

DA'WAH AND ENVIRONMENTAL CONSERVATION: AN ANALYSIS ON INSTAGRAM

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Abstract

Environmental issues are becoming increasingly complex global challenges, especially due to human actions that ignore the balance of nature. Environmental preaching in the context of digital media is important to see how Islamic values about ecology are communicated, accepted, and influence public awareness so that a flexible, innovative, and information technology-based approach strategy is needed to overcome the challenges of the current environmental crisis. This study aims to analyse the ecological preaching strategy carried out by the social media account @ecomasjid.id as an example of a religion-based communication strategy to increase social ecological awareness. The method used in this study is qualitative with a case study approach and literature study. Data were taken and collected from the content uploads of the Instagram account @ecomasjid.id such as captions, images, and video clips. The results of the study indicate that the environmental preaching strategy implemented by the Instagram account @ecomasjid.id is effective because it is in accordance with the theory of contemporary preaching strategies, namely that effective preaching must meet three main elements, namely the relevance of the social context, media that is in accordance with the characteristics of man, and a persuasive and aesthetic delivery style.

Keywords: *Ecological Dakwah; Conservation; Instagram.*

INTRODUCTION

In recent years, attention to environmental issues has increased as the real impacts of climate change and natural degradation have become apparent. Climate change, *deforestation* and air pollution are some of the main issues that threaten environmental sustainability and human well-being. The World Meteorological Organisation says that 2024 will be the warmest year on record with temperatures around 1.55°C above pre-industrial levels (Organisation, 2025) . Meanwhile, the Meteorology, Climatology and Geophysics Agency (BMKG) Dwikorita Karnawati revealed that 2024 is officially the warmest year in instrumental recording history, with global average temperatures reaching 1.55°C above pre-industrial levels. This

figure exceeds the Paris Agreement threshold that has been agreed globally to prevent climate crisis (Meteorological Agency, 2025).

In this context, Islam has a role to invite and encourage people to preserve the environment through da'wah that emphasises ecological values as part of religious responsibility. Seyyed Hossein Nasr, a leading Muslim thinker in the field of religious ecology, explains that the environmental crisis is actually a spiritual crisis that arises from the disconnection between humans and the transcendent values and cosmic harmony taught by religion. This spiritual crisis causes humans to lose direction, become empty, and live life without moral control, including in treating the environment arbitrarily (Fradiv Mochammad Sulthan Rafly, 2022). with the title "Analysis of Seyyed Hossein Nasr's Environmental Theology of Water Crisis in Batujaya Karawang Community". This article utilises an environmental theology approach by referring to the thoughts of Seyyed Hossein Nasr and Harun Nasution. In Nasr's view, the environmental crisis is a manifestation of a spiritual crisis, where modern humans have lost their transcendent connection with nature as God's creation. In this context, Nasr calls for the importance of spirituality and religiosity in protecting the environment.

This research is motivated by the argument that social media-based digital da'wah can be an effective instrument to increase the ecological awareness of Muslim communities. For example, in his research, Pardi examined the ecoda'wah movement led by Tuan Guru Hasanain Djuaini in Lombok. The results stated that he succeeded in reforesting 36 hectares of barren land by motivating the community through religious values and utilising social media as an ecoda'wah campaign tool (Husnial Pardi, 2020). However, the research has not explained the digital and social media aspects. The difference between this research and research by Pardi is that this research reaches the phenomenon of environmental da'wah in a digital context, especially Instagram as a visual da'wah tool. In other studies, such as Hilabi's research highlights that environmental da'wah can be used as an alternative solution to address climate change issues. This approach includes public education, environmental campaigns, and sustainable product innovation as part of a promotive strategy (Hilabi, 2023). However, research by Hilabi has not examined the digitalisation strategy of da'wah so this is a difference.

