

## Ecological Da'wah Strategy in Environmental Conservation within the *Mitra Jaya* Farmers Group Association

Received: 19-04-2026 Revised: 03-05-2026 Accepted: 11-05-2026 DOI: 10.29240/jdk.v11i1.16682

### Rismawati Cahyani\*

Universitas Islam Negeri Raden  
Intan Lampung  
[rismawaticahyani83@gmail.com](mailto:rismawaticahyani83@gmail.com)

### Muhammad Nasor,

Universitas Islam Negeri Raden  
Intan Lampung  
[nasor@radenintan.ac.id](mailto:nasor@radenintan.ac.id)

### Yunidar Cut Mutia Yanti

Universitas Islam Negeri Raden  
Intan Lampung  
[yunidarcutmutiayanti@radenintan.ac.id](mailto:yunidarcutmutiayanti@radenintan.ac.id)

\*) *Corresponding Author*

Keywords: Ecological Da'wah,  
Environmental Conservation,  
Farmers Group Association  
(Gapoktan)

### ABSTRACT

**Purpose** – This study aims to analyze ecological da'wah strategies in environmental conservation efforts at the Mitra Jaya Farmers Group Association in Tanjung Jaya Village, Bangun Rejo Subdistrict, Central Lampung Regency

**Method** – This study employs a qualitative descriptive approach with field research. Data collection was conducted through observation, semi-structured interviews, and documentation, and was analyzed using the Miles and Huberman framework, which includes data reduction, data presentation, and drawing conclusions. Data validity was ensured through triangulation of techniques and sources.

**Findings** – The results reveal that ecological da'wah strategies are integrated by instilling Islamic values in agricultural activities, such as extension services, discussions, and setting an example in environmental conservation. Da'wah is also implemented through spiritual guidance during regular meetings to strengthen the spiritual awareness of the farmers' group members. This approach encourages active member participation in environmental conservation through environmentally friendly agricultural practices. Social interaction among members contributes to the formation of a shared awareness and behavioral transformation regarding the urgency of environmental sustainability.

Cite this article: Cahyani, R., Nasor, M., & Yanti, Y. C. M. (2026). *Ecological da'wah strategy in environmental conservation within the Mitra Jaya Farmers Group Association*. Jurnal Dakwah dan Komunikasi, 11(1), 274–284.  
<https://doi.org/10.29240/jdk.v11i1.16682>

Copyright © 2026 by Authors



This is an open access article under the [Creative Commons Attribution-Non Commercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

## INTRODUCTION

Da'wah strategy refers to the approaches, plans, techniques, or actions implemented in da'wah efforts to achieve the objectives of Islamic preaching. Da'wah strategies should focus on enhancing the empowerment of the Muslim community. To achieve this goal, various supporting elements related to da'wah strategies and their underlying principles are required (Mannan, 2021). Ecology originates from the Greek word *oikos*, meaning house, dwelling, or household. The term *oikos* also forms the basis of the word *oikonomia* (economy), which refers to the rules governing a household. Ecology is defined as the science that studies the environment, with the primary aim of

protecting and preserving nature as the habitat of humankind. Furthermore, ecology explains the mechanisms of conservation and the maintenance of the sustainability of living organisms on earth. Ecology has established an association between conservation efforts and environmental management (Salama et al., 2022).

Environmental conservation is a normative obligation that must be upheld, in line with the concept of *khalifah fil ard*, which positions humans as God's representatives on earth. This concept mandates humans to manage nature responsibly, maintain ecological balance, and ensure the sustainability of resources for future generations. As khalifah, individuals who understand and practice this principle do not regard nature as an object of unlimited exploitation, but rather as Allah's creation that deserves respect and wise management. Through such an attitude, humans not only function as guardians of natural balance but also strengthen their spiritual relationship with the Creator through environmental stewardship (Syaira Azzahra, 2024).

Da'wah, as an effort to convey Islamic teachings, must adapt to the needs of the times, including addressing environmental crises. One relevant approach is *da'wah bi al-hal*, namely da'wah through exemplary conduct and concrete action, which can be applied in educating communities about environmental conservation (Awaludin, 2025). Humans are an inseparable part of the universe and bear the fundamental responsibility of maintaining ecosystem balance to ensure the sustainability of life itself. However, some individuals still perceive themselves as separate from nature, leading them to exploit natural resources without considering preservation and sustainability (Sholehuddin, 2021).

