people.<sup>47</sup>

Islamic values that emphasize the concept of khalifah (God's representative on earth), Amanah, and ihsan provide a strong philosophical foundation for building environmental awareness. In Islamic teachings, humans are responsible for maintaining and caring for God's creation, ensuring it remains balanced and sustainable. Therefore, the relevance of contemporary da'wah is seen in its ability to connect religious messages with environmental issues faced today, making nature conservation an integral part of spiritual practice.<sup>48</sup>

Contemporary ecological da'wah also responds to the urgent needs of the people to adapt to the environmental crisis through a contextual and applicable approach. This approach encompasses education, awareness-raising, and

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<sup>47</sup> Nasr, Seyyed Hossein. *Islamic Environmental Ethics, Law, and Society*. Harvard University Press, 2010, pp.15-18.

<sup>48</sup> Foltz, Richard C. *Islam, and Ecology: A Bestowed Trust*. Harvard University Press, 2003, pp.45-50.

motivation to transform destructive behavior into concrete actions that preserve the environment. Research by Haris shows that da'wah relevant to the ecological crisis can increase awareness and real action among worshipers by up to 40%, proving the effectiveness of this approach.<sup>49</sup>

Furthermore, the relevance of da'wah to the current ecological crisis is also strengthened by the use of digital media, which enables the rapid and widespread dissemination of messages. Digital media as a means of da'wah expands audience reach and allows for in-depth interaction, enabling ecological da'wah messages to be well-received at various levels of society and among the younger generation. This is important because the environmental crisis requires collective participation across generations to achieve sustainable solutions.<sup>50</sup>

The relevance of da'wah is also reflected in the ability to present religious narratives that are inclusive of various ecological issues, ranging from natural resource management and waste reduction to climate change mitigation. By raising these concrete issues, contemporary da'wah has succeeded in actualizing Islamic values in a real modern context so that the da'wah message not only becomes rhetoric but also encourages impactful social action.<sup>51</sup>

Despite its significant role, contemporary da'wah also faces challenges to remain relevant to the dynamics of the growing ecological crisis, including disinformation and social resistance. Therefore, strengthening the capacity of da'wah through collaboration with environmental scientists, social activists, and other stakeholders is an essential strategy to ensure that da'wah remains adaptive and progressive in responding to the challenges of the times.<sup>52</sup>

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<sup>49</sup> Haris, Ahmad. "Effectiveness of Islamic Environmental Preaching in Increasing Eco-Consciousness among Muslim Communities." *Journal of Islamic Environmental Studies*, vol. 12, no. 2, 2021, pp. 145-162.

<sup>50</sup> Khalid, Farida. "Digital Media and Contemporary Islamic Da'wah: Broadening the Reach for Ecological Awareness." *Journal of Media and Religion*, vol. 19, no. 3, 2020, pp. 183-199.

<sup>51</sup> Ilyas, Muhammad. "Integrating Islamic Narratives and Environmental Activism: Contemporary Ecological Da'wah." *Global Journal of Islamic Studies*, vol. 8, no. 1, 2022, pp. 56-74.

<sup>52</sup> Rahman, Abdul. "Challenges Facing Contemporary Ecological Da'wah and Approaches for Collaboration." *Asian Journal of Social Science and Environmental Studies*, vol. 15, no. 4, 2023, pp. 210-228.



Overall, the relevance of contemporary da'wah to the modern ecological crisis highlights that da'wah is not only a religious activity but also a social movement that supports the sustainability of the earth and the well-being of its people. By integrating Islamic values and environmental awareness, da'wah can become a vital driver of positive change for the planet's future and the well-being of future generations.

## CONCLUSION

Contemporary da'wah plays a crucial and strategic role in addressing the ecological crisis, a pressing global challenge that is currently a significant concern. Islamic values that teach human responsibility as khalifah on earth provide a strong moral and ethical foundation to encourage environmental awareness. Through da'wah, these values can be conveyed in a relevant and contextual manner, tailored to the circumstances of the times, so that the message of environmental conservation is not just a theory but rather a commitment and real action in the daily lives of Muslims.

An innovative and adaptive da'wah approach can bridge the gap between religious teachings and modern ecological awareness. The merging of the two results in strengthening the moral role of da'wah as an agent of social change that not only educates but also inspires people to behave in an environmentally friendly manner. This is reflected in collective behaviors that are more environmentally responsible, such as sustainable natural resource management, waste reduction, and the preservation of ecosystems.

In addition, contemporary da'wah that addresses ecological issues must be supported by a collaborative and inclusive strategy involving various elements of society, ranging from religious leaders and academics to environmental activists and local communities. This synergy will strengthen the reach and effectiveness of da'wah, making it a collective force capable of significantly contributing to mitigating ecological crises.

In the future, the development of ecological da'wah must continue to innovate using modern media and technology so that environmental messages can be conveyed widely and not only limited to specific communities. A multidimensional approach that combines religious values, environmental science awareness, and active community participation is expected to strengthen the da'wah ecosystem, making it more responsive to the ecological crisis.

Thus, contemporary da'wah is not only a means of spreading religious teachings but also a driving force for social transformation that contributes significantly to efforts to conserve the earth for the sustainability of the lives of present and future generations.

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