

Resonance of Islamic Values on Environmental Conservation through Religious Communication in the Context of Global Climate Change in Probolinggo

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Abstract

Climate change constitutes a global challenge that requires not only technological and policy-based responses but also value-oriented and spiritual engagement. This qualitative study examines the resonance of Islamic values on environmental preservation through religious communication in the context of global climate change, focusing on Probolinggo Regency, East Java. Using a phenomenological case study approach, data were collected through in-depth interviews, participant observation, and document analysis involving religious leaders, environmentally affected community members, and local policy actors. The findings indicate that Islamic values such as *khalifah* (human stewardship of the earth) and *amanah* (moral responsibility) are actively communicated through sermons, religious gatherings, and informal religious forums. These values function as ethical narratives that resonate with the community by shaping ecological awareness and moral reflection regarding environmental degradation. Religious messages emphasizing the prohibition of environmental harm (*la darar*), justice (*'adl*), and moderation (*anti-israf*) contextualize climate-related issues such as coastal erosion and land degradation experienced locally. The study also reveals a gap between the normative transmission of Islamic environmental values and their translation into sustained collective action. While religious communication succeeds in fostering moral awareness, its resonance remains uneven due to socio-economic, structural, and institutional constraints. This study argues that strengthening the resonance of Islamic values requires their integration into religious education, community-based communication strategies, and environmentally responsive public policies. Effective religious communication can transform Islamic values into practical ecological ethics, reinforcing Islam's role as *rahmatan lil 'alamin* and contributing to climate resilience and environmental justice in Indonesia.

Perubahan iklim merupakan tantangan global yang menuntut respons tidak hanya bersifat teknologis dan kebijakan, tetapi juga berbasis nilai dan spiritualitas. Penelitian kualitatif ini bertujuan untuk mengkaji resonansi nilai-nilai Islam tentang pelestarian lingkungan melalui komunikasi keagamaan dalam konteks perubahan iklim global, dengan studi kasus di Kabupaten Probolinggo, Jawa Timur. Penelitian ini menggunakan pendekatan fenomenologis dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen yang melibatkan tokoh agama, masyarakat yang terdampak degradasi lingkungan, serta pemangku kebijakan lokal. Hasil penelitian menunjukkan bahwa nilai-nilai Islam seperti khalifah (tanggung jawab manusia sebagai pengelola bumi) dan amanah (tanggung jawab moral) secara aktif dikomunikasikan melalui khutbah, pengajian, dan forum keagamaan informal. Nilai-nilai tersebut berfungsi sebagai narasi etis yang beresonansi dalam membentuk kesadaran ekologis dan refleksi moral masyarakat terhadap kerusakan lingkungan. Pesan-pesan keagamaan yang menekankan larangan merusak lingkungan (la darar), keadilan ('adl), dan sikap tidak berlebihan (anti-israf) mampu mengontekstualisasikan isu perubahan iklim, seperti abrasi pantai dan degradasi lahan, yang dialami masyarakat setempat. Penelitian ini juga menemukan adanya kesenjangan antara penyampaian nilai-nilai normatif Islam dan penerapannya dalam tindakan kolektif yang berkelanjutan. Oleh karena itu, penguatan resonansi nilai-nilai Islam memerlukan integrasi yang lebih strategis dalam pendidikan keagamaan, praktik komunikasi berbasis komunitas, serta kebijakan publik yang berorientasi lingkungan. Komunikasi keagamaan yang efektif berpotensi mentransformasikan nilai-nilai Islam menjadi etika ekologis praktis, sekaligus menegaskan Islam sebagai rahmatan lil 'alamin dalam upaya membangun ketahanan dan keadilan iklim di Indonesia.

Keywords: Islamic Values; Climate Change; Religious Communication

INTRODUCTION

Global climate change has developed into a civilizational crisis that threatens the ecological order and the sustainability of human life in various parts of the world (Agung & Siregar, 2025). The phenomenon of increasing global temperatures, intensification of extreme weather, rising sea levels, and loss of biodiversity are no longer merely scientific projections, but realities directly experienced by society. The impacts of climate change are multidimensional,

encompassing threats to food security, social stability, public health, and intergenerational and intergenerational justice. Despite various policies, technological innovations, and international agreements, the global response to the climate crisis is often deemed inadequate and tends to be technocratic and anthropocentric-secular, separating the dimensions of ethics, spirituality, and moral values from environmental discourse (Lake et al., 2012). This condition demonstrates the gap between scientific knowledge and transformative collective action, necessitating an approach capable of addressing the realm of values, beliefs, and moral awareness of society.