Therefore, every individual has a great obligation as a khalifah on earth, particularly in caring for and preserving the universe. In addition to benefiting from nature, humans are also obligated to ensure its sustainability and balance as a form of gratitude for Allah SWT's creation. Protecting the environment does not merely mean preserving and maintaining it; it also benefits humans by shielding them from various negative impacts and diseases related to environmental factors. Moreover, protecting the environment is equivalent to protecting all creatures created by Allah SWT, as every living being in this world fundamentally depends on nature (Barizi Ahmad, 2025).

Farmers Group Associations (*Gabungan Kelompok Tani / Gapoktan*) are farmer organizations in rural areas established through discussion and mutual agreement to improve business efficiency and economic scale. Gapoktan are founded based on: (1) the shared interests of their members, (2) operation within an agricultural environment that requires collective responsibility among members, (3) the presence of a management team committed to involving farmers, (4) leaders or cadres recognized by other farmers, (5) initiatives that provide benefits to the majority of members, and (6) support or encouragement from local leaders within the community. To develop exemplary Gapoktan that meet future organizational requirements, support from competent human resources through continuous training is essential. The purpose of fostering and strengthening autonomous Gapoktan is to effectively address the financial and marketing challenges faced by farmers (Moniaga et al., 2015).

Although a number of studies on ecological da'wah have already been conducted, including previous research, several studies are noteworthy. According to Mz et al. (2024), varied and contextual da'wah approaches are capable of encouraging environmentally friendly lifestyle changes

within agrarian communities (farmer groups), with a focus on environmental practices such as waste management and agricultural environmental conservation. A similar study by Duirohma Tunjanah (2025) revealed that Ustadz Abdul Somad's lectures on YouTube contain ecotheological da'wah messages, inviting Muslims to protect the environment as part of faith and worship. Another study by Budiharto Herdi (2023) explained and evaluated the effectiveness of farmers in implementing organic farming initiatives through Gapoktan, along with their impact on crop yields and environmental management. Meanwhile, Susanti (2025) found that the integration of religious values and local culture can strengthen public ecological awareness by positioning humans as khalifah responsible for maintaining environmental balance.

In general, Farmers Group Associations (Gapoktan) function as a forum for cooperation among farmer groups within a region, aiming to improve agricultural production and farmers' welfare through technical and economic activities. Their activities usually include agricultural extension services, the provision of production facilities such as fertilizers and seeds, capital strengthening, and agricultural product marketing (Moniaga et al., 2015). The novelty of this article lies in the programs and routines implemented by the Mitra Jaya Farmers Group Association (Gapoktan Mitra Jaya). The activities carried out demonstrate distinctive characteristics that differentiate it from other village farmer groups. In addition to serving as a medium for information exchange among farmers within the village, this farmers group association also regularly organizes monthly meetings. Before entering the main agricultural discussions delivered by agricultural extension officers (*Penyuluh Pertanian Lapangan / PPL*) and the head of the farmers group association, the activities are preceded by religious guidance sessions. Such a pattern of activities is not always found in other farmer groups or Gapoktan in different villages. Furthermore, Gapoktan Mitra Jaya also has an additional program in the form of a meat-saving lottery (*arisan daging*), conducted during the monthly meetings. This activity is attended by all administrators, especially the heads of farmer groups, with the aim of collecting funds for purchasing cattle to be slaughtered ahead of the Eid celebration.

This difference indicates the existence of a gap between the general practices of Gapoktan, which tend to focus on economic and technical agricultural aspects, and the practices of Gapoktan Mitra Jaya, which integrate religious values. Therefore, Gapoktan Mitra Jaya not only functions as an institution for empowering farmers economically, but also serves as an effective medium of da'wah in shaping the religious and social awareness of farming communities.

## **METHOD**

This study employs a qualitative descriptive approach and belongs to the category of field research. According to Sugiarti et al. (2020), this type of research is used when the required data are obtained directly from the field. The research was conducted in Tanjung Jaya Village, Bangun Rejo District, Central Lampung, at the Mitra Jaya Farmers Group Association (*Gabungan Kelompok Tani / Gapoktan Mitra Jaya*).

The sources of research data consisted of primary and secondary data. Primary data were obtained through field observations and semi-structured interviews with informants selected purposively, namely the head of the Gapoktan, administrators, and members of farmer groups actively involved in environmental conservation activities. Meanwhile, secondary data were derived

from documents, scientific journals, books, and other relevant literature. Data collection was carried out through observation, semi-structured interviews, and documentation (Sugiyono, 2020).

