

ECOLOGICAL DA'WAH UNDER EXTRACTIVE CAPITALISM: A CRITICAL READING OF RELIGIOUS NARRATIVES IN THE ENVIRONMENTAL CRISIS (META-ANALYSIS)

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Abstract

This study analyzes the construction of Islamic ecological da'wah in extractive capitalism and highlights the limitations of the critical literature in linking ecological da'wah to global economic structures. The research method used Systematic Literature Review (SLR). The results of the study show that ecological da'wah is constructed through Islamic values, environmental ethics, and conservation practices that emphasize changes in human consciousness and behavior. There has been a shift in research focus from an anthropocentric approach to eco-theology and environmental conservation. Most ecological da'wah discourses still operate on a cultural and spiritual level, without explicitly challenging the logic and structure of extractive capitalism as the main cause of environmental degradation.

Keywords: Ecological Da'wah, Extractive Capitalism, Environmental Ethics.

Abstrak

Penelitian ini menganalisis konstruksi dakwah ekologi Islam dalam kapitalisme ekstraktif serta menyoroti keterbatasan literatur kritis dalam menghubungkan dakwah ekologis dengan struktur ekonomi global. Metode penelitian menggunakan Systematic Literature Review (SLR). Hasil penelitian bahwa dakwah ekologis dikonstruksi melalui nilai Islam, etika lingkungan, serta praktik konservasi yang menekankan perubahan kesadaran dan perilaku manusia. Terjadi pergeseran fokus riset dari pendekatan antroposentris ke eko-teologi dan konservasi lingkung. Sebagian besar wacana dakwah ekologis masih beroperasi pada level kultural dan spiritual, tanpa secara eksplisit menantang logika dan struktur kapitalisme ekstraktif sebagai penyebab utama degradasi lingkungan.

Kata Kunci: Dakwah Ekologis, Kapitalisme Ekstraktif, Etika Lingkungan.



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A. INTRODUCTION

The global environmental crisis has reached a critical point that can no longer be ignored,¹ marked by accelerated climate change,² mass loss of biodiversity,³ massive deforestation,⁴ and pollution of terrestrial and marine ecosystems.⁵ The social reality underlying this research is the tension between the increasingly strong demands for sustainable development practices and the reality that linear and extractive patterns of natural resource exploitation still dominate economic activity in many countries.⁶ Under extractive capitalism, as the dominant system, nature is reduced to a commodity of production, while the ecological and social impacts of this process tend to be shifted onto vulnerable groups.⁷ In this context, religious narratives emerge as a potential force for driving behavioural and structural change, while also opening up opportunities for broader social change.⁸

However, there is tension between the religious call to be a caliph or guardian of the earth and the logic of capital accumulation, which actually encourages consumptive and exploitative behaviour. However, this ecological message clashes with the logic of extractive capitalism, which encourages unlimited consumption and exploitation. Critically reading ecological discourse

¹ Sabda Budiman, Yuli Kristiyowati, and Yurini Liyong, "Meningkatkan Kesadaran Jemaat dalam Memelihara Lingkungan Hidup di Jemaat GKII Hebron Sungai Bakah Sebagai Upaya Mencegah Krisis Lingkungan Hidup" *DEDICATIO: Jurnal Pengabdian kepada Masyarakat*. 4.2 (2023): 85–95, Available: <https://ejournal-iakn-manado.ac.id/index.php/dedikasi/article/view/1476>.

² Gayatri Mawar Wangi, Masnia Ningsih, and Moch Ichdah Asyarin Hayau Lailin, "Pesan Krisis Iklim dalam Teks Musikal Karya Hindia (Analisis Wacana Kritis dalam Segmen Wawancara Liar Part IV)" *PAWITRA KOMUNIKA: Jurnal Komunikasi dan Sosial Humaniora*. 5.1 (2024): 91–99, Available: <https://ejurnal.unim.ac.id/index.php/pawitrapkomunika/article/view/3799>.

³ Irwan Moridu et al., "Edukasi Keberlanjutan Lingkungan Melalui Program Komunitas Hijau untuk Menginspirasi Aksi Bersama" *Community Development Journal: Jurnal Pengabdian Masyarakat*. 4.4 SE-Articles (2023): 7121–7128.

⁴ Herpita Wahyuni and Suranto Suranto, "Dampak Deforestasi Hutan Skala Besar terhadap Pemanasan Global di Indonesia" *JIIP: Jurnal Ilmiah Ilmu Pemerintahan*. 6.1 (2021): 148–162, Available: <https://ejournal2.undip.ac.id/index.php/jiip/article/view/10083>.

⁵ Aminul Akbar and Indah Pratiwi, "Dampak Pencemaran Lingkungan di Wilayah Pesisir Makassar Akibat Limbah Masyarakat" *Riset Sains dan Teknologi Kelautan*. 6.1 SE-Kebencanaan Pantai dan Lingkungan Laut (2023): 75–78.