Advances in digital technology have created new opportunities for da'wah to reach a larger audience. Social media, such as Instagram, has become an effective channel to spread da'wah messages, including those related to environmental conservation. However, the use of digital media for da'wah also faces various challenges, including the spread of misinformation and negative content. Maulidna et al's research highlights the importance of ethics in digital da'wah to maintain the integrity and credibility of Islamic teachings (Maulidna et al., 2025). However, this research is different from Maulidna's research because Maulidna's research has not

specifically discussed content related to environmental issues. Meanwhile, this study combines the ethical aspects of digital da'wah with the issue of environmental conservation through a concrete case study, namely @ecomasjid.id. In addition, research by Wahyuni states that social media is an efficient means of delivering da'wah messages. However, it must also be accompanied by the quality of da'i, the content of the message, and the way of delivery in the media attractively with high frequency and intensity (Wahyuni & Harahap, 2023).

Like Wahyuni & Harahap's research, this research also analyses social media as a means of da'wah, especially environmental da'wah in the contemporary era. Previous studies on environment-related da'wah generally tend to be descriptive, normative, or only focus on local figures and practices without considering the digital aspect. Therefore, this study aims to fill the gap by analysing how da'wah values and environmental conservation efforts are built and disseminated through social media platforms, particularly through the Instagram account @ecomasjid.id, and evaluating the extent to which da'wah ethics and visual strategies contribute to the effectiveness of environmental messages in the digital context.

The Instagram account @ecomasjid.id is one concrete example of conservation da'wah efforts that utilise digital media to spread Islamic value-based conservation messages. The account focuses on promoting the idea of "*Eco-Masjid*", an environmentally friendly and sustainable mosque, as an attempt to incorporate Islamic values in environmental conservation. However, there are still few studies that analyse the effectiveness and communication strategies applied by this account in delivering conservation messages to the public. Based on this background, the research aims to find out how the conservation da'wah strategy carried out by @ecomasjid.id Instagram account and how the effectiveness of @ecomasjid.id Instagram account in increasing public awareness and participation in environmental conservation. Through informative and inspirational content, the @ecomasjid.id account seeks to educate and encourage public awareness to be more concerned and active in preserving the environment. This research is expected to provide insights and contributions in understanding the function of digital media in conservation da'wah and provide recommendations for da'wah practitioners to make maximum use of digital platforms in delivering environmental messages based on religious values.

METHOD

This research uses qualitative methods with a case study approach. This type of research is a qualitative content analysis that focuses on the da'wah strategy used on the @ecomasjid.id Instagram account. This Instagram account was chosen because it actively raises environmental conservation issues with an Islamic da'wah approach by combining religious values with environmental education through the role of the

mosque as a centre of change. This account also represents a form of digital da'wah that is relevant to today's ecological challenges. The data source of this research is the content uploaded on the Instagram account including photos, videos, captions, hastags, and comments on the Instagram account during the period 2023-2024. The data analysis process was carried out thematically, namely by identifying and grouping the main themes that emerged from the @ecomasjid.id Instagram content through several techniques including documentary observation and supporting documentation.

The initial data is analysed by familiarisation with the data, then coding or what is called *intial coding*, searching and reviewing themes, and the last is the preparation of an analysis report. Documentary observation here is non-participatory because the researcher is not directly involved in the activities of the account, but by observing the digital documents that have been published. To maintain the credibility of the data in this study, the stage carried out is data triangulation, which is not only taking data from one type of data but observing from various types of content.

RESULTS AND DISCUSSION

Environmental Issues and Ethics in Islam

Environmental issues are basically concerned with finding solutions to maintain and ensure that the earth and its surrounding environment remain a habitable place for a harmonious, safe and prosperous life. Therefore, any action that pollutes the environment is tantamount to destroying the sustainability of life itself. The development of settlements, industrial estates, or plantations often ignores environmental sustainability and focuses more on economic benefits. In addition, mistakes in environmental management are generally influenced by various factors, such as education level, economic conditions, lifestyle, weaknesses in the regulatory system, and lack of supervision of environmental management. As a result, environmental pollution and damage occur. However, until now, law enforcement against perpetrators of environmental pollution is still not perceived effectively (Herlina, 2017) .

In Islam, the concept of khalifah fil ardh (God's representative on earth) contains a deep meaning of human responsibility to protect and care for the environment. Allah SWT says in QS. Al-A'raf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

"And do not make corruption in the earth, after (Allah) has made it good, and pray to Him with fear and hope."

