



## Cultivating Islamic Environmental Consciousness: The Case of Al Muharram Eco Mosque in Yogyakarta

Fatma Nuraini Zahra<sup>1\*</sup>, Dendy H. Nanda<sup>2</sup>

<sup>1</sup>Universitas Islam Indonesia

<sup>2</sup>IAIN Kerinci

\*email:fatma.nuraini@uii.ac.id

**Abstract.** Muslim activists in Indonesia have developed many movements that seek to harmonize Islamic values with ecological awareness. This study explores how muslim-mosque activists understand the environmental crisis and how eco masjid can be the medium for conveying and raising awareness of muslim communities regarding environmental issues. This study applied a qualitative case study approach on mosque communities and muslim-mosque activists in Yogyakarta, i.e. Al Muharram Mosque to gain insight and in-depth results related to the understanding of the environmental crisis and eco masjid. The empirical data were gathered through observation and semi-structured interviews with several muslim activists from the mosque. The 'Eco Masjid', from its various applications and as a program in general, has demonstrated a positive impact in efforts to increase public environmental awareness. Moreover, mosques can serve as a primary medium for instilling ecological values grounded in the concepts of tawhid (the unity of all creation), stewardship as khalifah on earth (trust and responsibility), and akhirah or mizan (the hereafter and balance). This is supported by the perspectives of mosque activists, who view the environmental crisis as part of humanity's trust as khalifah, which will become both provision and responsibility in the afterlife. Through more extensive promotion of eco mosque programs, mosques have the potential to become a central medium for disseminating environmental issues, enhancing awareness not only among muslim activists within mosque communities but also generating a broader movement effect within muslim communities across Indonesia.

**Keywords:** *Eco-Masjid; Environmental Crisis; Indonesia; Mosque activists*

**Abstrak.** *Aktivist muslim di Indonesia telah mengembangkan berbagai gerakan yang berupaya mengharmoniskan nilai-nilai Islam dengan kesadaran ekologis. Salah satu di antaranya adalah gerakan Eco Masjid. Penelitian ini bertujuan untuk menelusuri bagaimana para aktivis Islam memahami krisis lingkungan serta bagaimana eco masjid dapat berperan sebagai medium dalam menyampaikan dan meningkatkan kesadaran masyarakat muslim terhadap isu-isu lingkungan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus komunitas masjid dan aktivis muslim di Yogyakarta, yaitu Masjid Al Mubarram, untuk memperoleh pemahaman dan hasil yang mendalam terkait persepsi terhadap krisis lingkungan dan penerapan eco masjid. Data empiris dikumpulkan melalui observasi dan wawancara semi-terstruktur dengan sejumlah*

*aktivis muslim dari masjid tersebut. Hasil penelitian menunjukkan Program Eco Masjid, terbukti memberikan dampak positif dalam upaya meningkatkan kesadaran lingkungan masyarakat. Selain itu, masjid dapat berfungsi sebagai medium utama dalam menanamkan nilai-nilai ekologis yang berdasarkan pada konsep tawhid (kesatuan seluruh makhluk), khalifah di bumi (amanah–khalifah), dan akhira atau mizan. Hal ini didukung dengan pandangan dari aktivis masjid yang menunjukkan bahwa krisis lingkungan adalah bagian dari amanah manusia sebagai khalifah yang akan menjadi bekal dan tanggung jawab di kehidupan akhirat. Melalui promosi yang lebih masif terhadap program eco masjid, masjid berpotensi menjadi medium utama dalam penyebaran isu-isu lingkungan dan tidak hanya meningkatkan kesadaran di kalangan aktivis muslim di lingkungan masjid, tetapi juga menciptakan efek gerakan di tengah komunitas muslim Indonesia.*

**Kata kunci:** *Eco-Masjid; Krisis Lingkungan; Indonesia; Aktivis Masjid.*

## INTRODUCTION

The environmental crisis has emerged as a significant global concern, profoundly impacting the sustainability of human life. Various problems such as extreme climate change, water and air pollution, and biodiversity degradation are largely driven by human activities, particularly the unsustainable exploitation of natural resources (Abdillah et al., 2024). In environmental theology discourse, this crisis is linked to the anthropocentric worldview embedded in monotheistic religions, which positions nature as an object of human exploitation and encourages technological development that has ultimately harmed the environment (Quddus, 2017; Komarudin & Anwar, 2024).

