



Caring for Nature, Caring for Faith: Islamic Ecotheology in the Practice of Green Da'wa in Pesantren in Indonesia

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ABSTRACT

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This article discusses Islamic eco-theological values implemented in the form of green da'wa in Pesantren (Islamic boarding schools) in Indonesia. Using a case study approach at Pesantren Al Ittifaq in Bandung, West Java, and Pesantren Assalaam in Manado, North Sulawesi, this article observes how Islamic eco-theological principles are implemented in Islamic preaching practices in Pesantren. Data was obtained through interviews, observations, documentation studies and focused discussions. The results of the study show that both Pesantren, Al Ittifaq and Assalaam, integrate ecotheological principles into various da'wa and educational programmes, such as sustainable agriculture and the provision of ecological understanding and awareness based on the Qur'an and Hadith. Specifically, Pesantren Al Ittifaq stands out with its agribusiness innovation in the form of sustainable agriculture as a form of environmental da'wa, while Pesantren Assalaam places more emphasis on strengthening awareness of the importance of environmentally friendly da'wa and building ecological awareness within the Pesantren and the surrounding community. These findings prove that Pesantrens have an important and strategic role as educational institutions that implement the principles of Islamic ecotheology in the practice of green da'wa.

KEYWORDS:

Islamic ecotheology, pesantren, green da'wa, Al Ittifaq, Assalaam

INTRODUCTION

As educational and da'wa institutions, Pesantren (Islamic boarding school) play an important role in teaching and implementing environmentally friendly da'wa, or green da'wa. In the context of green da'wa, Pesantren convey religious messages that not only emphasise spiritual and moral aspects, but also promote the importance of preserving the natural environment. The aim is to raise awareness among the community about their responsibility towards the environment as part of their worship and obedience to Allah.

In practical terms, green da'wa focuses on providing an understanding that protecting the environment is part of religious teachings and a form of human responsibility as stewards of the earth, encouraging practices such as reducing

waste, recycling, planting trees, and using natural resources wisely (1). Green da'wa also means how religious teachings encourage behaviour that supports environmental sustainability, such as prohibiting the destruction of nature, advising against excessive use of resources, and emphasising the importance of maintaining cleanliness. With this approach, da'wa not only touches on spiritual and moral aspects, but also broadens its scope to include social and ecological responsibilities, thereby forming a society that is more caring and responsible towards the environment (2).

In recent years, environmental issues have become an increasingly urgent global concern and commitment. Extreme climate change, soil degradation, and water and air pollution are clear evidence of an ecological crisis that threatens the sustainability of life on Earth. In Indonesia itself, in recent times, there have been many hydrometeorological disasters such as floods, landslides, and forest fires, most of which were triggered by environmental degradation. In facing this problem, it seems that a scientific approach alone is no longer sufficient.

In this context, the environmental crisis has

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prompted various parties to seek solutions that are not only technical but also cultural and spiritual. In this position, religious institutions, especially Islamic boarding schools, have a strategic role in shaping the ecological awareness of the community. Pesantren, as Islamic educational institutions with strong roots in local Indonesian culture, have a major role in internalising religious values that support environmental preservation. Therefore, it is important to examine how green da'wa is developed in Pesantren and its impact on the surrounding community.

More broadly, Islamic boarding schools have a strategic role in raising ecological awareness among the community. Religious teachings can be a source of profound ecological values and ethics. Islam, as the religion with the largest number of followers in Indonesia, has a rich theological heritage regarding the relationship between humans and nature. With a strong cultural and religious background, Pesantren can be pioneers in building ecological awareness based on Islamic teachings, which is generally known as the concept of ecotheology.

A number of Pesantren in Indonesia have initiated efforts to integrate environmental conservation values into their educational and missionary activities. Missionary work in Pesantren is no longer limited to lectures and recitations, but has begun to expand into practical activities that demonstrate commitment and concern for the environment, such as waste management, sustainable organic farming, reforestation, and water conservation.