This verse illustrates that environmental degradation is not just an ecological issue, but also a spiritual and moral issue, which needs to be addressed as part of

Islamic preaching. Unfortunately, modernisation, industrialisation and consumptive lifestyles have led to an ecological crisis that threatens the sustainability of life. This is where ecological da'wah acts as a bridge between spiritual awareness and social action that maintains ethics.

Ethics is defined as the study of good and bad as well as moral rights and obligations (morals) in everyday life. It includes values and moral norms that serve as guidelines for individuals or groups that govern their behavior (Dr. Joseph Teguh Santoso, 2022). Ethics not only serves as a moral guideline but also as a reflection of the quality of individuals and society. By understanding ethics, individuals can make better decisions and create a more harmonious social environment (Ghulam Dzaljad et al., 2022). Environmental ethics is very important because human actions often have a major impact on the environment, such as pollution and habitat destruction (Nurkamilah, 2018). The principles of environmental ethics include: Respect for nature is a fundamental ethical principle that acknowledges the intrinsic value of the universe and all its elements. As part of nature, humans bear a moral obligation to protect and preserve the environment, both individually and collectively (Tobari, 2024). This responsibility includes not only taking concrete action to care for and sustain nature, but also actively opposing behaviors that damage it (Kampar, 2017). Embedded within this ethic is the value of compassion and care – an attitude of loving nature sincerely and selflessly, without expecting anything in return. This principle encourages empathy toward the environment and nurtures a deep emotional connection with the natural world.

Another key moral principle in environmental ethics is the "No Harm Principle," which asserts that humans must refrain from causing damage, pollution, or threats to ecosystems and living beings. Every individual carries the responsibility to avoid actions that may harm nature or disrupt the balance of life. In connection with this, moral integrity plays a crucial role. It refers to the consistency between one's professed ethical values and actual behaviors – embodying those values in everyday life. Individuals with moral integrity not only advocate for environmental ethics but also live them out in practice, demonstrating loyalty to ecological principles through concrete and sustained action.

In the context of modern da'wah, it is necessary to approach not only speaking in the pulpit, but also addressing mad'u through media applied in everyday life, namely social media. Social media such as Instagram has become a new public space that shapes opinions, attitudes, and even the spirituality of the digital generation. On this platform, images have a strong power of influence. A single graphic or photo can convey a message more quickly and effectively than a long paragraph. Instagram, with its visual character, is perfect for contemporary da'wah that requires an aesthetic, concise and relevant approach. Da'wah on Instagram requires a different

communicative approach from conventional da'wah in physical spaces such as mosques. It needs a structured and creative visual da'wah communication strategy.

Aziz Qosim, in his book *Contemporary Da'wah Strategy*, emphasizes the importance of da'wah strategies that are adaptive to the changing times and technological developments. He argues that effective da'wah cannot be separated from the ability to understand social changes and to utilize relevant media. In this context, da'wah should not merely convey religious teachings in a normative manner, but must also address the needs, challenges, and dynamics of contemporary society, which are becoming increasingly complex.

Furthermore, Qosim outlines three main components that must be considered in formulating da'wah strategies. First, the content of da'wah must be relevant to the social context of the *mad'u* (audience) so that the message does not appear outdated or disconnected. Second, the media used for da'wah should be adjusted to match the characteristics of the target audience, including their age, educational background, and digital lifestyle. Third, the style of delivery should be persuasive, aesthetic, and non-patronizing. Through this approach, da'wah can become an inclusive space for dialogue, build emotional connection, and engage the *mad'u* on a more personal level.

The theory states that message visualisation must be packaged with graphic appeal and light but meaningful narration. Contemporary da'wah in this case emphasises the importance of visuals and media as a tool for delivering da'wah. By emphasising strategic visual communication, ecological da'wah is able to become a movement for behaviour change that is in line with Islamic values. This theory also emphasises that visual da'wah must be able to touch the emotional and intellectual sides of the *mad'u*. This is very important in environmental issues that are often considered far from the spiritual life of society (Idris, 2024). In the Instagram post @ecomasjid.id can be used as an application of environmental ethics. This account is engaged in environmental issues. With a focus on environmentally friendly products, sustainable lifestyles, or environmental education campaigns, @ecimadij.com provides examples of how the principles of environmental ethics can be implemented in practice (Keraf, 2010).