Criticism of this paradigm refers to interpretations within Abrahamic religions, such as the teaching in Genesis 1:26 that grants humans dominion over the earth and all living creatures, or certain understandings in Islam that portray humans as having the power to control the environment due to their God-given authority (Poorthuis, 2022). In response, Islamic eco-theological principles have emerged, illustrating human–nature relations through concepts such as *tawhid* (the unity of all creation), *amanah–khalifah* (trusteeship and stewardship), and *akhira* (accountability or moral balance). These principles are adapted from interpretations of the Qur’an and Sunnah as a framework for understanding the reciprocal relationship between humans, nature, and God (Khalid, 2017; Quddus, 2017).

These principles have been adapted into various faith-based sustainability initiatives, one of which is the “Eco Masjid” program launched by the Indonesian Ulema Council (MUI) and the Indonesian Mosque

Council (DMI) on February 19, 2016. An Eco Masjid is defined as a mosque that demonstrates concern for the reciprocal relationship between living beings and their environment as part of efforts toward sustainable living (Prabowo, 2017). The implementation of eco-masjid initiatives serves as a strategic effort to raise public awareness of environmental issues and provide a center for environmental education that can be applied in daily life (Hidayat et al., 2018; Oktaviani, 2023).

Research on eco-masjid programs and muslim activism related to environmental awareness has continued to grow, particularly within the technical aspect, including studies focusing on environmentally friendly mosque architecture, sustainability campaigns through guidebooks and study circles (Hidayat et al., 2018; Purwanto et al., 2024). Similarly, Suhendi et al. (2024) demonstrate the strategic role of mosques in promoting ecological resilience through innovative programs such as *waqf*-based compost initiatives.

However, the discourse surrounding Islamic ecological values remains underdeveloped and has yet to serve as the primary foundation for program implementation. In fact, environmental knowledge and attitudes inspired by religious teachings can motivate communities to engage in climate change mitigation efforts (Albaker et al., 2025). Consequently, Eco Masjid practices have not fully influenced the environmental consciousness of congregants or mosque activists at the level of sustainable ecological behaviour and often remain limited to physical infrastructure development.

In addition, various other challenges persist, such as limited funding, lack of understanding, and the tendency for environmental issues to be deprioritized in favor of more urgent religious concerns, such as radicalism and broader social issues (Bagir & Martiam, 2016). As a result, environmental narratives and awareness have not been widely disseminated to grassroots communities and are often not yet well understood even by Muslim activists themselves. Therefore, it is necessary to explore how Muslim activists, particularly mosque administrators interpret environmental issues so that the Eco Masjid initiative does not remain merely a technical practice but becomes internalized as part of religious responsibility in caring for the environment.

This study aims to examine the understanding of Muslim activists, specifically mosque administrators regarding environmental crises and the

concept of eco-mosques. As Muslim activists, mosque administrators play a crucial role in providing understanding and encouraging congregants and the wider community to preserve and honor the environment (Prabowo, 2017). Therefore, it is essential to explore more deeply their perspectives on the environmental crisis. This study also seeks to examine how the dynamics of Eco-Masjid initiatives function as a medium for promoting environmental awareness within Muslim communities and the extent to which Islamic eco-theological values have been integrated, particularly in the Yogyakarta region.

By examining the understanding of the environmental crisis and the implementation approach grounded in Islamic eco-theological values among mosque administrators in Yogyakarta a region with strong religious dynamics and notable development of Eco-Masjid initiatives, this research is expected to contribute to the advancement of Islamic eco-theology studies and environmental communication within faith-based communities. Additionally, this study offers a comprehensive insight into how mosque activists perceive environmental issues, which may serve as a foundation for strengthening and designing more effective Eco-Masjid programs

The research method employed in this study adopts a qualitative case study approach to investigate in depth the perspectives of mosque administrators regarding the environmental crisis and the implementation of the Eco-Masjid program. Creswell (2013) describes a case study as a method used to explore specific cases or phenomena in depth, including individuals, sociocultural communities, or real-life situations within a particular context. The research was conducted at Al Muharram Mosque—one of the pioneers and active members of the Eco-Masjid network and the waste-donation (*sedekah sampah*) movement in Yogyakarta. Empirical data were collected through observations and in-depth interviews using purposive sampling, targeting mosque administrators directly involved in planning and implementing environmental programs. The informants consisted of five Muslim activists representing community leaders, women, and youth groups. Supporting data were also gathered through literature studies related to eco-mosques, Islamic eco-theology, and environmental awareness movements.