In the modern context, the issue of global warming has not escaped the attention of Pesantren (3). This global environmental crisis has caused many losses to society, such as floods, air, soil and water pollution, drought, climate change and so on. However, environmental rescue must be carried out immediately. Therefore, every potential opportunity to encourage this action must be explored further. Thus, ecological wisdom is a shared responsibility, including for Pesantren.

This phenomenon shows a paradigm shift in the practice of da'wa in Pesantren. Da'wa is no longer positioned solely as the delivery of moral and spiritual messages, but also as a means of empowering communities in facing ecological challenges that are growing larger over time. In this context, Islamic eco-theology serves as a theological foundation that strengthens religious awareness in preserving the environment. Islamic boarding schools become a strategic space for translating eco-theological values into the daily practices of students and the surrounding community.

In the context of Islam, environmental preservation is not a new issue. Islamic teachings explicitly place nature as signs of Allah's power, and humans as caliphs (Q.S. *Al-Baqarah*: 30) who are entrusted with caring for the earth (*himāyat al-bi'ah*). Principles such as *mīzān* (balance), *islāh* (improvement), and *lā tufsidu fī al-ardh* (do not cause corruption on earth) show that ecological sustainability is

an integral part of the Islamic theological vision. It is within this framework that the approach of *Islamic eco-theology* emerged, namely a perspective that integrates Islamic theological values with ecological responsibility. Environmentally friendly da'wa (*green da'wa*) has become an important approach that directly and practically connects Islamic teachings with environmental conservation actions (4).

According to Nasr (5), the modern ecological crisis has arisen due to the loss of human spiritual awareness of nature as a manifestation of the divine presence. Therefore, the eco-theological approach demands the integration of spiritual, ethical, and ecological values into human life. At this point, environmentally friendly preaching has become a necessity that can no longer be postponed.

Da'wa is not only limited to ritual and moral aspects, but also concerns social and ecological aspects. Green da'wa is a form of preaching that aims to build environmental awareness through a religious approach. Aulia's article shows that environment-based da'wa can be an effective means of raising public awareness to protect the environment. This research shows the importance of transforming religious values into concrete actions in preserving the environment (6).

A study by Fua (7) shows that Pesantren that integrate environmental education into their teaching curriculum are relatively successful in shaping the ecological behaviour of their students. However, in-depth studies on how Islamic eco-theology is translated into the practice of Pesantren da'wa tend to be lacking.

This paper also seeks to position Pesantren in a broader da'wa discourse, namely as agents of ecological change that offer alternative models of sustainable development based on Islamic values. By combining theological and da'wa perspectives, this article contributes to exploring specifically how the concept of Islamic ecotheology is applied in the green da'wa activities of Pesantren that are relevant to the current ecological crisis.

Furthermore, this article seeks to examine how Islamic eco-theology is practised in da'wa activities at two Pesantren that have different approaches but both pay attention to environmental issues, namely the Pesantren Al Ittifaq in Bandung Regency and the Pesantren Assalaam in Manado City. Pesantren Al Ittifaq is known for its integrated farming model based on self-reliance and sustainability, while Pesantren Assalaam develops ecological da'wa in the context of minority communities in eastern Indonesia.

RELATED STUDY

Conceptually, Islamic ecotheology is a theological approach that integrates Islamic teachings with ecological awareness. In both classical and contemporary Islamic literature, there are many verses and hadiths that emphasise the importance of preserving nature. The Qur'an states that

humans were created as *caliphs* on earth, with a responsibility to care for, not exploit, the environment. In addition, the concepts of *mizan* (balance, QS. *Al-Rahman*: 7-9), *amanah* (responsibility), and the prohibition of causing destruction or *fasad* (QS. *Al-A'raf*: 56) are the main foundations for building environmental ethics in Islam.