Observations were conducted to directly examine the implementation of environmentally friendly agricultural practices by Gapoktan members. Semi-structured interviews were utilized to obtain in-depth information regarding the ecological da'wah strategies implemented within the activities of the farmers group association. Documentation was used to complement the data through photographs of activities, field notes, and other supporting documents.

The validity of the data was ensured through technique triangulation and source triangulation. Technique triangulation was conducted by comparing the results of observations, interviews, and documentation to obtain more credible and consistent data. Source triangulation was carried out by comparing information obtained from various informants.

Data analysis in this study employed the theory proposed by Miles and Huberman, consisting of data reduction, data presentation, and conclusion drawing. Data reduction was conducted through the selection and focusing of data relevant to the study. Subsequently, the data were presented in the form of descriptive narratives to facilitate understanding, interpretation, and the attribution of meaning to the collected data. At the final stage, conclusions were drawn based on patterns, meanings, and relationships among the data identified throughout the research process.

In analyzing the data, the researcher applied George Herbert Mead's symbolic interactionism perspective to examine the process of meaning-making and the development of ecological awareness among farmer group members through social interactions in da'wah activities and environmentally friendly agricultural practices.

## **RESULTS AND DISCUSSION**

### **Ecological Da'wah Strategy in Environmental Conservation within the Farmers Group Association**

The da'wah strategy implemented within the farmers group association is not limited to the verbal delivery of religious teachings as commonly practiced, but rather employs an approach that involves the active participation of members and is integrated with agricultural activities. Da'wah is conveyed through activities such as agricultural counseling, group discussions, and the provision of concrete examples in sustainable environmental management. Through this approach, da'wah values are not only understood theoretically but are also directly practiced by members of the farmers group association in their daily activities. Using Everett M. Rogers' Diffusion of Innovation Theory, innovation is understood as a framework explaining how an innovation (ideas, concepts, technologies, or new practices) spreads and is accepted within society (Guo & Huang, 2024).

The ecological da'wah strategy implemented by Gapoktan Mitra Jaya indicates that da'wah is not confined to the verbal communication of religious messages, but also encompasses a process of social transformation integrated into everyday life practices. This approach is consistent with the view of Aziz (2017), who emphasized that da'wah must be contextual and adaptive to the social dynamics of society.

Within the scope of this study, da'wah is manifested through environmental conservation practices carried out by Gapoktan members, which can be categorized as *da'wah bil hal*, namely da'wah through concrete actions that generate direct impacts on society and the environment. This approach demonstrates that Islamic values are not only delivered through sermons but are also

internalized within the collective behavior of the farmers group members. Furthermore, the da'wah strategy applied is participatory and community-based, where routine meetings, *tausiyah* (religious guidance), and social interactions among members function as effective media for conveying religious messages. Although digital media are not utilized, this approach remains relevant because it directly reaches the *mad'u* (audience of da'wah) and addresses their actual needs, in line with the concept of community-based da'wah that emphasizes the role of social interaction in shaping behavioral change.

The practice of ecological da'wah reflects the integration of spiritual values and environmental awareness. As stated by Nurul Khoirona Seci Vella (2024), environmental crises are inseparable from the spiritual crises of humanity; therefore, environmental conservation efforts constitute an integral part of religious responsibility. In this context, environmentally friendly agricultural activities are not solely intended to increase productivity but also serve as manifestations of worship and implementations of Islamic values in maintaining ecosystem balance. Thus, the ecological da'wah strategy of Gapoktan Mitra Jaya can be understood as a contextual, applicative, and transformative model of da'wah, in which da'wah functions not only as a means of disseminating religious teachings but also as an instrument of social transformation that fosters ecological awareness in society based on Islamic values.

The study published in the journal *Islam and Environmental Protection: The Implementation of Ecological Dakwah in the Makassar "Zero Waste" Community* strengthens these findings, demonstrating that ecological da'wah is effective in fostering environmental awareness through educational and participatory community-based approaches. In the study, da'wah was not limited to the delivery of messages but was also manifested through concrete practices such as waste management and the implementation of environmentally friendly lifestyles. This confirms that direct community involvement in ecological activities can encourage more sustainable behavioral changes (Mz et al., 2024).