Data analysis was carried out descriptively through the stages of data reduction, data presentation, and conclusion drawing to identify patterns of ecological understanding and practices among mosque administrators (Sugiyono, 2007). The analysis interpreted empirical findings by referring to

Islamic eco-theological theories and existing literature on the Eco-Masjid initiative. The researcher then interpreted the actual conditions of the studied phenomenon and formulated conclusions based on insights into activists' understanding of the environmental crisis and the implementation of Eco-Masjid programs.

## RESULT AND DISCUSSION

### Eco-Mosque Initiatives and the Islamic Ecotheology Concept

The term *eco-mosque* is derived from two words: *eco* and *mosque*. *Eco* originates from *ecology*, which terminologically relates to ecosystems, systems formed through reciprocal interactions between living beings and their environment. Meanwhile, a mosque refers to a place of prostration, a site for worship, and a permanent building. Thus, within the Indonesian context, an eco-mosque is not only a place for ritual worship but also a space for practicing and fostering sustainable human–environment interactions (Prabowo, 2017). There are three aspects of eco-mosque management that need to be understood by mosque administrators and Muslim activists: *idarab* (institutional management), *imarab* (religious and social activities), and *riayah* (maintenance and facility management). These aspects are interconnected and involve administrators, congregants, and the mosque infrastructure itself (Prabowo, 2017). Mosque administrators serve as the driving force behind eco-mosque initiatives and are pivotal in mobilizing the active participation of congregants and the broader Muslim community. On the other hand, mosque buildings are also expected to reflect Islamic values while incorporating environmentally friendly architectural concepts.

Meanwhile, the concept of Islamic ecotheology is rooted in ecotheology, which is part of constructive theology that examines the relationship between religious teachings and nature, particularly in the context of environmental issues. The fundamental premise of ecotheology is that environmental crises are not merely worldly or secular problems, but also involve profound spiritual and religious dimensions. These crises are considered to stem from inadequate religious interpretations of life and nature. Through an ecotheological approach, religious teachings that have developed within society are revisited and reinterpreted, especially those concerning the position of humans, their relationship with nature, and their

responsibility toward the Earth (Quddus, 2017). Ecotheological studies should not stop at theological reflection on environmental crises alone, but should also be directed toward concrete actions aimed at addressing ecological crises. Ecotheology holds significant potential as an alternative solution to current environmental degradation and demonstrates that religious teachings inherently support the creation of harmony between humans and the natural world (Muizudin & Azmi, 2023).

The study of environmental theology originated from Rachel Carson's critique, which identified agricultural chemicals as a factor contributing to the degradation of agricultural areas in the United States. This was followed by Lynn White, who argued that Christians bear responsibility for the environmental crisis due to interpretations of their sacred texts that neglect ecological harmony (Muizudin & Azmi, 2023). In the development of environmental theology, Seyyed Hossein Nasr articulated his views on the relationship between humans and nature from an Islamic perspective. In this relational framework, Nasr positions God as the center of the cosmos, views the material form of nature as a manifestation of God, regards humans as *khalifah* entrusted with the duty of safeguarding the Earth rather than exercising arbitrary dominion, and understands nature as *theophany*, wherein every natural form reflects the presence of God (Muizudin & Azmi, 2023).

Furthermore, Islamic ecotheology encompasses several principles that connect humans with nature, such as the concept of *tawhid* (the unity of all creation), *amanah-khalifah* (trust and stewardship), and *akhirah* (accountability or *mizan*), which are derived from various interpretations of the Qur'an and Hadith as the practical manifestation of the relationship between humans, nature, and God (Khalid, 2017; Quddus, 2017). Within this framework, the environment is not seen as an object of exploitation but as *ayat* or signs of God's greatness, whose sanctity must be protected as part of devotion to Allah SWT. Islamic ecotheological values also emphasize the potential for socio-ecological transformation that not only translates religious teachings into pro-environmental actions but also shapes narratives capable of influencing public understanding of their relationship with the environment (M. Hidayat, 2023). Thus, discussions on Islamic ecotheology serve as a foundational value system, while the Eco-Mosque initiative acts as the concrete implementation of these values, helping construct narratives and shape collective environmental awareness.

Without grounding in the development of Islamic ecotheological principles, Eco-Mosque programs risk becoming merely technical projects; such a lack of deeper meaning leaves them susceptible to stagnation when confronted with financial or operational challenges. Therefore, to ensure that Indonesia's Eco-Mosque movement that is rooted in community initiatives and supported by religious authorities can continue to grow and remain sustainable, it must be firmly anchored in Islamic ecotheological values.