Environmental Da'wah Strategy of @Ecomasjid.id Account

In terminology, ecology is defined as the study of the relationship between living things and their environment. Therefore, ecology is related to various other sciences, such as soil science, meteorology, geography, and biology. In the Quran, the concept of environment is explained with a broader scope, including living things, water, and air. Ecological awareness is part of religious teachings that need to be considered, because the Qur'an has described the importance of maintaining environmental balance, because much of the damage to nature is largely caused by human actions. Various environmental phenomena that occur today, such as an

increase in earth's temperature, deforestation of rainforests, and global warming. Ecological awareness in Islam is part of the teachings that emphasise balance and human responsibility as khalifah on earth (Andi Eki Dwi Wahyuni et al., 2024).

In this case, the case study on the @ecomasjid.id account can contribute to spreading environmental da'wah with various effective methods. The first strategy used is:



Figure 1. Written Preaching

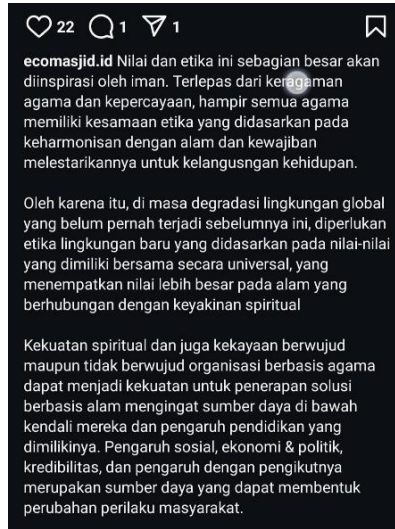


Figure 2. Zoom Flyer and Webinar



Figure 3. Video Illustration



Figure 4. Tree Planting Action

a. Da'wah through Written

In figure 1, da'wah can be disseminated in the form of words and social media posts. Writings that are based on arguments from the Qur'an and hadith can provide deep insight to all people about the importance of protecting the environment as part of worship. Writings that contain the values of *mizan* (balance), *israf* (waste), and

khalifah (ruler on earth) can raise awareness that Islam has taught the principles of environmental conservation for a long time

b. Conduct a Zoom or Webinar

In figure 2, in order to reach a larger audience, the @ecomasjid.id account also conducts Zoom or webinars featuring scholars, academics, or environmental activists as speakers. These webinars can discuss various themes, such as "The Role of Islamic Social Finance in Controlling Climate Change", "Environmental Customs in the Performance of Sacrifice", or "Global Warming and Environmental Problems". Direct interaction in the Q&A session will provide an opportunity for participants to explore the material and find solutions to environmental challenges in their respective communities. Zoom recordings are uploaded to YouTube or Instagram so that they can be accessed by more people.

c. Video Illustration

In figure 3, in the digital age, illustrative videos have become one of the most efficient methods of da'wah, especially for the younger generation. On the @ecomasjid.id account, videos can include animations that show how Islam teaches the need for a balance of nature as well as the threat of environmental exploitation. For example, it can depict the negative effects of wasting water and how the Prophet SAW set an example in utilising water wisely. Videos can also be produced in the form of inspirational stories using engaging delivery and compelling visuals, these videos can significantly increase environmental awareness.

d. Community Service Action or Community Service

Environmental preaching does not only need education, real action must also be taken. Therefore, community service is a crucial element of @ecomasjid.id's strategy. Mosques can start initiatives to clean the environment, plant trees, or establish waste banks. For example, the "Green Mosque" programme can be implemented by reducing the use of single-use plastics, recycling organic waste, and using used ablution water to water plants. By engaging the audience directly, these activities not only educate but also create new, more environmentally sound habits

e. Collaboration with Eco-Communities or Conservation Organisations

In figure 4, collaboration with eco-communities or conservation organisations can increase the impact of this da'wah. These collaborations can result in long-term programmes such as the greening of mosque areas or the development of eco-systems based on the Muslim community. By bringing together written da'wah, webinars, illustrative videos, and concrete acts of community service, the @ecomasjid.id account can become a pioneer in the Islamic movement that cares about the environment. Environmental awareness is not just a concept, but should also be part of people's

daily lives. With an innovative and open approach, environmental da'wah communication can be delivered more effectively and motivate real change in the community.