In addition, the phenomenon of environmental crises, such as coastal pollution in Lampung Province, reflects an imbalance between human activities and environmental conservation. The excessive exploitation of natural resources without considering sustainability represents a deviation from this mandate. Recurrent pollution cases indicate weaknesses in environmental management and low ecological awareness among society. Such conditions contradict the Islamic concept of humans as *khalifah*, who are entrusted with the responsibility to protect and preserve the earth (David Sulaiman Burmelli, Amanda Lestari, Fenty Anggraini & Sonhaji, 2025).

This idea can be likened to a tree, as explained in Surah Ibrahim verses 24–25. A healthy tree possesses deep roots, a strong trunk, sturdy branches and twigs, lush green leaves, and nutritious fruits. The roots symbolize strong faith, the trunk symbolizes perseverance in worship, and the fruits symbolize the benefits generated for the ecosystem and for humanity.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

“Do you not see how Allah presents the example of a good word? It is like a good tree, whose roots are firmly established and whose branches reach the sky.”

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ ۗ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

“And it produces its fruit at all times by the permission of its Lord. Allah sets forth parables for mankind so that they may take heed.”

In addition, abundant greenery may be likened to the ability to provide protection and guidance to individuals, while fostering a culture of mutual support toward virtuous deeds. This reflects the concept of “ecology” within the framework of da'wah, namely the interdependent relationship between faith, spiritual practice, and environmental benefit. Every effort undertaken will attain the pleasure of Allah and contribute positively to the surrounding environment, thereby encouraging the creation of a strong ecological balance.

### **Patterns of Da'wah Strategy**

These findings can also be analyzed through George Herbert Mead's symbolic interactionism perspective, which explains that individual behavior is formed through processes of social interaction.

#### **Mind**

Da'wah leaders shape the cognitive framework of members through social interactions such as counseling, discussions, and religious activities. Through this process, members gradually reinterpret agricultural activities not merely as economic practices, but as manifestations of worship and ecological responsibility. This phenomenon illustrates that the members' mindset is constructed through continuous social dynamics within the group.

#### **Self**

Members internalize these values into their personal identities. They not only understand the substance of da'wah, but also construct themselves as subjects who are ecologically and religiously responsible. Such awareness emerges from interactions and communication among members, enabling self-reflection based on the perspectives of others and the dominant norms within the group. Consequently, an identity is formed in which farmers are oriented not only toward productivity but also toward environmental conservation.

#### **Society**

The values that have been understood and internalized subsequently develop into collective norms within the farmers group association. Environmental conservation practices, religious activities, and collective collaboration become institutionalized cultural practices. The social environment of Gapoktan Mitra Jaya functions as a system that shapes, regulates, and reinforces the behavior of its members. In this context, society is not merely a setting for interaction, but also

a structural agent facilitating the collective formation of ecological awareness (Hasbullah & Nur Ahid, 2022).

Within the process of social interaction in Gapoktan Mitra Jaya, the ecological da'wah strategy demonstrates the formation of new meanings regarding agricultural activities. Furthermore, based on observation results, Gapoktan members have begun implementing more environmentally friendly agricultural practices, such as the use of organic fertilizers and sustainable land management. Interview results with members revealed that farming activities are not solely intended to fulfill economic needs, but are also understood as manifestations of worship and responsibilities toward environmental conservation (N, interview, February 14, 2026).

This transformation indicates that the da'wah implemented not only influences behavior but also shapes members' perspectives regarding the relationship between humans, religion, and the environment. Thus, the ecological da'wah strategy not only generates changes in action but also forms collective mindsets and awareness within the group.

The da'wah leaders in Gapoktan Mitra Jaya implement da'wah strategies using both behavioristic and humanistic approaches. The humanistic approach in the ecological da'wah strategy emphasizes the initiative of da'wah leaders to develop members' awareness, understanding, and self-potential holistically, as formulated in the Humanistic Psychology perspectives of scholars such as Abraham Maslow and Carl Rogers. In practice, the da'wah is not coercive, but rather manifested through dialogical, persuasive, and participatory methods that involve members in discussions, deliberations, and collaborative activities. The da'wah leaders strive to integrate agricultural practices with religious values, such as environmental management as a form of worship and divine trust (*amanah*), so that members not only achieve cognitive understanding but also experience spiritual resonance in every activity they undertake. In addition, the da'wah strategy is adjusted to the economic, social, and spiritual needs of the members in order to create strong relevance within the daily lives of farmers (Meli Sartika, Muhammad Okeh Hartono, 2025). The humanistic approach in ecological da'wah at Gapoktan Mitra Jaya not only produces behavioral changes but also forms internal awareness and long-term commitment toward environmental conservation as an expression of religious values.