Contemporary thoughts on the application of Islamic eco-theological values, as presented by (8), Karman (9), Syafruddin Baso (10), Sofiyana Khoirunnisa (11), Asep Rohani (12) and Moh. Yardlo (13) emphasise the importance of Islamic spirituality in shaping ecological awareness. They emphasise that Islam teaches a sacred cosmology in which all living beings have rights and a place in God's creation. Islamic ecotheology also links the ecological crisis to the moral and spiritual crisis of humanity, so that ecological solutions must be transformative, both individually and socially.

Ideally, preaching in Islam is not only a call to perform formal worship, but also an invitation to improve oneself and society as a whole. In the context of the environment, da'wa can be a medium for education and transformation of ecological awareness in society. According to Prastyo (14), ecological da'wa or green da'wa is a form of da'wa that invites people to love and care for the environment as part of their Islamic responsibility.

As Islamic educational institutions that are in direct contact with the grassroots, Islamic boarding schools can be initiators of an environmentally friendly Islamic curriculum mindset, as well as pioneers of a healthy physical environment in Pesantren. They can be motivators and dynamisers through Kyai and Ustadz, as well as support from various parties, and also become mediators of resources, training centres and references for the environment. Of course, this is a great potential that can be explored more optimally for the good of society and the nation in the future.

There have been a number of previous studies discussing the issue of environmentally friendly da'wa in Islamic boarding schools. Research conducted by Abdul Quddus (15) shows that ecological values are abundant in the Qur'an and Hadith, referred to as ecotheology. This research also shows that the Pesantren Nurul Haramain has promoted and supported a sustainable lifestyle within and outside the community based on Islamic teachings, where the institution acts as an environmental institution. Beyond these two important conclusions, this research also recommends the importance of increasing ecological awareness based on ecological theology and expanding its application at all levels of educational institutions, including developing an ecological curriculum at all levels of educational institutions.

Meanwhile, research conducted by Mandra (16) shows the need to develop an eco-Pesantren model to find models, tools and strategies for implementing Reuse, Reduce and Recycle based environmental learning so as to create an green Pesantren. According to this research, the

implementation of ecopensionates desired by Pesantren residents includes: First, the integration of environmental education material through the enrichment of material and basic competencies in several subjects at the Pesantren, and second, using an extracurricular approach by forming santri (Pesantren students) who are environmentally conscious. The ecopesantren model is believed by the boarding school community to be a solution for shaping human resources with the knowledge, attitudes and skills to contribute to solving environmental problems.

Another study conducted by Eliana Sari (17) shows an interesting finding that environmental management education can prevent radicalism. The results of this study prove the positive influence and strategic role of environmental management education in Islamic boarding schools in preventing radicalism among students. This research recommends that Islamic boarding schools should improve partnership management to be more intensive and sustainable by all stakeholders through political, social, cultural and economic cooperation.

Research conducted by Nurkhin (18) shows that green da'wa have become an important focus in increasing environmental knowledge and awareness for all parties, including Pesantren in Indonesia. The findings of this study indicate that Pesantren have paid considerable attention to the concept of green Pesantren. The management has made efforts to increase environmental knowledge and awareness among students, teachers, and stakeholders of Pesantren.

Although there is a wealth of literature on Islamic ecology and green da'wa, studies that explicitly link Islamic ecotheology with Pesantren da'wa practices are still relatively limited. In general, these studies focus on environmental education aspects without elaborating on their theological basis. This research attempts to fill this gap by analysing how Islamic eco-theology is not only a discourse but can also become a foundation or basis for da'wa practices that are alive in Pesantren life.

METHODOLOGY

This study uses a qualitative method with a case study approach. The research locations are focused on two Pesantren, namely Pesantren Al Ittifaq in Bandung Regency, West Java, and Pesantren Assalaam in Manado City, North Sulawesi. The selection of locations is based on considerations of the diversity of da'wa approaches and ecological practices applied in each Islamic boarding school.

