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PRAGMATIC-FUNCTIONAL ECOTHEOLOGY IN URBAN MOSQUE MANAGEMENT: A CASE STUDY OF MASJID AGUNG SUNDA KELAPA JAKARTA

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Abstract

The gap between Islamic ecotheological doctrine and its institutional operationalization within urban mosques remains empirically underexplored. This study proposes Pragmatic-Functional Ecotheology (PFE) as an initial conceptual framework, developed through a qualitative single instrumental case study of Masjid Agung Sunda Kelapa (MASK), Jakarta, conducted from November 2025 to March 2026 via participatory observation, in-depth interviews, and documentation analysis (Yin, 2023; Miles et al., 2014). Findings reveal that MASK operationalizes Islamic ecological values rooted in khalifah fi al-ardh and Hifẓul Bī'ah instrumentally through four channels: the Centralistic-Substitutive Model of scholar-led episodic messaging, ambient environmental communication through spatial ecology, Spiritualized Green Consumerism via Islamic-framed eco-merchandise, and digital legitimacy communication through state-recognized ecological competition. Within the specific context of MASK, the PFE framework suggests that religious ecological effectiveness may be more strongly shaped by institutional operationalization than by doctrinal depth alone, with selective coupling as the dominant mechanism through which urban mosques absorb ecological logics without displacing their primary religious mission. While requiring cross-institutional validation, the PFE framework offers transferable propositions for urban mosque contexts where middle-class ecological habitus and Islamic institutional communication converge.

Keywords: Green Dakwah, Environmental Communication, Islamic Ecotheology, Hybrid Organization, Urban Mosque Management.

INTRODUCTION

The global ecological crisis has emerged as one of the most pressing civilizational challenges of the twenty-first century, compelling institutions across every sector—including religious ones—to examine their roles as agents of environmental change. Indonesia, as the world's largest Muslim-majority nation, occupies a particularly significant position in this conversation: its vast network of mosques constitutes one

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of the most deeply rooted and widely distributed systems of community institutions in the Global South, capable in principle of reaching tens of millions of congregants with messages about environmental stewardship on a weekly basis. Yet despite the richness of Islamic ecological theology rooted in the Qur'anic concept of khalifah fi al-ardh (vicegerency on earth) and the prophetic principle of an-nazhafatu minal iman (cleanliness as a dimension of faith), the translation of these theological resources into systematic, institutionalized environmental programs within Indonesian mosques remains remarkably underdeveloped. The gap between the normative potential of Islamic ecological thought and its operational realization within mosque governance is not merely a theological problem; it is fundamentally a problem of institutional communication of how values are translated, communicated, embedded in practices, and sustained across the organizational life of religious institutions.

The scholarly literature relevant to this problem spans three intersecting domains, each of which has advanced the field while simultaneously leaving a critical dimension unexplained. Within Islamic ecotheology, recent international scholarship has strongly emphasized normative frameworks and regional climate action; Lohlker (2024) advocates transcending anthropocentrism through mystical concepts like Wahdat al-Wujūd, while Rahmat et al. (2025) explores the activation of Khalifah and Mizan to combat global crises. At the institutional level, Abd Rahman et al. (2024) have begun documenting how green mosques in Malaysia function as nodes for climate change mitigation. In the Indonesian context, Al Kahfi and Qonitah (2025) advance Green Dakwah as a normative paradigm for mosque-based environmental advocacy, while Moneim (2023) and Mustofa et al. (2025) call for the systematic institutionalization of these ecological values. However, despite these theoretical advances and regional case studies, none of these contributions traces how a specific urban mosque actually operationalizes these values within its day-to-day communication and hybrid management systems—the normative case is made, but the daily institutional mechanism remains a black box. In the domain of environmental communication, Pezzullo and Cox (2017) provide foundational analytical tools for assessing the pragmatic and constitutive functions of ecological messaging, while Carey's (2009) ritual view of communication offers a framework for understanding how environmental values are embedded in communal practice; yet both frameworks were developed without reference to Islamic institutional contexts, leaving their applicability to mosque-based ecological communication empirically unverified. At the organizational level, Battilana and Dorado's (2010) hybrid organization theory and selective coupling mechanism explain how institutions navigate competing logics but this framework was developed in Western secular organizational contexts and has not been applied to Muslim religious organizations navigating ecological institutional logics. Kasper (2009) and Dorschel (2024)

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illuminate the ecological habitus of middle-class urban actors, but do not extend their analysis to the Islamic institutional settings that mediate how such habitus is formed and reinforced. The cumulative result is a field in which normative foundations are well established, but the institutional mechanisms of operationalization remain theoretically underspecified and empirically undocumented.