Meanwhile, the behavioristic approach in the ecological da'wah strategy at Gapoktan Mitra Jaya can be understood as an effort by da'wah leaders to shape members' behavior through mechanisms of stimulus, response, and reinforcement, as proposed in Behaviorism theory by scholars such as B. F. Skinner. Practically, da'wah leaders provide stimuli in the form of counseling, guidance, and routine religious activities, which are then responded to by members through active participation and the implementation of ecological values within agricultural activities (Mimi Jelita, Lucky Ramadhan, Andy Riski Pratama, Fadhillah Yusri, 2023). The behavioristic approach is not limited to the dissemination of values, but also includes the process of behavioral formation through habituation, reinforcement, and the continuous influence of the social environment.

### **Ecological Values in Environmental Conservation**

The concept of balance (*mizan*) in Islam is a fundamental principle emphasizing the necessity of maintaining harmony between humans and the environment. From an Islamic perspective, the balance of nature is regarded as a divine decree that must be preserved. As *kehalifah*

on earth, humans bear the responsibility to maintain and safeguard this balance. This principle affirms that humans play a crucial role in preserving environmental sustainability and preventing environmental destruction. Excessive exploitation that has the potential to damage ecosystem order is strictly prohibited. According to Mudin et al. (2021), the concept of *mizān* holds significant urgency in environmental conservation because it serves as the normative foundation for the relationship between humans and nature. This principle is explained in Q.S. Ar-Rahman verses 7–9.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۗ

“And the heaven He raised, and He established the balance (justice and equilibrium).”

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۗ

“So that you may not transgress within the balance.”

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۗ

“And establish weight in justice and do not make deficient the balance.”

The concept contained in these verses affirms Allah's creation of the balance of the universe and commands humans not to exceed limits in maintaining it. These verses emphasize that environmental conservation is not merely a social issue, but also part of humanity's spiritual obligation to Allah. Thus, the concept of *al-mizān* can be understood as a moral principle that obliges humans to preserve ecosystem harmony in a just and sustainable manner. Within the scope of this study, the principle of balance is reflected in the environmentally friendly agricultural practices implemented by Gapoktan Mitra Jaya. Based on observations and interviews, members of the farmers group have begun reducing the use of chemical fertilizers and instead utilize organic fertilizers and sustainable land management practices. These practices reflect a collective awareness to balance economic needs with environmental preservation. Therefore, the ecological da'wah strategy implemented is not only aimed at increasing agricultural productivity, but also at maintaining ecosystem sustainability.

In addition to the concept of *mizān*, Islam also recognizes the concept of *amanah*, which emphasizes humanity's moral and religious obligation to preserve the environment. The earth and all natural resources are regarded as trusts from Allah that must be managed wisely for the sustainability of future generations. According to Syaira Azzahra (2024), the concept of *amanah* serves as an ethical foundation for Muslims in contributing to environmental conservation, since preserving nature constitutes an integral part of human responsibility toward the Creator.

This perspective is reinforced by the thought of M.S. Ka'ban, who outlined three dimensions of human responsibility (*amanah*) in interacting with the environment, namely *al-intifa*,

*al-i'tibar*, and *al-islam* (Rodin, 2017). *Al-intifa* means that humans are permitted to utilize natural resources to fulfill their needs. However, such utilization must be accompanied by *al-i'tibar*, namely a process of reflection and drawing wisdom from the signs of Allah's greatness manifested in nature. Furthermore, humans are obligated to carry out *al-islam*, namely efforts to preserve and restore environmental sustainability. In this study, these concepts are reflected in the practices of Gapoktan members who continue utilizing agricultural land while maintaining soil fertility and minimizing the impacts of environmental degradation.