Data collection techniques were carried out through participatory observation, in-depth interviews with Pesantren leaders, teachers, and students, documentation studies of the da'wa and environmental programmes being implemented, and focused discussions. Focused discussions were mainly conducted to find the formula for developing environmentally friendly Pesantren that had been carried out by the government through a social intervention approach.

Focused discussions were chosen because they provided an opportunity for selected participants to interact with each other, reveal various hidden information, and share their insights and opinions regarding the development of green da'wa, while at the same time allowing interviews to be conducted within a limited time frame.

In general, this research not only captures the ongoing environmentally friendly da'wa practices in both Pesantren, but also analyses the underlying theological, social, and educational frameworks. This article contributes to the development of green da'wa practices in Pesantren that are more contextual and responsive to environmental issues.

RESULTS

Based on observations, interviews, and documentation at two Pesantren that were the focus of the study, namely Pesantren Al Ittifaq in Bandung Regency and Pesantren Assalaam in Manado City, it was found that Islamic eco-theological values have been internalised and practised in various contextual da'wa activities.

Pesantren Al Ittifaq in Ciwidey Bandung, has long been known as a pioneer of boarding school-based agriculture. The location of the boarding school in the agricultural area of Ciwidey makes environmental issues an integral part of the students' lives. Under the leadership of K.H. Fuad Affandi (*now deceased*), which was then continued by his son, K.H. Apep Saepudim, this Pesantren developed integrated organic-based agriculture that not only meets the economic needs of the Pesantren, but also serves as an example of green da'wa practices that emphasise the importance of protecting the environment.

Pesantren Al Ittifaq teaches personal piety, social piety, and environmental piety as an integrated learning package. The surrounding community is also allowed to cultivate approximately 300 hectares of land owned by the pesantren, which is currently used for tea cultivation, garment production, organic fertiliser production, and so on. Pesantren Al Ittifaq is also confident in collaborating with government and non-government institutions. In fact, Pesantren Al Ittifaq has established cooperation with the Dutch Embassy through a horticulture programme to help farmers around the boarding school. Currently, Al Ittifaq Islamic Boarding School and the Taiwanese government are developing organic chillies (interview).

An interesting aspect of Pesantren Al Ittifaq is that students not only learn religious knowledge, but also agricultural skills, crop processing, and agro-industry management. Green da'wa at Pesantren Al Ittifaq takes the form of role modelling, daily practice, and the integration of ecological values into religious studies and direct environmental da'wa practices. This model of da'wa demonstrates that Islamic ecotheology can be translated into concrete actions that directly impact the surrounding community.

To realise green da'wa practices, Pesantren Al Ittifaq in Bandung has implemented various efforts in the form of environmentally friendly extracurricular activities to educate and involve students in environmental conservation. Some examples are, first, students join clubs that focus on organic farming practices. They learn about chemical-free farming techniques, compost management, and sustainable land use. Second, students are invited to plant and care for trees, raising awareness of the importance of reforestation. Third, the boarding school has a waste management programme that involves students in sorting organic and inorganic waste. Organic waste is processed into compost, while inorganic waste is recycled or managed in an environmentally friendly manner. Fourth, students are taught how to plant and care for herbal plants in the Pesantren garden. These plants are not only beneficial for health, but also help maintain the balance of the local ecosystem. Fifth, the Pesantren holds seminars, workshops, and discussions on environmental issues. Students learn about climate change, biodiversity conservation, and practical ways to reduce their carbon footprint. Sixth, students are encouraged to develop environmentally friendly products, such as bags made from recycled materials or organic soap. These products can be sold to support the Pesantren's economy and teach students about green entrepreneurship.

These extracurricular activities not only provide students with knowledge and practical skills, but also build awareness and responsibility towards the environment, in line with Islamic teachings that encourage nature conservation and ecosystem balance.