Three critical and interrelated gaps follow directly from these limitations. First, an integration gap: while each disciplinary stream - Islamic ecotheology, environmental communication, and hybrid organization theory - offers valuable partial lenses, no study has synthesized all three into a single empirically grounded framework applicable to urban mosque governance, leaving the interdisciplinary architecture of mosque-based ecological practice theoretically unmapped. Second, an operational gap: Moneim (2023) and Mustofa et al. (2025) call for the institutionalization of Islamic ecological values but neither specifies what institutionalization looks like in concrete practice, what communication channels are deployed, what management systems are constructed, and what institutional logics are navigated and negotiated on a day-to-day basis. Third, a lifestyle-ecological engagement gap: the emerging role of eco-friendly merchandise framed as Islamic charitable giving (infaq) and lifestyle branding as a novel channel of environmental communication within religious institutions has received no systematic scholarly attention in any of the reviewed literature streams, representing an entirely uncharted dimension of mosque-based ecological practice. These three gaps collectively signal the need for an empirically grounded, interdisciplinary case study of an urban mosque that has demonstrably committed to environmental sustainability at the operational level.

Masjid Agung Sunda Kelapa (MASK) in Menteng, Central Jakarta, presents an exceptionally compelling empirical site for investigating these gaps. Established in 1966 and inaugurated by Governor Ali Sadikin on March 31, 1971, MASK has evolved far beyond its original function as a place of worship into what Salam (2023) describes as a publicly inclusive urban institution representing "Islam that is democratic, progressive, moderate, tolerant, and inclusive." Unlike the majority of Indonesian mosques that remain primarily devotional in function, MASK has institutionalized a multi-dimensional engagement with environmental sustainability across its communication, management, and partnership programs - an engagement that has received formal recognition from the DKI Jakarta provincial government. Its organizational architecture combining specialized professional units, cross-sector partnerships, and a diverse programming portfolio makes it a uniquely information-rich site for examining how Islamic ecotheological values are operationalized within a real institutional context. It is for these reasons that MASK was selected as the single case for this study.

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This study therefore asks: How does Masjid Agung Sunda Kelapa integrate Islamic ecotheological foundations into its environmental communication strategies and sustainability management model as an urban hybrid religious organization? Four specific objectives are pursued: (1) to analyze the Islamic ecotheological foundations communicated by MASK to its urban congregation; (2) to identify the multi-channel environmental communication strategies deployed by MASK; (3) to describe MASK's sustainability management model through the lens of hybrid organization theory and Islamic management principles; and (4) to formulate theoretical propositions about Pragmatic-Functional Ecotheology as an emerging conceptual framework relevant to urban mosque governance. To the best of the authors' knowledge, no prior study has empirically constructed a framework that simultaneously maps the environmental communication strategies, sustainability management model, and institutional logic dynamics of a single urban mosque. By doing so, this study proposes the Pragmatic-Functional Ecotheology (PFE) framework as an initial conceptual model that bridges the persistent gap between normative Islamic ecological doctrine and its institutional operationalization offering evidence-based insights applicable to urban mosques that have yet to fully integrate environmental sustainability into their institutional missions.

METHOD

This study employs a qualitative single instrumental case study design (Yin, 2023). The case study approach was selected because the research objective is not to generate statistical generalizations, but to produce a contextually rich and analytically deep understanding of how a specific urban mosque institutionalizes Islamic ecotheological values within its communication and management systems. MASK was selected over comparable Jakarta mosques through a deliberate theoretical sampling process guided by Meyer's (2001) triple justification: a case must be revelatory, extreme, or unique in illuminating a phenomenon otherwise theoretically undertheorized. Masjid Istiqlal, while nationally prominent, operates under direct Ministry of Religious Affairs administration, constraining its organizational autonomy and ecological experimentation; Masjid Al-Azhar has incorporated environmental elements but without formalized management systems or external governmental recognition. MASK, by contrast, is the only institutionally independent urban mosque in Jakarta to have received formal governmental ecological recognition (Runner-Up, DKI Jakarta Eco-Friendly Mosque Competition, 2025), simultaneously operates across religious, social, commercial, and ecological institutional logics, and has constructed a multi-channel sustainability model of sufficient complexity to serve as a revelatory case for this study.