⁶ Berlian Septiana et al., "Pengaruh Eksplorasi Sumber Daya Alam Terhadap Pertumbuhan Ekonomi: Pendekatan Ekonomi Sirkular" *IJEN: Indonesian Journal of Economy and Education Economy*. 2.1 (2024): 313–326,

⁷ Kali Akono et al., *Beranjak dari Krisis menuju Perubahan: Apa Transisi yang Adil?*, vols., 2022, Available: https://www.tni.org/files/2023-09/JT_Primer_BAH_WEB.pdf.

⁸ Murniati, "Ruang Publik dan Wacana Agama: Dinamika Dakwah di Tengah Polarisasi Sosial" *Khazanah: Journal of Religious and Social Scientific*. 1.1 (2025): 26–33, Available: <https://journal.abdurraufinstitute.org/index.php/khazanah/article/view/260>.

is important for understanding its potential and limitations in facing contemporary structural economic pressures.⁹

Literature on religion and ecology has flourished, with a number of studies including ecological thinking in the Islamic tradition showing that theology and religious ethics offer a critical framework against anthropocentrism and the practice of exploiting nature.¹⁰ At the same time, studies on extractive capitalism have extensively described the economic mechanisms,¹¹ politics,¹² and ideologically¹³ which contributes to ecological damage. However, there is an analytical gap when these two fields are brought together. Many studies on ecological da'wah tend to focus on normative text analysis¹⁴ or certain community practices¹⁵ without placing it within the economic and political structure of global capitalism.

A critical evaluation of three main patterns in previous studies forms the basis for determining the focus of this research. First, normative-theological studies, although rich in philosophical insight, tend to be idealistic and disconnected from material conditions. Secondly, sociological studies of religion-based environmental movements provide detailed empirical descriptions, but are often limited to micro cases without adequate connection to political-economic theory. Thirdly, critical environmental political-economic studies tend to overlook spiritual and motivational dimensions that have the potential to become transformative resources for social change.

Previous research by Snyder 2019 examined Systematic Literature Review to map the development of themes, approaches, and research gaps in

⁹ Sheva Endriyanto Raharjo, Ahmad Bayu Aji, and Dita Rizqi Lupitasari, "Melestarkan Sujud Makhluk Hidup di Bumi Allah: Dialetika Tauhid dan Tasawuf Sebagai Landasan Penyelamatan Bumi dari Krisis Lingkungan" *Jurnal Lingkungan*. 1.1 SE-Articles (2025): 12-21, Available: <https://journal.innoscientia.org/index.php/gesang/article/view/121>.

¹⁰ Edi Purwanto, "Persimpangan Sains, Agama, dan Filsafat Lingkungan" *Fidei: Jurnal Teologi Sistematika dan Praktika*. 8.1 (2025): 35-53, Available: <https://www.stt-tawangmangu.ac.id/e-journal/index.php/fidei/article/view/588>.

¹¹ Onur Ulas Ince, "Saving Capitalism from Empire: Uses of Colonial History in New Institutional Economics" *International Relations*. 38.4 (2024): 589-614.

¹² Emiliano Guaraldo, "Petro-Modernity and the Racialized Politics of Extraction: ENI and the making of the African Anthropocene" *California Italian Studies*. 14.1 (2025): 1-21, Available: <https://doi.org/10.5070/c3.40985>.

¹³ Miranda Miranda and Elsa Mulya Karlina, "Representasi Eksplorasi Terhadap Masyarakat dalam Novel Teruslah Bodoh Jangan Pintar Karya Tere Liye Tinjauan Marxisme" *JIP: Jurnal Ilmu Pendidikan*. 3.2 (2025): 385-399.

¹⁴ Hasbullah Diman, "Model Tafsir Ayat-Ayat Ekologis Menurut Ulama Tafsir Kontemporer di Era Digital" *Jurnal Sosial Teknologi*. 5.11 (2025): 4150-4161, Available: <http://sostech.greenvest.co.id/index.php/sostech/article/view/32504>.

¹⁵ Aris Sarjito, "Tantangan dan peluang dakwah hijau di era digital: Studi kualitatif pada komunitas Muslim" *Himmah: Jurnal Kajian Islam Kontemporer*. 9.1 (2025): 1037-1055, Available: <https://journal.unas.ac.id/himmah/article/view/4198>.

interdisciplinary studies. This study confirms that SLR not only serves to summarize previous research findings, but also as a critical analysis tool to read shifts in discourse, theoretical trends, and the limitations of dominant narratives in a field of study. Snyder emphasizes that SLR is particularly relevant when a topic, such as environmental and ethical issues, undergoes a shift in meaning from a normative approach to a more structural and contextual analysis. This framework forms the methodological basis for this study in examining changes in the discourse of Islamic ecological da'wah and its limitations in responding to the structure of extractive capitalism.