Not much different from Pesantren Al Ittifaq in Bandung, West Java, which is well-known as an Islamic boarding school that focuses on environmental conservation, Pesantren Assalaam, located in Manado, North Sulawesi, also pays close attention to the environment. Pesantren Assalaam was established in 1989 under the Manado Islamic Works Foundation. Specifically, Pesantren Assalaam only accepts female students. Since its establishment, it appears that the management of the Karya Islamiyah Foundation has only served to provide guidance. Meanwhile, Assalaam's institutions have grown rapidly. These institutions include: the Assalaam female Islamic boarding school, which runs three formal educational institutions (Madrasah Tsanawiyah, Madrasah Aliyah and Vocational High School), the Assalaam Orphanage, the Assalaam Mosque, Assalaam Islamic Studies, and the Assalaam Youth Association. Currently, the Pesantren Assalaam is led by KH. Ahmad Junaedy, Lc. As the head of Pesantren, KH. Ahmad Junaedy, Lc.'s duty is to provide in-depth Islamic education to his students, including in terms of raising awareness of the importance of preserving the environment.

As its name suggests, Pesantren Assalaam has a strong orientation and commitment to environmental development. From its name, this boarding school is

expected to spread prosperity, safety, peace, and environmental friendliness to the students and communities around the boarding school. Although environmental issues are not officially included in the teaching curriculum, they are always incorporated into the learning process. Various extracurricular activities organised by the Pesantren have a lot of environmental teaching content. For example, the Pesantren organises outbound activities to bring students closer to the environment. There is also an appreciation of Islamic art with environmental themes. In addition, the Pesantren regularly invites health workers from the Community Health Centre to provide health education for the students. In terms of physical aspects, the Pesantren Assalaam also provides various facilities that support the creation of an environmentally friendly boarding school, such as rubbish bins, cleaning brooms, regular schedules for cleaning the environment, and so on.

Pesantren Assalaam in Manado, North Sulawesi, also offers a different yet equally fascinating experience. One of its flagship programmes is a campaign for environmental cleanliness and coastal conservation through collaboration with religious leaders and local government. The da'wa is not confrontational, but rather collaborative, emphasising universal values in Islam such as *rahmatan li al'alamiin* (a blessing for the universe), love for the homeland, and concern for living creatures. The students are actively involved in environmental education for the community, especially in coastal areas that are vulnerable to abrasion and marine pollution. Through these activities, the Pesantren not only strengthens Islamic identity, but also bridges interfaith relations through shared ecological concerns.

DISCUSSION

These two case studies show that Islamic ecotheology-based da'wa is not uniform, but rather highly contextual, in accordance with the characteristics and local context of each Pesantren. Pesantren Al Ittifaq emphasises the economic-ecological aspect based on agriculture, while Pesantren Assalaam highlights the socio-ecological aspect based on dialogue and community action. Both show that Pesantrens have the flexibility to respond to ecological challenges in accordance with local characteristics and potential. This shows that the Islamic eco-theological approach to da'wa has great potential to develop adaptively and creatively in various regions of Indonesia (19).

This study found that both the Pesantren Al Ittifaq in Bandung and the Pesantren Assalaam in Manado have developed ecologically-oriented da'wa practices with different approaches, but both are rooted in Islamic ecotheological values. Both represent a contextual form of Islamic eco-theology, where Islamic theological values are not only taught verbally but also embodied in various concrete programmes that impact the environment of the Pesantren and the surrounding community.

At Pesantren Al Ittifaq, ecotheological values are evident in the integrated organic farming practices carried out by students and the surrounding community. This farming is not only a means of economic sustenance for the boarding school, but also a medium for ecological da'wa. The concepts of *khalifah fi al-ardh* (stewardship of the earth) and *amanah* (trust) towards Allah's creation form the spiritual basis instilled in students from an early age. Activities such as water conservation, waste management, and compost utilisation are also directly linked to Qur'anic values, such as the prohibition of *ifsād fi al-ardh* (destruction of the earth) and the encouragement of *islāh* (environmental improvement). The activities carried out by both Pesantren do not stop at the internal guidance of students, but extend to the surrounding community. At Pesantren Al Ittifaq, students and alumni, as well as the surrounding community, are trained to become farmer preachers who bring the message of Islam and environmentally friendly agricultural technology to various regions. The Pesantren functions as a training centre for farmers based on Islamic spirituality. This finding is in line with the theory of Islamic ecotheology (2), which states that caring for nature is a form of servitude to Allah and a manifestation of integral tawhid consciousness. The interpretation of nature as *āyāt Allāh* is implemented in ethical actions, not merely spiritual contemplation. Pesantren become spaces for the practical articulation of these values.