On the other hand, Islam prohibits all forms of destruction (*fasad*) that disrupt the balance of nature. In agricultural activities, environmental degradation may arise from the excessive use of chemical fertilizers and pesticides, which result in soil and water pollution, declining soil fertility, and disturbances to biodiversity. Gapoktan Mitra Jaya represents a collective initiative to reduce such damage through the implementation of environmentally friendly agricultural practices. The prohibition against causing destruction is explained in Q.S. Ar-Rum verse 41:

“Corruption has appeared throughout the land and sea by what the hands of people have earned, so He may let them taste part of the consequences of what they have done, that perhaps they will return [to righteousness].” (Q.S. Ar-Rum: 41)

This verse demonstrates that environmental crises are fundamentally consequences of human behavior that exceeds proper limits and neglects moral values and ecological responsibilities.

It further indicates that various forms of destruction occurring on earth, both on land and at sea, are essentially caused by human behavior that surpasses boundaries while ignoring moral values and religious teachings. Such destruction is not only physical in nature, such as environmental pollution, natural disasters, and ecosystem disruption, but also non-physical, including moral decline, injustice, and greed. The consequences of these actions are directly experienced by humans in the form of various hardships, which in essence serve as warnings for humanity to return to the right path. Therefore, as *kehalifah* on earth, humans bear the responsibility to maintain environmental balance through the application of environmental ethics, the strengthening of spiritual values, and self-restraint from excessive behavior in order to create harmonious and sustainable life (Rizkiyah Zidni Alfani, 2023).

The ecological da'wah strategy implemented by Gapoktan Mitra Jaya can thus be understood as an effort to build ecological awareness grounded in Islamic values. Da'wah is not limited to the delivery of sermons or religious guidance, but is also manifested in concrete practices through sustainable agricultural management. This approach demonstrates the transformative role of da'wah in shaping community behavior that is more responsible toward environmental conservation.

## CONCLUSION

Based on the research findings, the ecological da'wah strategy within Gapoktan Mitra Jaya is integrated through the inculcation of Islamic values into agricultural activities, including agricultural counseling, discussions, spiritual guidance, and exemplary conduct in environmental preservation. This strategy contributes to shaping the spiritual and ecological awareness of farmer

group members through the implementation of environmentally friendly agricultural practices, such as reducing the use of chemical fertilizers, utilizing organic fertilizers, and managing land with a sustainability-oriented approach. The principles of *mizān*, *amanah*, and the prohibition against destruction (*fasad*) serve as the foundation for balancing economic needs with environmental conservation. Social interactions within group activities strengthen collective awareness and transform members' behavior regarding the urgency of environmental preservation.

Nevertheless, the implementation of the ecological da'wah strategy still faces challenges, including the limited understanding among some members regarding sustainable agriculture and the need to strengthen participation in order to maintain consistency in environmentally friendly practices. Therefore, a community-based da'wah approach may serve as an effective model for fostering sustainable religious and ecological awareness within society.