Based on this context, this study positions itself as a critical-analytical study, rather than a study that empirically re-examines da'wah practices. The main focus of this study is to analyze how Islamic ecological da'wah is constructed in academic literature, as well as how this discourse interacts with or distances itself from the structural reality of extractive capitalism. Thus, the term "retest" in this study is understood as a conceptual review of the da'wah paradigm, particularly the shift from a theological-normative orientation towards an anthropocentric and ecological approach, rather than as a test of the effectiveness of da'wah at the practical level.

This study uses a Systematic Literature Review (SLR) approach to map discourse trends, shifts in research focus, and conceptual limitations in ecological da'wah studies published between 2015 and 2025. Through a critical synthesis of selected literature, this study examines the position of anthropocentrism in ecological da'wah, whether it functions constructively as an ethical framework that emphasizes the moral responsibility of humans as caliphs, or is destructive because it unconsciously reproduces the logic of extractive capitalism that places nature as an object of exploitation. With this approach, this study aims to reveal the extent to which Islamic ecological da'wah has the transformative capacity to respond to the environmental crisis, as well as its limitations in facing global economic-political pressures?

B. RESEARCH METHOD

This study utilised a Systematic Literature Review (SLR) approach, enriched with elements of meta-analysis, as its primary method.¹⁶ The research data consists of studies that have been published in national and international journals, obtained through indexed electronic databases such as Google Scholar and Scopus. All identified articles were then processed through a data extraction process. Only publications relevant to the keywords "ecological da'wah",

¹⁶ Kitchenham, Barbara, and Stuart Charters, *Guidelines for performing Systematic Literature Reviews in Software Engineering*, vols., 2007.

"extractive capitalism", "religious narratives", and "environmental crisis" and meeting the inclusion criteria involved in the analysis stage. This approach was applied to identify, assess, and synthesise empirical and narrative findings on how ecological da'wah is produced and disseminated in the context of extractive capitalism.

This SLR meta-analysis procedure follows the latest reporting guidelines, namely the 2020 PRISMA Statement, to ensure transparency and reproducibility of the research.¹⁷ The search procedure focused on academic search engines and reputable publishing platforms, taking into account the characteristics of each database in terms of both coverage and structured search systems. Each article is then selected based on inclusion and exclusion criteria (including topic relevance, methodology, and theoretical feasibility), systematically extracted, and assessed for quality and relevance before being included in the synthesis of results.

Data analysis was conducted in stages and dialectically: first, articles were classified based on research objectives, research subjects, methods used, and research scope; then, comparative analysis was conducted to identify patterns of findings, inconsistencies, evolution, and adaptation of ecological da'wah narratives to capitalist economic structural determinism.¹⁸ From this synthesis, a problem will be formulated, namely that there is a significant gap in the literature: few studies systematically disseminate religious narratives in ecological da'wah that are produced and disseminated. Much of the literature is overly optimistic about the role of religion without empirically testing its contradictions and adaptations within the prevailing economic system. Based on this evaluation, this study focuses on a critical understanding of ecological da'wah narratives in the context of environmental crisis and extractive capitalism.

Inclusion Criteria

Using Indonesian and English

Relationship with ecological da'wah in the context of extractive capitalism

Free of charge (open access).

¹⁷ Matthew J Page et al., "The PRISMA 2020 statement: an updated guideline for reporting systematic reviews" *Systematic Reviews*. 10.1 (2021): 89.

¹⁸ Zulkifli Zulkifli, Nuryaman Nuryaman, and Hafidhoh Marufah, "Islamic approaches to the environmental preservation: a systematic literature review" *Al-Araf Jurnal Pemikiran Islam dan Filsafat*. 20.2 (2023): 176–209.

Exclusion Criteria

All relationships other than ecological da'wah in the context of extractive capitalism