Pesantren Al Ittifaq demonstrates strong implementation in the form of integrated organic farming, which is an integral part of the curriculum and daily activities of the students. This agricultural system is not merely a means of production, but also an instrument of ecological education based on Islamic values. For example, farming activities begin with reciting prayers, studying the concepts of *khalifah* and *amanah*, and practising a frugal and non-wasteful lifestyle.

On the other hand, the Pesantren Assalaam in Manado, located in a minority Muslim community, implements green da'wa through a community-based approach and cross-institutional collaboration. Activities such as environmental clean-ups, reforestation, community-based waste management, and religious dialogue on environmental issues are part of the collective da'wa efforts. Students are involved in environmental advocacy and public education activities with an inclusive approach, strengthening the image of Islam as a religion that brings blessings to the universe. These activities are designed as part of the Pesantren's efforts to instil environmental awareness in its students (20).

In addition, green da'wa is carried out in the form of community strengthening through collaboration with schools and interfaith youth organisations. The da'wa approach used is more dialogical and participatory, in line with the principles of transformative da'wa that emphasise

community participation in the process of changing values and behaviour. This is in line with the view that the importance of environmental awareness can be applied through school extracurricular activities (21).

The Pesantren Assalaam in Manado, although it does not have a strong agricultural base like the Pesantren Al Ittifaq, develops ecological da'wa in the form of multicultural education that emphasises tolerance, responsibility towards nature, and harmonious coexistence. The context of religious and cultural diversity in North Sulawesi has encouraged this Islamic boarding school to package its da'wa in the form of ecological dialogue and the involvement of interfaith communities in environmental clean-up, reforestation, and anti-plastic campaigns.

This finding is in line with the theory of Islamic ecotheology (22), which views humans as caliphs on earth who have a moral and spiritual responsibility to preserve the environment. Islamic ecotheology is not only normative but also applicable in fostering ecological awareness based on Islamic teachings. Values such as *tawhid*, *mizan* (balance), and *amar ma'ruf nahi munkar* in the environmental context (encouraging preservation and preventing damage) form a strong spiritual foundation in both Islamic boarding schools. Both Pesantren fully incorporate ecotheological values as the basis for their green-friendly da'wa practices in their respective locations.

In general, both Pesantren Al Ittifaq in Bandung and Pesantren Assalaam in Manado still require support and capacity building or empowerment in their efforts to bring Islamic boarding schools to a better and more developed stage of environmentally friendly da'wa. Nevertheless, efforts to introduce and strengthen the awareness of the Pesantren community on the environment continue to be carried out by both Islamic boarding schools. This situation promises an important role for Pesantren and the communities around them to become accustomed to and trained in addressing various environmental issues they encounter.

In this regard, this study shows that, in general, students at both Al Ittifaq and Assalaam have a relatively good concern for the environment. This awareness is based on the conditions in which they encounter many polluted environments, including polluted air, such as the condition of the Citarum River that flows through the city of Bandung, which is very concerning, or the clogged waterways around the Pesantren Assalaam.

Based on this, there needs to be a means by which the Pesantren community can be motivated to develop habits of caring for their environment. Basically, santri can be motivated if Pesantren institutions have programmes that are parallel to environmental activities. Therefore, santri tend to participate in environmental activities if Pesantren organise concrete activities in the form of programmes related to the environment (23).