### **Mosque Activists' Interpretations of the Environmental Crisis**

The main findings of this study concern how Mosque activists interpret the environmental crisis and implement the eco-mosque concept based on principles of Islamic ecotheology. In this context, some mosque activists involved in eco-mosque communities understand that the environmental crisis is not only caused by a lack of public environmental awareness, but also by a moral crisis among Muslims who view nature merely as an object for human use. Consequently, environmental degradation is seen as the result of human actions themselves. In addition, these activists strive to raise public awareness through eco-mosque activities and by disseminating Islamic environmental ethics.

One activist from Al Muharram Mosque stated that practicing Islam in a *kaffah* (comprehensive or holistic) manner does not only involve acts of worship toward God, but also encompasses interactions with fellow humans and the natural environment:

*“So, if we talk about being a kaffah (holistic) Muslim, it is not enough to take pride only in performing prayers while the mosque itself is dirty, lacking trees, and depending on others for clean air, that would mean wasting water and neglecting other responsibilities. Moreover, in other aspects, this is part of God's command, arsalnaka rahmatan lil 'alamīn, which signifies a trust that we must bear. Therefore, mosques must develop this kind of awareness.” (Ananto, Activist of Al Muharram Mosque, 4 June 2025).*

The interpretation of environmental crises by mosque administrators and activists at Al Muharram Mosque is grounded in the relationship between religion and the environment. Islam is perceived as a fundamental perspective through which human-environment interactions are understood, as it assigns humans the responsibility to manage and preserve nature. Consequently, the mosque, as a center of religious and communal activities,

is regarded as a key agent and an effective medium for re-evaluating human interactions with the natural world based on religious understanding. Female Muslim activists from Al Muharram Mosque further emphasized that the programs and campaigns conducted by the mosque have increased their awareness of the importance of environmental stewardship, which is applied not only within the mosque setting but also in everyday social life.

More broadly, mosque activists consider environmental crises to arise from a lack of public awareness regarding environmental issues, alongside environmentally destructive human activities. They also recognize that a balanced relationship between Islamic ethics and environmental concerns is essential for enhancing public awareness and understanding of environmental crises. This perspective is closely linked to the concept of *khalifah* (leader or God's vicegerent) on earth, which is understood as a trust (*amanah*) to protect and preserve the natural environment. One youth representative from the Al Muharram Mosque activist group explained that every Muslim bears the responsibility to act as a *khalifah* on earth meaning a leader who fosters change by encouraging all people to prevent environmental degradation and to engage in concrete actions to protect the environment.

*"Being a khalifah on earth means taking leadership in driving change. We invite the community and carry out concrete actions for the environment. It also involves contributing our energy and ideas to safeguard the earth itself and to prevent environmental degradation." (Wahyu, Activist of Al Muharram Mosque, 14 July 2025).*

Muslim activists in Al Muharram Mosque agreed that maintaining a balance between Islamic ethics and environmental concerns is of fundamental importance. The concept of *khalifah* is viewed as a divine mandate that must be realized through concrete actions in protecting and preserving the environment. Environmental crises are perceived as the result of human behaviour that treats nature merely as an object of exploitation, thereby violating humanity's role as *khalifah* on earth. Consequently, environmental crises are understood not only as ecological problems but also as moral crises.

From the perspective of Islamic ecotheology, this understanding highlights the position and relationship of humans as *khalifah* (stewards or guardians) on earth, who have been entrusted by God with the responsibility to care for and sustain creation. In the context of the current ecological crisis,

this role emphasizes not only the obligation to protect the natural environment but also moral accountability for environmental degradation caused by human actions. Within the framework of Qur'anic teachings, environmental concern is regarded as an expression of obedience to the Divine will and a reflection of faith (*tawhid*).

### **The Implementation of Eco-Mosques as an Environmental Awareness Movement**

Since its initial launch in 2016 by the Indonesian Ulama Council (*Majelis Ulama Indonesia*, MUI) and the Indonesian Mosque Council (*Dewan Masjid Indonesia*, DMI), the Eco-Mosque movement has expanded significantly. By 2022, a total of 206 mosques had joined the Eco-Mosque movement, out of approximately 800,000 mosques across Indonesia. One of the pioneers of this movement is Al Muharram Mosque. Al Muharram Mosque is a member of the eco-mosque community and has been a pioneer of the waste alms (*sedekah sampah*) movement in Yogyakarta since 2013, well before the eco-mosque concept was formally adopted by MUI and DMI. Based on interviews with the administrators of Al Muharram Mosque (2025), this grassroots initiative even served as one of the inspirations for the development of the eco-mosque program at the national level. Al Muharram Mosque has also received international recognition as an environmentally friendly mosque, despite not yet holding an official eco-mosque certification.