Paid

Table 1: Article Inclusion and Exclusion Criteria

Data Analysis and Reporting

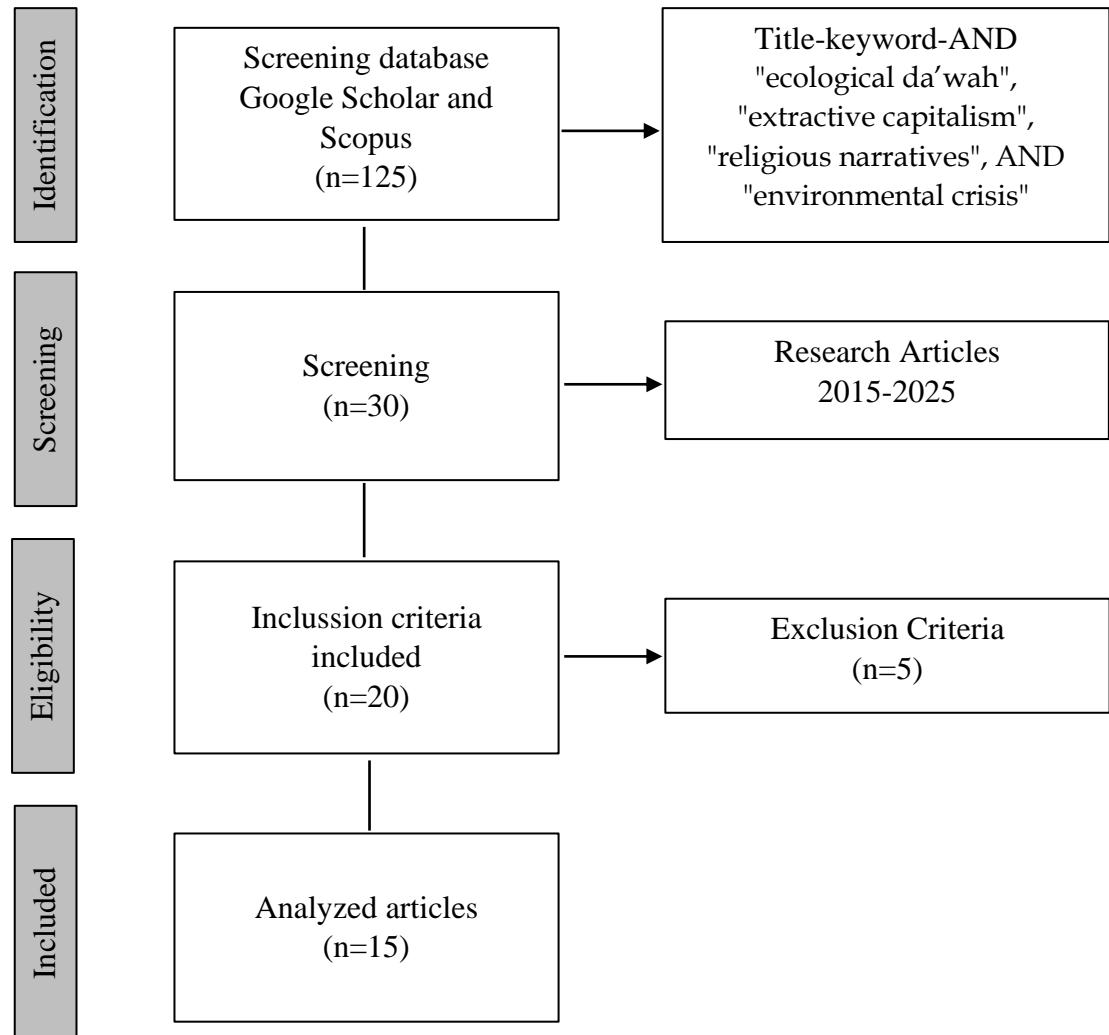


Figure 1: PRISMA Stages

C. RESULTS AND DISCUSSION

Results

The results of this study were analysed using Publish or Perish (PoP) software. The data sources were Scopus and Google Scholar, yielding 15 articles published between 2015 and 2025 based on the keywords: "ecological da'wah," "extractive capitalism," "critical reading," and "environmental crisis." The following is a table analyzing the article:

Author & Year	Method & Result
Salman, afidah, siddiq, 2024 ¹⁹	Qualitative method with a literature approach and Krippendorf's content analysis theory. Result: Green Deen incorporates Islamic teachings and concern for the environment. There are six basic principles: tawhid, ayat, khalifah, amanah, 'adl, and mizan. The four main areas of focus are waste, energy, air, and food. Green Deen can be implemented through programmes such as Mosques Without Waste, Muslim Climate Initiative: Eco-Taqwa, Blessed Wudhu Workshops, and Urban Agriculture.
Jamal, 2025 ²⁰	It's a library research. Results: The importance of integrating eco-theology into the Islamic education system is to produce a generation of Muslims who are faithful and care about nature conservation. This is a concrete effort to realise a "green civilisation". By incorporating eco-theology into the education curriculum in Indonesia, these countries have the potential to reap significant benefits and make a meaningful contribution to the world. Through the implementation of the eco-pesantren model and the integration of local wisdom with Islamic teachings, Indonesia has the opportunity to become a pioneer in tackling global environmental issues.

¹⁹ Tsaniya Salman, Ida Afidah, and Asep Ahmad Siddiq, "Analisis Konsep Green Deen Ibrahim Abdul Matin dalam Mewujudkan Dakwah Ramah Lingkungan" *Bandung Conference Series: Islamic Broadcast Communication*. 4.2 (2024): 224–232.

²⁰ Syukron Jamal, "Konsep dan Implementasi Ekoteologi dalam Kurikulum Pendidikan Agama Islam" *Advances In Education Journal*. 2.1 (2025): 136–147, Available: <https://journal.al-afif.org/index.php/aej/article/view/147>.