Unfortunately, because there are no institutionally directed programmes, santri do not increase their capacity and understanding of sustainable practices in environmental care. In fact, they also understand that Islam is a religion that encourages environmentally friendly behaviour, but they do not know what sustainable environmental practices actually look like in everyday life. This shows that the internalisation of Islamic ecotheological values results in a transformation of the meaning of work and worship. Daily activities are not seen as mere routines, but as part of serving God's creation.

The effect of the Pesantren's green da'wa also reaches the surrounding community. In Ciwidey Bandung, where the Pesantren Al Ittifaq is located, the community participates in organic farming training programmes facilitated by the Pesantren. Meanwhile, in Manado, several residents formed a Sharia Waste Bank community after receiving training from the Pesantren Assalaam. This affirms the argument that Pesantrens have the power to become centres of social change through a values-based and exemplary approach. Green da'wa in Pesantren is not patronising, but rather touches people through concrete actions and equal social relations.

Both Pesantrens show that the success of eco-theological da'wa is not only determined by theological understanding, but also by the social and cultural context in which the Pesantren is located. At Pesantren Al Ittifaq, the existence of Pesantren in an agrarian community facilitates the integration of ecological values through agricultural practices. Meanwhile, at Pesantren Assalaam, the coastal location and multiculturalism of the Manado community encourage a dialogical and adaptive approach. On the other hand, Pesantren do not deny local traditions, but rather adopt and Islamise them subtly. This demonstrates the inclusiveness of Pesantren da'wa and its ability to adapt to cultural diversity. This affirms the previous view that Pesantren have high flexibility in interacting with local cultures (24).

Theoretically, these findings reinforce the view that Islamic eco-theology is not merely a moral discourse, but can be used as an epistemic basis for formulating da'wa strategies. The teachings of *tawhid*, *khilafah*, *mizan*, and *amanah* have proven to be articulated into operational and impactful da'wa activities. The concept of ecological *tawhid* developed by Ibrahim Özdemiir (25), for example, is evident in the student's understanding that protecting the environment is part of *tawhid*. This broadens the scope of worship in Islam, from merely vertical to social and ecological dimensions.

However, there are several challenges in implementing green da'wa in this Pesantren. Among them are limited funds, a lack of training for teachers in the field of the environment, and resistance from some members of the community who are not yet accustomed to this approach. Some students also admitted that at first they had difficulty

understanding the relationship between religion and the environment.

Thus, these findings not only enrich the academic discourse on Islamic ecotheology but also contribute significantly to the development of a contextual, transformative, and sustainable model of green da'wa. As stated by Joko Purnomo (26), Islamic boarding schools, as centres for religious guidance and community empowerment, have great potential to become pioneers in the movement for environmentally friendly da'wa movement in Indonesia and the Islamic world in general. This fact is also in line with Syukri's view (27) that Pesantren have the ability to integrate Islamic and environmental values by involving the communities around the Pesantren to become actors who are actively involved in environmental management.

CONCLUSION

Green da'wa in Pesantren is a creative response to the global ecological crisis. Through an approach based on Islamic ecotheological values, Pesantrens are able to instil a deep environmental awareness in students and the communities surrounding the boarding schools. The exemplary behaviour of the Kyai, curriculum integration, and participatory programmes are the keys to the success of this green da'wa. By integrating environmentally friendly principles into daily life, Pesantren not only contribute to nature conservation but also shape a generation that is more responsible and caring towards the environment. Caring for the environment is an integral part of caring for faith.

Islamic ecotheology is not merely a theological discourse, but can be concretely implemented in green da'wa practices in Islamic boarding schools. The Pesantren Al Ittifaq in Bandung and the Pesantren Assalaam in Manado have both made Islamic ecotheological values an integral part of their religious and social activities. Despite being in different geographical and cultural contexts, both emphasise that Pesantrens are capable of transforming themselves into centres of da'wa that not only instil spiritual values but also shape sustainable ecological awareness.

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