Data were collected over five months (November 2025–March 2026) through three complementary techniques. First, participatory observation was conducted across multiple site visits throughout the research period, documenting the

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compound's ecological infrastructure, waste management operations, and congregational activities through field notes and photographic records, including direct attendance at two kajian kamis malam sessions on December 8 and 15, 2025. Second, in-depth interviews were conducted in three sessions during January 2026 with purposively selected key informants. Third, documentation analysis covered institutional records, partnership reports, and social media content archives, followed by a member-checking verification session (February–March 2026) to confirm the accuracy of preliminary analytical interpretations.

Three key informants were selected through purposive criterion sampling (Patton, 2002) to achieve perspectival completeness across the institutional roles most analytically relevant to the research questions: Ustadz Syafruddin Mahud (I-1, Head of LDSK, theological communication and kajian programming), Bapak Candrika Dimas (I-2, Head of Business Division, commercial-ecological partnerships), and Ibu Hana (I-3, long-standing congregation member, audience reception). The limitation of the sample to three informants is methodologically justified on two grounds: first, Yin (2023) argues that in case study research, interview validity derives from multi-source triangulation rather than sample size; second, thematic saturation was confirmed when cross-validation of interview themes against field observation notes and documentary evidence revealed no substantively new institutional patterns (Fusch & Ness, 2015).

Data analysis followed the interactive thematic model of Miles, Huberman, and Saldaña (2014) through three concurrent flows: data condensation, data display, and conclusion drawing—supported by NVivo software, ultimately producing the Pragmatic-Functional Ecotheology (PFE) framework as the study's central conceptual contribution. Trustworthiness was ensured through source and method triangulation, member checking (both primary informants confirmed analytical interpretations with no substantive corrections), and thick description (Gomm et al., 2000). All interviews were audio-recorded with consent, conducted in Bahasa Indonesia, and transcribed verbatim.

RESULTS AND DISCUSSION

MASK as an Urban Hybrid Organization: Institutional Profile and Ecotheological Paradigm

Masjid Agung Sunda Kelapa (MASK), founded in 1966 and inaugurated in 1971, occupies a singular position within the landscape of Indonesian urban mosques: rather than functioning as a purely devotional space, it has evolved into what Salam (2023) describes as an urban commons - a publicly accessible civic institution that embeds social service delivery, commercial activity, and environmental stewardship within a primary religious mission. This hybrid civic character is architecturally encoded in the compound's distinctive non-domed, ship-hull roofline, which communicates a theology of openness rather than enclosure—a spatial claim that

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prefigures the mosque's multi-dimensional institutional engagement with its urban congregation.

Participatory observation revealed a spatial ecology that communicates environmental values prior to any verbal or textual messaging. The compound functions as an informal environmental education garden: trees are labeled with botanical identification markers displaying scientific names and ecological benefits, transforming everyday traversal of the mosque's grounds into an act of ecological learning. This constitutes what Carey (2009) terms ambient ecological communication ecological knowledge absorbed through spatial experience rather than deliberate instruction. Crucially, the labeled botanical displays, water-efficiency protocols across 100+ ablution taps, and natural ventilation architecture collectively signal not merely operational sustainability, but an intentional institutional claim to ecological identity, a posture formalized through MASK's self-description as a seven-dimensional ramah (eco-friendly) institution across its social media channels. This self-positioning as a pusat peribadatan dan peradaban (center of worship and civilization) elevates ecology from an operational function to an organizational vocation - the first and most foundational dimension of the PFE framework.