Fitriani,
Aliyudin, 2021²¹

Qualitative descriptive. Results: Ath-Thaarig's ecological da'wah message is based on three main aspects: agrarian issues, the sustainable agricultural revolution movement, and the low level of public education on environmental issues. Environmental da'wah activities are implemented through the concept of planting, nurturing, and utilising natural resources. The essence of this da'wah is reflected in the motivation and core objectives of the pesantren. This method of ecological da'wah has received a positive response from santri and local residents.

Masduki,
Hartono, Rosidi,
2017²²

Qualitative method. Results: The ecological awareness of the followers of Qadiriyyah wa Naqshabandiyah in Lalang Tanjung has been practised for a long time, based on the belief that religion teaches the preservation of nature. The ecological harmony they practise is influenced by the spirituality of their religion and the local wisdom of the place where they live. They have formulated four main concepts for protecting the ecology, namely trees, sanitation, water, and forests/gardens. These four concepts form the philosophy of ecological harmony that guides their behaviour and understanding.

Hazmi, Azizah,
Hajar, 2024²³

Content analysis. Results: The Qur'an conveys a clear message regarding humanity's responsibility as caliphs to protect and preserve the environment. Al-Maraghi's interpretation deepens our understanding of the concept of Islamic ecology and the importance of maintaining the balance of nature. Efforts to mitigate the environmental crisis must be based on three things: concern for the

²¹ Vina Fitriani and Mukhlis Aliyudin, "Dakwah dalam Pendekatan Konsep Ekologi" *Tabligh: Jurnal Komunikasi dan Penyiaran Islam*. 6.1 (2021): 80-99.

²² Masduki Masduki, Toni Hartono, and Imron Rosidi, *Harmoni Lingkungan di Dunia Tarekat Qadiriyyah wa Naqshabandiyah Desa Lalang Tanjung, Riau Al-Tahrir: Jurnal Pemikiran Islam.* , vol. 17, vols. (repository.uin-suska.ac.id, 2017).

²³ M A Al Hazmi et al., "Kerusakan Alam dan Mitigasi Krisis Lingkungan (Kajian Surat Al-Baqarah Ayat 205-207 dalam Tafsir Al-Maraghi)" *Ulumul Qur'an: Jurnal Ilmu Al-Quran dan Tafsir*. 4.1 (2024): 75-92, Available: <https://ojs.stiudq.ac.id/JUQDQ/article/view/214%0Ahttps://ojs.stiudq.ac.id/JUQDQ/article/download/214/78>.

ecosystem, sustainable management, and compliance with regulations.

Ekaputra,
Ngama, Lidi,
2025²⁴

Qualitative Descriptive Approach. Results: The Roko Molas Poco traditional ritual incorporates symbols of environmental ethics and conservation efforts in each of its stages (from the selection of the main timber to the installation of the siri bongkok). This ritual is highly relevant to environmental education and nature conservation because it instils noble values, such as respect, appreciation, responsibility, and awareness of humanity's dependence on nature. Thus, Roko Molas Poco serves as an instrument of preventive and participatory conservation. This study recommends integrating its ecological values into educational curricula and community-based conservation programmes.

Safataeni,
Azizah, Syahid,
Faqih, Rosa,
2025²⁵

Qualitative method with a holistic thematic interpretation approach (*maudhui*) and a systematic scientific interpretation approach. Results: Quraish Shihab views the environment as a trust from Allah SWT that must be preserved based on the principles of balance, responsibility, and sustainability. His thinking is relevant as the basis for modern Islamic environmental ethics. This finding fills a gap in contemporary interpretive literature by presenting ecological solutions based on the Qur'an.

Fadhlī,
Fitriyah, 2021²⁶

Library research. Results: Sheikh 'Ali Jum'ah offers a comprehensive solution to raise ecological awareness through five concepts that govern human interaction with the environment: tawhid, fiqh, tasawwuf, taskhīr, and

²⁴ Paulus Rudirudolof Ekaputra, Yulita Erlina Ngama, and Maria Waldestrudis Lidi, "Kearifan Lokal Roko Molas Poco dalam Perspektif Ekologi dan Konservasi Alam (Kajian Etnis Manggarai)" *Biocaster: Jurnal Kajian Biologi*. 5.3 (2025): 325–340, Available: <https://ejournal.lp3kamandanu.com/index.php/biocaster/article/view/490>.

²⁵ Humrotus Safataeni et al., "Pengelolaan terhadap Lingkungan dalam Perspektif Quraish Shihab" *Jurnal Riset Rumpun Agama dan Filsafat*. 4.2 (2025): 454–464, Available: <https://prin.or.id/index.php/JURRAFI/article/view/5442>.

²⁶ Muhajirul Fadhlī and Qanita Fitriyah, "Upaya Meningkatkan Kesadaran Ekologis dalam Perspektif Ali Jum'ah" *Jurnal Al-Hikmah*. 19.1 (2021): 77–95, Available: <https://alhikmah.uinkhas.ac.id/index.php/alhikmah/article/view/46>.

khalifah. He views the environment broadly, including humans as part of the ecosystem. According to him, because humans are the most important part of the environment, human behaviour will greatly determine the future of the environment.