The Eco-Mosque Program formally recognized by MUI offers official certification to mosques that meet a set of established environmental and sustainability standards. Nevertheless, Al Muharram Mosque has continued to receive recognition even without such certification. The mosque has implemented seven integrated environmental initiatives, including sustainable architectural design, the use of renewable energy, water management practices, the waste alms program, greening initiatives, and the development of inclusive and child-friendly mosque programs.

The implementation of green architectural design at Al Muharram Mosque is evident in the use of natural daylight during daytime hours and natural ventilation through an open building design with large glass panels, thereby reducing reliance on artificial lighting and mechanical cooling systems. Another initiative involves the adoption of renewable energy through collaboration with MOSAIC (*Muslims for Shared Action on Climate*

*Impact*) via its *Sedekah Energi* (Energy Alms) program, which supports the installation of solar panels to meet the mosque's electricity needs and reduce dependence on fossil fuels. The third initiative focuses on water efficiency through the reuse of rainwater and ablution water, particularly during the dry season.

One of the flagship programs of Al Muharram Mosque as an eco-mosque is the *Sedekah Sampah* (Waste Alms) Program, an initiative that transforms recyclable waste into social donations by integrating environmental concern with social welfare. Under this program, community members are encouraged to collect recyclable waste, ranging from single-use plastics to electronic items. The waste is then deposited at the mosque courtyard on the first and third weeks of each month or collected by mosque administrators for processing and sorting within the mosque premises. Once collected and sorted, the proceeds generated from the waste alms are utilized to support the welfare of communities surrounding the mosque, including assistance for elderly healthcare expenses and educational support for underprivileged residents in the vicinity of the mosque.

Another initiative involves greening efforts through tree-planting activities aimed at improving air quality and enhancing comfort within the mosque environment. In addition, child-friendly and inclusive mosque programs are implemented by providing safe and comfortable facilities for children and ensuring accessibility for persons with disabilities, reflecting a commitment to serving all congregants. Based on the environmental practices implemented by Al Muharram Mosque as part of the eco-mosque movement, these initiatives are closely associated with the principles of Islamic ecotheology (Quddus, 2012; Khalid, 2017), including the concepts of *tawhid*, *amanah*, *khalifah*, and *akhirah*. The concept of *tawhid* is reflected in the understanding of the natural environment as a sign of Allah's greatness, manifested through greening programs, responsible energy use, and environmental education activities. Al Muharram Mosque grounds its initiatives in the belief that nature represents the oneness and majesty of God, and therefore, preserving it constitutes a practical expression of *tawhid*.

The concepts of *amanah* and *khalifah* are demonstrated by Al Muharram Mosque through the assertion that humanity's right to the earth lies in its wise and responsible use. This is reflected in green building initiatives, water management practices, and the waste alms program. Mosque administrators

demonstrate an understanding of the *khaliifah* concept, recognizing humans as stewards entrusted with the responsibility of safeguarding the earth. Protecting the environment thus signifies both fulfilling this trust (*amanah*) and carrying out the role of *khaliifah*. Efforts such as maximizing water use efficiency through rainwater harvesting, as well as the installation of water-saving notices and posters for ablution practices, illustrate responsible stewardship and prudent utilization of natural resources.

Initiatives such as the waste alms (*sedekah sampah*) movement are not merely understood as waste management activities, but also as concrete manifestations of human moral and spiritual responsibility for the impacts of their actions. Through this program, the community is encouraged to recognize that every individual has an obligation to ensure that the waste they generate is managed responsibly. This effort reflects an awareness that waste management constitutes an integral part of sustainability ethics rooted in Islamic teachings, in which humans assume the role of *khaliifah* and trustees entrusted by God. Accordingly, the *sedekah sampah* initiative functions not only to manage waste but also to cultivate collective environmental concern, strengthen a culture of cleanliness, and demonstrate the Muslim community's commitment to preserving ecological balance through concrete daily practices.

The effectiveness of community mobilization in the "Waste Donation" (*Sedekah Sampah*) program is not solely driven by ecological awareness, but also by a pragmatic economic approach. The strategy of emphasizing that waste management outcomes can support the household economy of congregants has been crucial. This aligns with Hamza & Shirazi (2025), who argue that economic well-being serves as a catalyst capable of activating or strengthening pro-environmental behaviors among religious individuals. In this context, economic stability functions as a catalyst that accelerates the adoption of environmentally responsible behavior. This success demonstrates that communities are more easily motivated when environmental issues are positioned as solutions to everyday needs rather than merely abstract theological obligations.