The organizational structure of MASK is best understood through the lens of hybrid organization theory (Battilana & Dorado, 2010). MASK operates as a third-sector dominant blended hybrid: the primary institutional logic remains religious, but is systematically integrated with social service delivery, commercial entrepreneurship, and environmental management through specialized professional units. A particularly instructive illustration of its hybrid logic navigation is the Coway Journey to Purity CSR partnership: in 2024 (Coway Indonesia, 2025), PT Coway International Indonesia donated 74 water and air purification units to 35 Jabodetabek mosques, installed at MASK as Zona Udara Bersih (Clean Air Zone). The institutional significance lies not in the donation itself but in MASK's value-alignment gatekeeping: Coway's program was admitted precisely because its environmental mission and MUI Halal certification (awarded April 2024) simultaneously satisfy the mosque's ecological, commercial, and religious institutional logics. This pattern exemplifies selective coupling (Battilana & Dorado, 2010): competing logics are not suppressed or fully integrated, but strategically coupled at points of mutual reinforcement with the primary religious mission.

The ecotheological paradigm undergirding MASK's environmental engagement is best characterized as Pragmatic-Functional Ecotheology (PFE). Unlike transformative ecotheology documented in rural Islamic boarding schools, MASK does not position ecological engagement as prophetic vocation or structural critique. Instead, it operationalizes Islamic ecological values—an-nazhafatu minal iman and Hifẓul Bī'ah—instrumentally within existing operational and communication infrastructure. Ustadz Syafruddin Mahud framed this explicitly: environmental

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themes are incorporated approximately once every two months as a supplementary moral message within the kajian rotation, not as a dedicated ecological curriculum (S. Mahud, personal communication, January 15, 2026). This reflects Carey's (2009) ritual view of communication: ecological values are embedded in recurring communal practice rather than transmitted as discrete informational content. This pragmatic operationalization offers an empirical counterpoint to recent theoretical developments in international Islamic ecotheology. While scholars like Lohlker (2024) advocate for transcending anthropocentrism through complex mystical frameworks (Wahdat al-Wujūd), and Rahmat (2025) emphasizes the normative activation of Khalifah and Mizan to combat global crises, MASK's approach demonstrates that at the level of urban institutional governance, complex theological frameworks are often distilled into highly pragmatic, functional, and easily transmissible ritual communications rather than grand philosophical restructuring.

The analytical depth of this PFE paradigm was directly evidenced during two consecutive kajian kamis malam sessions (December 8 and 15, 2025). Both sessions, led by different preachers, independently mobilized Surah Ar-Rum verse 41 to frame contemporary flooding and landslides as empirically traceable consequences of corporate deforestation and extractive mining, rather than arbitrary divine punishment. The December 8 preacher deployed sophisticated environmental forensics, identifying pre-cut timber in floodwaters as evidence of illegal logging; the December 15 session extended the critique to mining industries through the metaphorical personification of the earth as "sedang batuk" (coughing) - a rhetorical integration of ecological and spiritual ontologies (Riyanto, 2023). The convergence of two independent preachers on the same Qur'anic verse, the same structural corporate critique, and the same demands for governmental accountability reveals the presence of an emergent institutional ecological theology, a coherent interpretive framework operating beneath the level of formal programmatic design.

This finding productively complicates the PFE framework: what appears operationally as episodic, event-driven programming is, at the theological level, a deeply internalized ecological worldview rooted in Surah Ar-Rum: 41 that functions as an invisible ecological curriculum, activated by external crisis but coherent without institutional planning. The PFE framework's counterargument, however, is decisive: theological depth does not automatically produce institutional transformation. The same sophisticated ecological theology that two preachers mobilized in December 2025 was, per Ustadz Syafruddin's account, being incorporated as a supplementary message at a frequency of once every two months. This tension between a latent theological ecological architecture of considerable depth and an institutional programming system of limited ecological systematicity constitutes the study's core empirical finding: the gap between MASK's ecological potential and actualization is not a theological gap but an institutional communication gap, bridgeable not through

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deeper theological content but through more systematic curricular translation of already-internalized ecological theology.