Khusna,
Ningsih, Nafila,
Darmaningrum,
2025²⁷

Qualitative-descriptive method. Results: Environmental outreach at SMP N 2 Kedungwuni has succeeded in deepening students' knowledge of Islam and shaping sustainable environmentally friendly attitudes and behaviours. Through the integration of religious and ecological education, this activity contributes to the formation of students' religious character and environmental responsibility. These results provide practical insights for the development of a balanced model of da'wah between spiritual and environmental aspects in the context of Islamic education.

Husnial, 2020²⁸

Qualitative method. Results: This study found several things; first, the conservation project has successfully reforested 36 hectares of land. Second, the Hasanain environmental conservation project is motivated by religious values. Third, Tuan Guru Hasanain uses social media (Facebook) as a tool to campaign for his eco-da'wah agenda to the community.

Putri, et. al.
2025²⁹

Literature research and qualitative approach. Results: a the Qur'an contains normative values (such as the responsibilities of the caliph, balance, prohibition of destruction, and stewardship of the earth) that form the basis for building ecological awareness. Ecological

²⁷ Faidatul Khusna et al., "Dakwah Lingkungan Sebagai Media Edukasi Islam Dan Ekologi: Studi Kualitatif Di SMP N 2 Kedungwuni Kabupaten Pekalongan" *Jurnal Pengabdian dan Pemberdayaan Masyarakat*. 3.1 (2025): 106-113.

²⁸ Habib Husnial Pardi, "Gerakan Ecoda'wah Tuan Guru Hasanain Djauaini: Konservasi, Nilai Keagamaan dan Promosi Kesadaran Lingkungan" *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan*. 4.1 (2020): 135-168, Available: <https://ejournal.uin-suka.ac.id/dakwah/JPMI/article/view/1844>.

²⁹ Delsi Amelia Putri et al., "Tafsir Ekologis: Membaca Ayat-Ayat Alam Sebagai Etika Konservasi Dalam Krisis Iklim Global" *Al-Furqan: Jurnal Agama, Sosial, dan Budaya*. 4.3 (2025): 570-584, Available: <https://publisherqu.com/index.php/Al-Furqan/article/view/2352>.

interpretation allows for the reinterpretation of verses about nature in line with contemporary challenges (such as climate change), making it a transformative strategy in education, da'wah, and public policy based on spiritual values. This research contributes to thematic interpretation studies and opens up opportunities for the development of an applicable contextual interpretation model. The integration of Qur'anic values and conservation actions is an important step in providing spiritual solutions to global ecological problems.

Wafa, 2025³⁰

The methods used include initial identification and observation; socialisation; and implementation of character education activities based on eco-theology. Results: The values of eco-theology instilled include 10 main principles, based on monotheism. These principles include: Good relations (*habl min al-'ālam*), care, and shared awareness of nature. The role of the caliph as a responsible and ethically trustworthy steward of the earth. The command to maintain cleanliness and the principle of balance (*mīzān*). Prohibition against excess (*isrāf*) and destruction (*fasād*). This article contributes to shaping a generation that is intellectually intelligent and spiritually and ecologically responsible.

Ismunadi,
2024³¹

Qualitative with a document study approach. Results: The integration of Aswaja (*Ahlussunnah wal Jama'ah*) and conservation in Islamic Religious Education (IRE) through learning materials, methods, and outcomes is expected to contribute to the balanced development of students' ecological, spiritual, and social characters. This study recommends strengthening the curriculum and lecturer training so that Aswaja values can be presented systematically to shape a generation of Muslims who care about the environment.

³⁰ Ali Wafa, "Penguatan Pendidikan Karakter Berbasis Ekoteologi Pada Siswa Madrasah dalam Menghadapi Krisis Lingkungan" *Al Khidmad*. 5 (2025): 78–91.

³¹ Ali Ismunadi, "Integrasi Nilai-nilai Ahlussunnah Wal Jama'ah Dalam Pembelajaran PAI Berwawasan Konservasi di Perguruan Tinggi" *An Nahdloh Jurnal Kajian Islam Aswaja*. 4.2 (2024): 35–49, Available: <https://riiset.unisma.ac.id/index.php/nahdloh/article/view/24035>.

Fahlevi,
Kuncoro, 2021³²

Qualitative approach using case study methods. Results: the ecological citizenship strengthening strategy implemented by the Berdikari farmer group involves applying the concepts of safety, security and health in processing their crops and protecting the surrounding environment, as well as collaborating with stakeholders such as the agricultural office. The obstacles encountered by farmers who are members of the Berdikari farmer group in implementing this strategy are related to natural and economic factors.