## REFERENCES

- Awaludin, A. (2025). *Membangun Kesadaran Lingkungan melalui Gerakan Dakwah : Pendekatan Teori dan Praktik*. 2(1), 31–40. <https://doi.org/10.63199/progresif.v2i1.32>
- Aziz, M. A. (2017). *(Analisis Dakwah dan Cyber Media di Indonesia)*. 02, 200–218.
- Barizi Ahmad, S. D. Y. (2025). TERHADAP KURIKULUM PENDIDIKAN ISLAM *Abmad Barizi Pascasarjana Universitas Islam Maulana Malik Ibrahim Malang SDA Defi Yufarika Pascasarjana Universitas Islam Maulana Malik Ibrahim Malang Abstrak Al-Madrasah : Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* e. 9(2), 1033–1047. <https://doi.org/10.35931/am.v9i2.4822>
- Budiharto Herdi, S. S. S. R. (2023). *Kinerja Petani Dalam Program Pertanian Organik Gabungan Kelompok Tani (Gapoktan) Di Desa Cibuh Kecamatan Warunggunung Kabupaten Lebak Banten Herdi Budiharto Program Pertanian Organik Gabungan Kelompok Tani (GAPOKTAN) merupakan dan dampak program ini*. 2(4).
- David Sulaiman Burmelli, Amanda Lestari, Fenty Anggraini, A. S., & Sonhaji, R. D. (2025). *Dakwah Lingkungan Sebagai Upaya Mereduksi Krisis Ekologi Studi Kasus : Pencemaran Pesisir Lampung pada Tahun 2020-2025*. 05(02), 358–367.
- Duirohma Tunjanah, K. K. dan M. (2025). *Dakwah Ekoteologi Islam Ustadz Abdul Somad Di Platfrom Youtube "Upaya Melestarikan Lingkungan."* 19.
- Guo, Q., & Huang, W. (2024). *Analyzing the Diffusion of Innovations Theory*. 6(12), 95–98.
- Hasbullah, A. R., & Nur Ahid, S. (2022). Penerapan Teori Interaksi Simbolik dan Perubahan Sosial di Era Digital. *Jurnal Studi Islam Dan Mu'amalah*, 10, 633–634.
- Mannan, A. (2021). *Strategi Pengembangan Dakwah*. Alauddin University Press.
- Meli Sartika, Muhammad Okeh Hartono, L. Y. (2025). Teori Belajar Humanistik. *Journal Research and Education Studies*, 6(3), 613–627.
- Mimi Jelita, Lucky Ramadhan, Andy Riski Pratama, Fadhilla Yusri, L. Y. (2023). Teori Belajar Behavioristik. *Jurnal Pendidikan Dan Konseling*, 5, 404–411.
- Moniaga, V. R. B., Ri, R., Uvhdufk, W., Wr, L. V, Wkh, G., Ri, S., Jurxs, I. V, & Whqvlrq, L. Q. H. (2015). *ASE ± Volume 11 Nomor 3A, November 2015: 19 - 32*. 11(November), 19–32.
- Mudin, M. I., Zarkasyi, H. F., & Riyadi, A. K. (2021). *Prinsip Ekologis untuk Kehidupan Berkelanjutan Perspektif Teologi Islam : Kajian atas Kitab Rasail al-Nur Sa`id Nursi*. 9, 45–62. <https://doi.org/10.21043/fikrah.v8i1.9018>
- Mz, I., Marhani, I., & Halima, A. (2024). Islam and Environmental Protection: The Implementation of Ecological Dakwah in the Makassar "Zero Waste" Community. *Jurnal Ilmu Dakwah*, 23(1), 23–34. <https://doi.org/10.18592/alhadharah.v23i1.12406>
- Nurul Khoirona Seci Vella, D. A. R. (2024). *Ekoteologi dalam Pemikiran Seyyed Hossein Nasr*. 2(2), 155–170.
- Rizkiyah Zidni Alfani, D. E. (2023). MENGHADAPI FENOMENA KERUSAKAN DI MUKA BUMI

- (KAJIAN LAFADZ FASAD DALAM Q.S AR-RUM: 41). *Jurnal Ilmu Al Quran Dan Hadis*, 3(2), 218–228.
- Rodin, D. (2017). *ALQURAN DAN KONSERVASI LINGKUNGAN: Telaah Ayat-Ayat Ekologis*. 17(2), 391–410.
- Putra, Robby Aditya, et al. "Commodifying learning? Ethical communication violations and professional boundaries of Indonesian influencer lecturers on social media." *Indonesian Journal of Educational Management and Leadership* 4.1 (2026): 64-89.
- Putra, Robby Aditya, Exsan Adde, and Maulida Fitri. "Media dakwah TikTok untuk generasi Z." *Ath-Thariq: Jurnal Dakwah dan Komunikasi* 7.1 (2023): 58-71.
- Salama, S., Ridlo, R., Hakim, A., Samputri, S., Purnomo, T., Sinaga, J., Haris, R., Pertiwi, N., Sahabuddin, E. S., & Abduh, M. N. (2022). *Ilmu lingkungan* (M. S. Neila Sulung (ed.); Cetakan Pe). PT GLOBAL EKSEKUTIF TEKNOLOGI.
- Sholehuddin, L. (2021). AL-FANAR. *Jurnal Ilmu Al-Quran Dan Tafsir*, 4, 113–134.  
<https://doi.org/10.33511/alfanar.v4n2.113-134>
- Sugiarti, Andalas, E. F., & Setiawan, A. (2020). *Desain Penelitian Kualitatif sastra*. UMM Press.
- Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. ALFABETA.
- Susanti, A. (2025). *KONSERVASI AIR TERPADU: KERANGKA HOLISTIK BERBASIS EKOTEKOLOGI ISLAM, KEARIFAN LOKAL, DAN SAINS UNTUK KEBERLANJUTAN LINGKUNGAN*. 5(3), 1326–1335.
- Syaira Azzahra, S. M. (2024). *PERAN MUSLIM DALAM DALAM PELESTARIAN LINGKUNGAN : 2022*, 1563–1574.