Da'wah as a Response to Environmental Crises

In this context, the da'wah strategy used by @ecomasjid.id Instagram account is a form of actualisation of the concept of khalifah fil ardh and the principles of environmental ethics in Islam. In terms of theory, the approach used by @ecomasjid.id is in accordance with the theory of contemporary da'wah strategy proposed by Aziz Qosim, which emphasises that effective da'wah must fulfil three main elements, namely the relevance of the social context, media that are in accordance with the characteristics of mad'u, and persuasive and aesthetic delivery styles. This finding is in line with a study by Faridah et al (2022) that shows how da'wah can be delivered effectively through social media including Instagram, and how the content is packaged to be relevant to current issues. By including Islamic values such as mizan, israf, and khalifah, this account succeeds in making Islamic teachings a solution to environmental problems that have often been considered outside the realm of religion. This strengthens the relevance of da'wah in modern life.

The use of Instagram as the main media reflects the adaptation to digital media that is in demand by today's young generation. The visualisation of da'wah messages through images, videos and infographics increases attractiveness and facilitates the delivery of complex messages in a concise and communicative manner. This is in accordance with the characteristics of digital-era da'wah that requires a visual and fast approach. In its content, @ecomasjid.id uses persuasive language, light-hearted but evidence-based narratives, and attractive design aesthetics. This makes da'wah more inclusive and avoids the impression of judgement, so as to reach a wider audience, even those who are not fully religious.

Furthermore, the da'wah strategy implemented by @ecomasjid.id is also in line with the principles of environmental ethics. In addition to implementing aspects of da'wah strategies, @ecomasjid.id also consistently embodies the values of environmental ethics in Islam such as Khalifah fil Ardh (humans as leaders on earth), Mizan (balance), and Israf (prohibition of excess). The @ecomasjd.id account often reminds that humans have a moral and spiritual responsibility to protect the earth as a mandate from Allah. In its various contents, they continue to encourage living a simpler life, avoiding waste, and ensuring balance in nature. Programs such as the "Green Mosque", education on reducing plastic use, and energy saving campaigns show that their da'wah is not only limited to theory, but also invites active participation and behaviour change. Collaboration and community service show the consistency between the values taught and the actions taken.

The relevance of this approach is in line with the thoughts of Fazlun Khalid in his work entitled *Islamic Environmentalism: A Theological and Ethical Perspective* (2003). In his research, Fazlun Khalid asserts that Islamic teachings, if analysed deeply, have a strong foundation that supports environmental conservation efforts. Fazlun revealed that the environmental crisis we face today is not just a technical issue, but also involves spiritual and moral aspects. Thus, a faith-based approach, especially Islam, can provide sustainable solutions through changes in human perspective and behaviour towards nature. In this case, @ecomasjid.id serves as an implementation of Fazlun Khalid's ideas in the world of social media, showing that da'wah is not only limited to the practice of worship, but also includes ecological obligations as a component of faith.

Content analysis of the @ecomasjid.id account shows that although the da'wah messages conveyed are based on Islamic values, the presentation of the content is universal. The call to protect the environment is delivered with inclusive language, using the term "humanity" rather than "Muslims" alone, and raising global issues such as climate change, plastic waste, and air pollution without limiting the context within a specific religious framework. This allows @ecomasjid.id's environmental da'wah messages to reach audiences beyond the Muslim community. However, it should be recognised that the platform has not actively engaged non-Muslim audiences directly, for example through interfaith cooperation or translation of content into foreign languages. This opens up opportunities for further development in increasing the impact of digital environmental da'wah.

One of the hallmarks of the @ecomasjid.id account is its participatory approach to preaching. Some uploads depict documentation of concrete actions, such as tree planting, waste banks in mosques, and mosque-based waste management training. This content is not only a normative invitation, but also presents visual evidence of programme implementation. These responses indicate the existence of @ecomasjid.id's da'wah strategy towards community-based environmental movements. Although large quantitative data on the direct impact is not yet available, narratives from users show the link between the da'wah content and concrete actions in the local environment. This suggests that users find the information useful to disseminate, reflecting a new understanding. However, not all interactions reflect immediate behavioural change. Most are still at the cognitive and affective stages, recognising the importance of the issue and emotionally supporting the campaign. Nonetheless, in the context of da'wah theory, this is already a first step towards broader social transformation.