Table 2: Literature Review

This visualisation highlights the close relationship between concepts centred on "environmental" and "ecology." The main keywords are divided into several interconnected clusters. Each cluster represents a group of terms that frequently appear together in the same article. This indicates closely related research topics or sub-fields. Here are the details of the main clusters in the image:

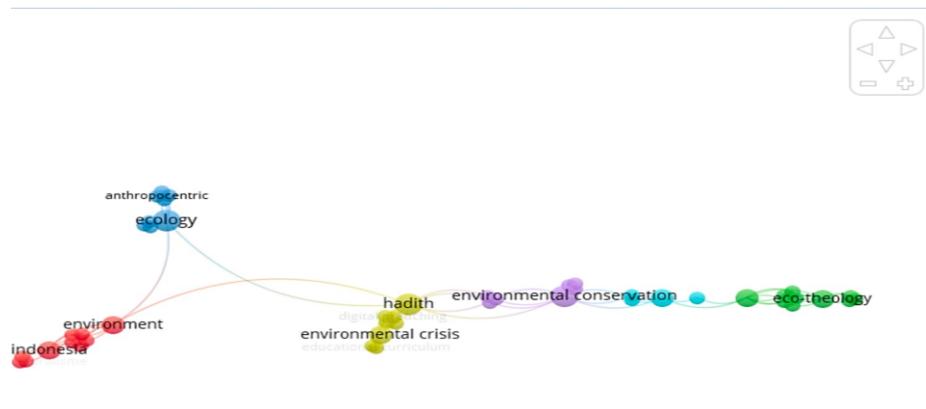


Figure 2: Interconnected Cluster (VoS Viewer)

Red Cluster: consists of the terms "Indonesia" and "environment", indicating a research focus on environmental issues in the geographical context of Indonesia. Blue Cluster: includes the terms "anthropocentric" and "ecology", suggesting a discussion of environmental ethics perspectives and ecological concepts. Yellow Cluster: includes "hadith" and "environmental crisis", as well as education-related terms such as "digital da'wah" and "educational curriculum", which indicate the connection between the environmental crisis, Islamic sources,

³² Reja Fahlevi and Alamanik Suryo Kuncoro, "Strategi penguatan kewarganegaraan ekologis pada Kelompok Tani Berdikari di Kota Banjarbaru" *Jurnal Ilmiah Mimbar Demokrasi*. 21.1 (2021): 35-41, Available: <https://journal.unj.ac.id/unj/index.php/jmb/article/view/22295>.

and educational efforts. Green/Purple Cluster: consists of "environmental conservation" and "eco-theology," highlighting studies on conservation efforts linked to theological or religious dimensions.

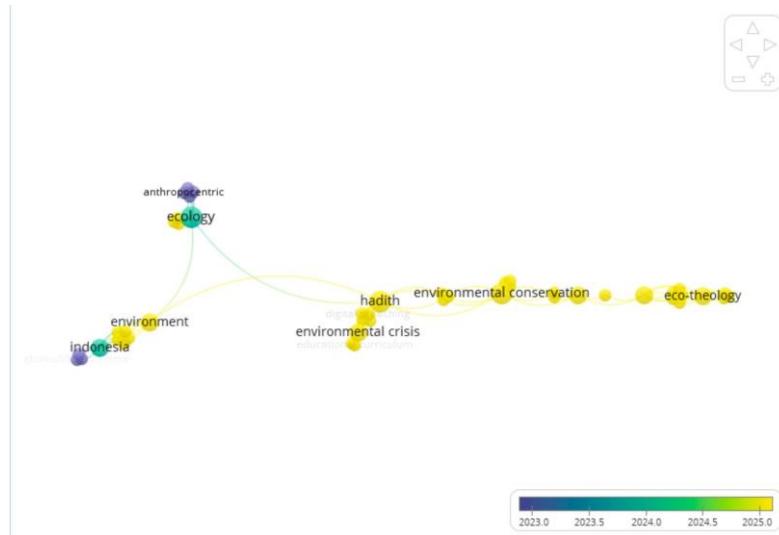


Figure 3: Overlay Visualization (VoS Viewer)

This keyword trend visualisation shows how research focus has shifted over time, with early terms such as "Indonesia," "anthropocentric," and "ecology" coloured purple and green, indicating research conducted around 2023. Slowly shifting and evolving, connected through the issues of "environment," "environmental crisis," and "hadith," light yellow moves towards more contemporary and solution-oriented topics such as "environmental conservation" and "eco-theology" in dark yellow, approaching 2025. This change in colour defines the problem to the point of seeking solutions that involve theological and conservation dimensions.