This institutional communication gap is further illuminated by MASK's congregational sociology. MASK's jamaah is predominantly urban middle-class professionals inhabiting what Kasper (2009) and Dorschel (2024) characterize as an urban ecological habitus: their relationship to ecological crisis is largely mediated and abstract experienced as urban inconvenience (Jakarta's flooding, air pollution, waste) rather than existential threat. Ibu Hana (I-3) confirmed this: ecological programming at MASK felt "like something from my child's school lessons" normalized but insufficiently challenging. This response suggests that while ecological values have been successfully mainstreamed within MASK's congregational culture, they have not yet generated proactive ecological agency - a gap Dorschel (2024) would attribute to the managing limited resources schema of middle-class ecological habitus, which privileges pragmatic optimization over structural advocacy. MASK's PFE model, therefore, is not merely institutional compromise, it is a communicative strategy homologous with the ecological dispositions of the congregation it serves.

Environmental Communication Strategies: The Centralistic-Substitutive Model and Its Extensions

MASK's environmental communication strategy operates through what this study conceptualizes as a Centralistic-Substitutive Model (CSM), a configuration in which the absence of a dedicated, standalone ecological curriculum is compensated by the systematic infiltration of environmental narratives into the mosque's existing and already well-resourced communication channels. The structural foundation of this model is MASK's curated network of 127 registered lecturers (narasumber) drawn from diverse academic disciplines, managed and selected by the Lembaga Dakwah Sunda Kelapa (LDSK) through a careful vetting process that considers both scholarly competence and communicative relevance to congregational needs. These lecturers populate four regular programming slots per week: the Monday evening kajian, the Thursday evening kajian, the Friday khutbah (sermon), and the Sunday Kuliah Duha (dawn lecture). When environmental topics are required, the LDSK coordinator selects from within this roster those academicians whose disciplinary backgrounds encompass ecology, environmental science, or Islamic environmental jurisprudence and assigns them to deliver content with an ecological orientation. Ustadz Syafruddin Mahud confirmed that this occurs approximately every two months, functioning as a calibrated intervention rather than a systematic program: "We will insert, perhaps once every two months, material about the Prophet's guidance on environmental stewardship" (S. Mahud, personal communication, January 15, 2026). The CSM is operationally efficient: it leverages existing infrastructure without requiring new resource allocation, but produces ecological messaging that is episodic, non-

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progressive, and dependent on the individual initiative of guest lecturers rather than on a systematically designed curriculum.

The communicative dimension of MASK's environmental engagement extends beyond verbal messaging through a deeply embedded practice of ritual environmental communication. Drawing on Carey's (2009) ritual view of communication, environmental values at MASK are performed and re-enacted through a series of coordinated collective practices that constitute the mosque's physical culture of cleanliness and spatial order. The most visible expression of this ritual communication is the BBM-bas (Bersih-Bersih Masjid) unit, a dedicated cleaning division whose members are assigned to patrol the mosque's compound continuously throughout operational hours, removing waste within minutes of its generation and restoring the prayer hall to pristine condition after each prayer congregation. The operational sophistication of this ritual communication is most visible during the Ramadan buka puasa program: systematic seating, food distribution, and full hall restoration within ten minutes of the azan maghrib - a choreography that transforms waste management into a public performance of Islamic institutional competence. The analytical limitation of this ritual model, as Carey (2009) predicts, is the spillover problem: ecological behavior effectively localized within sacred space may not transfer systematically to congregants' practices outside the mosque - a theoretical inference that requires dedicated audience reception research to verify empirically.

A significant innovation in MASK's environmental communication portfolio is the introduction of eco-friendly merchandise as a vehicle for lifestyle-based environmental communication. The “Bidang Usaha” (Business Division) launched a branded reusable tumbler framed not primarily as a commercial product but as an extension of MASK's ecological and spiritual mission explicitly linking its use to environmental benefits such as plastic waste reduction and to the Islamic principle of shodaqoh jariyah (ongoing charitable reward) through the act of purchasing (Fathur, 2023a). The deliberate framing of an environmentally responsible consumer behavior as an act of Islamic charitable giving (infaq) represents a novel communicative synthesis that this study terms Spiritualized Green Consumerism: it simultaneously activates three motivational registers religious obligation, personal lifestyle aspiration, and ecological responsibility within a single consumer act. Candrika Dimas articulated the strategic vision underlying this initiative: the merchandise was conceived as the inaugural step toward positioning MASK as a lifestyle brand that embeds Islamic values of environmental care within the everyday material culture of its urban middle-class congregation, rather than confining ecological messaging to the ritual spaces of the sermon or study circle. This strategy aligns with Al Kahfi and Qonitah's (2025) analysis of Green Dakwah in the digital era, which demonstrates that mosque-based environmental mobilization is most effective when it operates through

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culturally resonant, lifestyle-integrated channels rather than through direct moral prescription.