However, it needs to be critically observed that although @ecomasjid.id's da'wah content is relevant and solutive, the scope of its impact is still limited to the digital space and certain circles, such as urban Muslim communities who already have an initial ecological awareness. This shows a gap between the delivery of messages

and real changes in the behaviour of the community at large. As criticised by Fazlun Khalid, the success of environmental da'wah is not only measured by the dissemination of information, but by the extent to which Islamic values are able to structurally and culturally change human relations with nature. In addition, this account also faces the challenge of institutionalising environmental da'wah. Despite carrying the name "mosque", the transformation of mosques as ecological education centres has not yet occurred on a massive scale. This underlines the importance of collaboration between digital narratives and social praxis, so that content does not stop at media consumption, but transforms into a collective movement that is rooted in people's lives.

Although @ecomasjid.id's da'wah strategy is very strong in terms of contemporary and environmental ethics, there are several aspects that can still be developed or have not fully fulfilled the da'wah approach from other theories, such as broader da'wah segmentation and evaluation of the impact of da'wah. The main target of this account is the younger generation who are active on social media. However, environmental da'wah also needs to reach other age groups, such as older worshippers in mosques or farming communities, who are not always active on digital platforms. This shows the challenge of expanding the reach of da'wah beyond digital platforms. In da'wah evaluation theory, da'wah success is not only measured by the quality of the content, but also by its impact on tangible changes in people's behaviour. Despite the existence of tangible programmes, there is not much data to show the extent to which @ecomasjid.id content has succeeded in influencing changes in the ecological behaviour of its followers.

By combining contemporary da'wah approaches and Islamic environmental ethics, @ecomasjid.id is a clear example that da'wah is not only about inviting to prayer or zakat, but also includes ecological responsibility as a form of worship. This broadens the spectrum of Islamic da'wah and shows that Islamic teachings are relevant in responding to global challenges.

CONCLUSION

Based on the research findings, the Instagram account @ecomasjid.id has successfully implemented an effective contemporary da'wah strategy in accordance with the theory proposed by Aziz Qosim with the criteria of presenting contextual messages, utilising media that are in accordance with the character of the audience, and using persuasive and aesthetic communication approaches. The most significant result found from this study is that da'wah about the environment through the Instagram account @ecomasjid.id not only conveys religious teachings, but also creates distinctive ecological communication by combining symbols, Islamic narratives, and visualisation of real actions through structured and sustainable content. This research also shows that the da'wah method used is not reactive to

environmental problems, but is proactive and planned. This can be seen from the selection of content that not only calls for concern for the environment, but also links each invitation with practical arguments, practices, and education, so that the @ecomasjid.id account has turned into a strategic and outreaching environmental da'wah agent, which was previously not given much attention in digital da'wah.

The application of Fazlun Khalid's theory of Islamic Environmentalism also proves highly relevant to analyse how this da'wah content is not merely normative, but also encourages a sense of love for nature. This research makes it clear that Instagram functions as more than just a medium for da'wah, but also as a means to build environmental values in Islam that can be tracked and measured through theme patterns, user reactions, and message consistency. This strategy makes Islamic teachings appear relevant and offers solutions to environmental crisis issues, which are usually not considered in religious contexts.

The innovation of this research lies in using social media to introduce environmental ethics in Islam in a visual and communicative way. However, this research has limitations in terms of content analysis and does not evaluate its direct influence on the audience. In addition, no interviews were conducted with managers or audiences, so that both inside and outside perspectives have not been explored. Generalisability is also limited due to the focus on only one account. It is hoped that this research can be an initial foundation for further research on social media-based environmental da'wah, especially in the context of Islam and the ecological crisis.

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AUTHORS' CONTRIBUTION

AR as the main author contributed to finding material, analysing, and compiling the research, MR as the second author contributed to finding material and revising if there were wrong words or lack of information sources, OR and DI as information collectors, and Q as a lecturer who provided all input and additions.

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