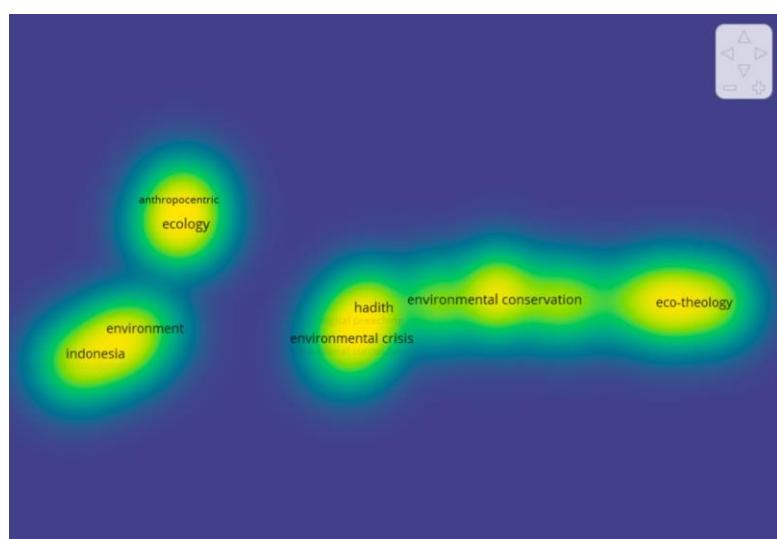


Figure 4: Density Visualization (VoS Viewer)

Keyword density visualisation shows the main research centres. There are three areas of intense activity (yellow), centred on the contexts of "environment" and "Indonesia", highlighting the urgency of environmental issues in the region. The second hot area groups together ethical and scientific perspectives, namely "anthropocentric" and "ecology", which signify a strong conceptual debate in the literature. Finally, the most extensive and significant area connects "environmental crisis" and "hadith" linearly to "environmental conservation" and culminates in "eco-theology," which describes integrated efforts to shift from problems to the search for solutions. Overall, this visualisation shows that the research focus is highly concentrated on the local context, ethical-ecological debates, and conservation efforts based on religious values.

Discussion

Based on an analysis of fifteen articles, it can be concluded that Islamic eco-theology plays a significant role in building ecological awareness, ethics, and behavior in society. Basic Islamic principles such as tawhid, khalifah, amanah, mīzān, 'adl, and the prohibition of fasād and isrāf are consistently used as normative foundations in understanding the relationship between humans and nature. Nature is not positioned merely as an object of exploitation, but as a trust from Allah SWT whose balance must be maintained. This perspective places humans as part of the ecosystem, so that every human action has moral and spiritual implications for environmental sustainability.

A number of studies based on Qur'anic interpretation and contemporary Islamic thought affirm that ecological values have been inherent in Islamic teachings since the beginning. Thematic and contextual interpretations allow verses about nature to be reinterpreted in line with modern ecological challenges, such as environmental degradation and climate change. Thus, Islamic eco-theology functions not only as a normative discourse but also as an adaptive and applicable ethical framework in addressing global environmental issues. This shows that religion has great potential as a source of values in efforts to mitigate the environmental crisis.

Beyond the conceptual level, the articles reviewed also highlight the implementation of Islamic eco-theology in social and institutional practices. Islamic education is one of the strategic mediums for internalizing ecological values. The integration of eco-theology into the curriculum, whether in schools, Islamic boarding schools, or non-formal religious education, has proven to be capable of shaping the character of students who are not only spiritually religious but also care about the environment. Eco-theology and local wisdom-based education models show that religious values can be actualized through concrete activities, such as sustainable agriculture, waste management, and natural resource conservation.

On the other hand, ecological da'wah and religious-based community movements also play an important role in encouraging behavioral change in society. Da'wah is no longer understood as merely the delivery of verbal messages, but is manifested in concrete actions that address the ecological needs of the community. Environmental conservation programs, social media campaigns, and environmentally friendly religious practices show that spiritual values can be a driving force for public participation. This approach strengthens the relationship between faith and social responsibility, while expanding the function of da'wah in the context of sustainable development.

Overall, the results of this study confirm that Islamic eco-theology has great potential as a transformative approach in addressing the environmental crisis. The integration of theological values, education, and community-based social action can shape sustainable ecological awareness. Therefore, strengthening Islamic eco-theology through educational policies, curriculum development, and cross-sector collaboration is a strategic step toward building a civilization that balances spiritual, social, and ecological dimensions.

D. CONCLUSION

The narrative of ecological da'wah in the context of extractive capitalism is built through a combination of theological values, environmental ethics, and a spiritual framework that places humans as guardians of the earth, as well as a moral critique of consumption and exploitation patterns driven by dominant economic systems. The literature shows that ecological da'wah evolved from an initial focus on ethical issues and anthropocentrism to a more solutive approach through conservation, educational curriculum, religious interpretation, and eco-theology. Although much of this narrative has not directly challenged the structure of global capitalism, it has significant transformative potential at the level of awareness, character building, community movements, and conservation practices based on religious values. Thus, ecological da'wah offers a path of change that is cultural-spiritual and communitarian, which can strengthen the response to environmental crises, while opening up space for a more critical integration between religious teachings and economic-political analysis in an effort to build sustainable ecological solutions.

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