The most institutionally significant channel of MASK's environmental communication and the one that most directly bridges the gap between constitutive and pragmatic communication functions as defined by Pezzullo and Cox (2017) is its deployment of digital social media as a platform for ecological advocacy and external legitimacy communication. MASK's official Instagram account (@masjidagungsundakelapa) operates as a well-resourced digital communication infrastructure with 33,300 followers and a content archive exceeding 3,700 posts, documenting and disseminating the mosque's ecological commitments to a broad urban Muslim public across a range of content types: program partnership announcements, waste management documentation, congregational mobilization for ecological initiatives, and institutional celebration of external recognition. Analytically most significant for this study's theorization of MASK's ecological identity is a 2025 Reels production in which MASK constructs a comprehensive institutional eco-narrative: positioning itself as a pioneer eco-friendly mosque that inspires communities to steward the natural world as an act of ibadah, articulating this identity through the seven-dimensional ramah framework described above, and framing its ecological mission through the institutional tagline pusat peribadatan dan peradaban (center of worship and civilization).

This multi-dimensional self-representation constitutes what this study terms an act of ecological identity constitution: MASK is not merely reporting ecological activities to its digital public, but actively constructing and broadcasting an eco-institutional persona that positions environmental stewardship as co-constitutive of its religious identity a communicative move that elevates ecology from an organizational function to an organizational claim. The account also documented MASK's participation in and recognition by the Eco-Friendly Mosque Competition of the DKI Jakarta Governor in 2025, first inviting congregational support during the candidacy process, then broadcasting the Runner-Up award announcement with the institutional statement: "This award is an encouragement for us to continue maintaining environmental sustainability through mosque programs that are sustainable and nature-friendly". This digital communication practice illustrates what DiMaggio and Powell (1983) describe as mimetic isomorphism deployed in a productive ecological direction: MASK uses the prestige of state-organized competition to signal ecological credibility to its congregants and to the broader Muslim urban public, effectively transforming a government award into a vehicle for sustained environmental communication long after the ceremony itself.

Sustainability Management: The Organic-Professional Model and External Recognition

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MASK's approach to environmental sustainability management is best characterized as an Organic-Professional Model (OPM), a system in which Islamic values of cleanliness and stewardship are systematically embedded within professionally designed operational procedures, without requiring explicit ecological framing at every level of implementation. The most foundational component of this model is the SOP-governed waste management system operated by the BBM-bas division. Unlike conventional reactive approaches in which cleaning occurs after waste has visibly accumulated, MASK deploys a pre-emptive waste management strategy: cleaning staff are stationed at strategic locations before events commence, waste receptacles are positioned in advance of congregant arrival, and a restoration team stands ready for immediate post-event deployment. The practical effectiveness of this system is measurable: following the daily buka puasa program during Ramadan, which accommodates up to 200 participants in a numbered-seat arrangement with systematically distributed meals, the prayer hall is restored to full cleanliness within approximately ten minutes of the azan maghrib a standard that the mosque's management frames not merely as operational efficiency but as a theological obligation, classifying the cleaning team's work as fardu kifayah (collective religious duty) in the maintenance of a sacred space. As Beekun and Badawi (2005) observe within Islamic management theory, the integration of theological framing into operational procedures generates an intrinsic motivational architecture that transcends conventional employment contracts, producing service quality that exceeds what could be achieved through financial incentives alone.