The concept of *akbirah* or *mizan*, which signifies accountability in the hereafter and the maintenance of ecological balance, is upheld through collaboration among Muslim activists, congregants, and mosque infrastructure (Prabowo, 2017). This principle is further reflected in various

movements and programs developed through Al Muharram mosques, including initiatives that collaborate with diverse stakeholders ranging from children to communities beyond the mosque. Such efforts indicate that awareness of accountability in the hereafter can encourage the development of sustainable ecological attitudes.

Furthermore, based on the Eco-Mosque initiatives at Al Muharram Mosque, mosques function as bridges that connect understandings of environmental crises between environmental activists and Muslim communities through multiple approaches, including spiritual, educational, and participatory strategies. The spiritual approach integrates environmental themes into religious activities such as waste alms programs, Friday sermons, and environmental-themed religious studies (*kebutbah* and *ngaji lingkungan*). The educational approach is implemented through environmental education delivered via practical activities and workshops. Inclusive community participation involves all segments of society such as parents, women, youth, and children to foster cross-generational engagement and environmental leadership. Collaborative approaches are demonstrated through partnerships with organizations such as MOSAIC, other Islamic organizations including Muhammadiyah, and representatives of other religious groups through interfaith dialogues and joint waste collection initiatives conducted in collaboration with churches.

Based on the implementation of the Eco-Masjid program at Al Muharram, there are significant achievements in terms of social inclusivity. The active involvement of youth, women, and children across multiple community activities indicates a structured effort in leadership regeneration. This aligns with Davis & Robinson (2009), who argue that the success of a social movement can be observed through multiple levels of participation, allowing individuals to engage according to their capacity and commitment. This phenomenon demonstrates that the mosque has succeeded in building strong social capital. However, the inclusivity seen at the participation level has not been accompanied by equitable knowledge-sharing at the managerial level.

Although the program appears operationally effective, field observations reveal challenges related to dependency on a single influential figure. The program originated through the initiative of one key religious actor, who remains the primary reference in conceptual understanding of eco

masjid and environmental advocacy. Such reliance introduces vulnerability to program sustainability, particularly in the event of leadership transition or the absence of that figure, where the initiative risks losing direction or falling into stagnation. Other administrators tend to remain in a follower position, suggesting that institutionalization of values has not fully extended beyond the influence of personal charisma. Nevertheless, existing efforts to foster new mosque activists represent a positive development, although further strengthening is needed, especially in knowledge distribution and managerial competence, so that the program does not remain an individual-driven initiative but can evolve into a sustainable movement.

## CONCLUSION

The Eco-Mosque Program, through its various forms of implementation, has demonstrated tangible impacts in enhancing environmental awareness and fostering a culture of environmentally friendly living. This program also serves as a primary medium for the application of Islamic Eco theological values by elaborating the concepts of *tawhid* (the unity of all created beings), *khalifah* on earth (trusteeship and stewardship), and *akbirah* or *mizan* (balance and accountability) within each eco-mosque initiative and program (Quddus, 2012; Khalid, 2017). Mosques function as accessible institutions for the entire Muslim community, including those in rural areas. Therefore, through more extensive and measurable promotion of the Eco-Mosque Program, mosques can play a strategic role as a key medium for disseminating environmental issues, not only in increasing awareness among muslim activists within the mosque but also in generating a broader movement within Indonesian muslim society.

Furthermore, the understanding of mosque activists and administrators regarding the environmental crisis constitutes a crucial aspect that must be considered in ensuring the sustainability of the eco-mosque movement as an environmental awareness initiative. The implementation and continuity of mosques as platforms for mainstreaming environmental crises and issues are inseparable from how mosque administrators interpret and perceive these challenges. In this regard, eco-mosques can serve as an alternative solution for enhancing public awareness of environmental issues. The eco-mosque movement is expected to continue growing, not only in terms of the number of participating mosques but also in the quality of their management. Despite

challenges such as resource limitations and ensuring sustainable leadership regeneration and knowledge-sharing, the implementation of eco-mosque programs at Al Muharram Mosque can serve as references for gradually revitalizing mosques as environmental movements. In doing so, mosques can genuinely function as centers of community activities, including the implementation of various initiatives to address climate change.

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