The second dimension of MASK's sustainability management model is its *Rumah Sinergi - Ubah Sampah Menjadi Berkah* (Synergy House – Transform Waste into Blessing) circular economy partnership, launched in September 2023 with Yayasan Nara Kreatif and PT. Nara Sinergi Lingkungan. Under this arrangement, MASK serves as a community drop point for dry recyclables plastic bottles, paper, cardboard, and used cooking oil which Nara Kreatif collects, processes, and converts into educational equivalency scholarships (Paket A, B, and C) for underprivileged children and school dropouts. As a Nara Synergy representative framed the collaboration's logic: waste that would normally be discarded is converted into *pahala jariyah* (ongoing charitable reward) (Fathur, 2023b). This design carries two analytical significances. First, it embeds MASK's ecological practice within the *muhasabah* (self-accounting) principle of Islamic management (Beekun & Badawi, 2005): by routing environmental outputs toward measurable social goods, the program creates a transparent accountability chain between ecological action and community welfare. Second, the waste-to-scholarship value chain operationalizes the holistic *Maqāṣid al-Sharī'ah* mandate (Khuluq & Asmuni, 2025): *Hifẓul Bī'ah* (environmental protection) is rendered inseparable from *Hifẓul Nasl* (protection of future generations through education),

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demonstrating that Islamic ecological theology is not merely about preserving nature but about sustaining the social fabric that depends on it..

A third and more recently formalized dimension of MASK's sustainability management model addresses energy governance: the installation of solar panels in a multi-institutional partnership with Universitas Indonesia, Bank Indonesia, and PLN (Perusahaan Listrik Negara). Under this arrangement, solar panels have been installed at MASK's premises to supply renewable energy on a partial basis supplementing rather than replacing conventional grid electricity to designated areas of the compound, including sections of its lighting infrastructure. This initiative constitutes MASK's first formal step toward operationalizing the energy dimension of ecological governance, a dimension that had previously been represented only through the architectural legacy of natural ventilation embedded in the mosque's original design. The partnership's multi-institutional character combining a public university, the central bank, and the national electricity company carries important signaling value: it positions MASK's energy transition not as an institutional idiosyncrasy but as a nationally recognized and institutionally validated ecological commitment. This is consistent with the broader trajectory of Indonesian mosque-based environmental governance: following the launch of the Eco-Masjid program by MUI and the Dewan Masjid Indonesia (DMI) in 2017, over 200 Indonesian mosques have formalized ecological commitments spanning energy, water, and waste management dimensions, with MASK and Masjid Istiqlal identified as leading examples of solar panel adoption within this national framework (Bulow, 2025). The solar panel initiative further illustrates the selective coupling mechanism at work: MASK selectively partners with state-affiliated institutions precisely because these partnerships carry legitimacy signals that reinforce rather than threaten the mosque's primary religious institutional identity. This trajectory is not unique to Indonesia but reflects a broader regional shift in Southeast Asian Islamic institutional governance. A recent study by Abd Rahman et al. (2024) on green mosques in Malaysia's Klang Valley demonstrates that mosques are increasingly recognized not just as spaces for worship, but as critical infrastructural nodes for urban climate change mitigation and sustainable community adaptation. MASK's solar panel initiative, therefore, aligns with this global trend, illustrating how urban mosques are beginning to materialize theological mandates into measurable infrastructural transitions.

The institutional crown of MASK's sustainability management trajectory is its formal recognition as Runner-Up at the Eco-Friendly Mosque Competition organized by the DKI Jakarta Provincial Government in 2025. This recognition carries multiple institutional meanings that extend well beyond the symbolic value of a plaque or certificate. From the perspective of organizational sociology, it represents a form of mimetic isomorphism (DiMaggio & Powell, 1983): MASK voluntarily subjected itself to an externally defined standard of ecological performance, and in doing so, signaled

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to peer institutions the legitimacy and replicability of its environmental governance model. From the perspective of environmental communication, the competition process itself with its public candidacy announcement, congregational mobilization, and celebratory post-award documentation constitutes an extended, multi-phase communicative campaign that kept ecological themes continuously on the institutional agenda for several weeks, far exceeding the communicative duration of a single Friday sermon. That MASK achieved Runner-Up rather than first place also carries analytical significance: the gap separating it from the winning institution likely reflects the dimensions of environmental management that MASK has yet to systematically address specifically, the incomplete formalization of its energy management system: while MASK has initiated a solar panel partnership with Universitas Indonesia, Bank Indonesia, and PLN, comprehensive energy consumption monitoring, carbon footprint auditing, and formalized environmental key performance indicators (KPIs) across waste, water, and energy dimensions have yet to be systematically implemented—gaps that characterize what Moneim (2023) identifies as the ethical advocacy and systemic transformation levels of the Green Islamic Approach that remain at the frontier of MASK's institutional development.

The analytical synthesis of these four components - the SOP-based waste management system, the circular economy Rumah Sinergi partnership, the emerging solar energy governance initiative, and the external recognition strategy allows this study to formulate five interconnected theoretical propositions about sustainability management in urban Islamic institutions.

1. Proposition 1 (Pragmatic-Functional Ecotheology): urban mosques serving middle-class congregations tend to operationalize Islamic ecotheology instrumentally, embedding ecological values within existing operational systems rather than building transformative ecological advocacy programs. A rival explanation is that pragmatic operationalization may reflect not institutional conservatism but rational resource management mosques prioritizing sustainable programming over aspirational but unsustainable ecological campaigns.
2. Proposition 2 (Capacity-Utilization Paradox): the availability of substantial intellectual capital such as MASK's network of 127 cross-disciplinary lecturers does not automatically produce systematic environmental communication without structured curricular planning. This proposition is bounded by the recognition that episodic ecological messaging may in fact be strategically appropriate for middle-class congregations whose ecological schemas (Dorschel, 2024) favor normative reinforcement over intensive education.
3. Proposition 3 (Spiritualized Green Consumerism): eco-friendly merchandise framed as infaq represents an innovative environmental communication

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channel that merges spiritual obligation, personal lifestyle aspiration, and ecological responsibility within a single consumer act, constituting a previously untheorized form of religiously-grounded green marketing. A rival reading, however, would caution that without longitudinal sales data and behavioral follow-up, this channel risks functioning as ecological signaling rather than genuine behavior change.

4. Proposition 4 (External Recognition as Communication Strategy): formal ecological competitions organized by government authorities function simultaneously as institutional legitimacy tools, extended environmental communication campaigns, and congregational mobilization mechanisms within the mosque context. The limitation of this proposition is that the competitive format may incentivize performative compliance rather than sustained ecological commitment, particularly if institutional motivation is primarily reputational.
5. Proposition 5 (Hybrid Logic Selective Coupling): MASK operates as a third-sector dominant blended hybrid in which the ecological institutional logic is selectively coupled to the dominant religious logic—adopted where it reinforces institutional reputation and social impact, without displacing or challenging the primacy of the religious mission. This proposition is conditioned by the observation that selective coupling, while organizationally stable, inherently limits the depth of ecological transformation achievable within the religious institutional logic.

CONCLUSION

This study has proposed Pragmatic-Functional Ecotheology (PFE) as an initial conceptual framework for understanding how urban mosques institutionalize Islamic ecological values within the constraints of hybrid organizational logics and middle-class congregational habitus. Grounded in the single instrumental case of MASK, the framework identifies selective coupling as the dominant mechanism through which ecological logics are absorbed without displacing the primary religious mission, and reveals that the central challenge of Islamic ecological governance in urban institutional contexts is not doctrinal inadequacy but institutional communication gap - the structural distance between deeply internalized theological ecological commitments and their systematic translation into progressive, curricular programming. In this respect, PFE advances the existing literature by providing a diagnostically actionable model that bridges Islamic ecotheology, environmental communication theory, and hybrid organization management within a single empirically grounded framework.

Several limitations bound the study's scope and point toward productive future directions. The single-case design, while appropriate for theory generation, restricts transferability; comparative studies across multiple urban mosques in Indonesia and

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Muslim-majority contexts are needed to test and refine the PFE propositions. The cross-sectional research period does not capture longitudinal trajectories of ecological commitment, and behavioral impact on congregants outside the mosque setting remains unmeasured—warranting a dedicated audience reception study. For practitioners, the most pressing implication is structural: MASK's theological ecological architecture is already sophisticated; what it requires is not more doctrinal content but an institutional programming system that translates this latent theological commitment into a systematic, progressive, and measurable ecological curriculum - a transition that would move Indonesian urban mosque environmental governance from pragmatic compliance toward transformative ecological stewardship.

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