In the search for deeper and more sustainable responses, religion is beginning to be recognized as a crucial player in environmental and climate change issues. With its moral authority, extensive communication networks, and ability to shape meaning and orientation in life, religion holds significant potential for driving behavioral change stemming from a sense of values, not merely adherence to formal regulations. Islam, as a religion practiced by more than 1.8 billion people worldwide, holds a strategic position in efforts to mitigate and adapt to global climate change (Azzahra & Siti Maysithoh, 2024). This potential lies not only in the number of its adherents, but primarily in its rich teachings, ethical principles, and religious traditions that emphasize balance, responsibility, and harmony between humans and nature.

Theologically, Islam has a strong ethical foundation in viewing the relationship between humans and the universe (kaun) (Fuadi & Firdaus, 2025). The concept of monotheism affirms that nature is God's creation with intrinsic value as a sign of His greatness, so it cannot be reduced merely to an object of exploitation. Furthermore, the doctrine of humans as caliphs on earth contains a moral mandate to prosper, manage, and maintain environmental balance responsibly (Arsyad & Hasanah, 2025). This caliphate status also carries the

consequence of transcendent accountability, namely human responsibility before God for every action that impacts the sustainability of nature.

However, various studies and social realities demonstrate a gap between the ideals of Islamic teachings and ecological practices in many Muslim communities. Environmental damage, excessive consumption patterns, and minimal participation in environmental conservation movements indicate that Islamic environmental values have not been fully internalized and translated into sustainable collective action (Zulfikar, 2025). These values often remain at the normative level and in theological discourse, without being contextually translated into social practices relevant to the complexities of the contemporary climate crisis.

This situation highlights the importance of the religious communication dimension as a bridge between normative teachings and practical reality. Through sermons, religious studies, lectures, and daily religious interactions, Islamic values have the potential to shape ecological awareness and moral attitudes in society. However, the extent to which these values resonate, are accepted, and influence people's perspectives and actions on climate change issues still requires more in-depth empirical study. To date, research on Islam and the environment has been dominated by normative studies of the texts of the Qur'an and Hadith or philosophical conceptual analysis (Even Sor & Mahmudulhassan, 2025), while studies examining the process of value communication and its resonance in socio-local contexts are relatively limited.

Based on this background, this study is entitled "Resonance of Islamic Values on Environmental Conservation through Religious Communication in the Context of Global Climate Change in Probolinggo." This study aims to analyze how Islamic values on environmental conservation are communicated through religious practices and how these values resonate in the awareness and experiences of local communities in responding to climate change. Thus, this

study is expected to provide an academic contribution in the form of a conceptual understanding of the role of religious communication in building ecological ethics based on Islamic values, as well as practical contributions to strengthening education, da'wah, and environmental policies based on humanistic and sustainable Islamic values.

METHOD

This research uses qualitative methods with an instrumental case study design, focusing on Probolinggo Regency as a specific example of the complexity of Indonesia's environmental crisis. An interpretive qualitative approach was chosen to delve deeply into how Islamic environmental values are constructed, interpreted, and implemented by various local actors in responding to real climate threats, such as coastal abrasion in the north, land degradation in the central region, and ecological pressures in the Bromo area.

Data collection was conducted through triangulation of three main methods. First, limited participant observation in key impacted locations (such as the Randutatah coast and agriculture in Sukapura) to understand the context and practices of adaptation. Second, in-depth semi-structured interviews will be conducted with key informants at each research location, including local religious leaders (ulama, kiai, da'i), activists from religious or environmental-based non-governmental organizations, and members of affected communities such as fishermen and farmers. Third, limited participant observation will be conducted to directly witness community practices, such as adaptation community service, religious study discussions, or religious rituals related to the environment, to capture practical dimensions that might otherwise be missed in interviews.

Data analysis will be conducted thematically using an interpretive hermeneutic approach, an iterative process that begins during the data collection

phase. Raw data, interview transcripts, observation notes, and documents will be coded, refined, and critically interpreted through the lens of value theory and the Maqasid Al-Shariah framework, particularly those related to the protection of life, mind, descendants, and property. A comparative analysis between the two case studies will be conducted to examine how universal Islamic values such as the concept of caliphate, trustworthiness, justice, and the prohibition of causing harm are contextually manifested in the face of different ecological pressures. The entire research process will be guided by strict research ethics principles, including informant consent, confidentiality, and the principle of non-harm, with the researcher positioned as a reflective learner who strives to ensure that research findings benefit community empowerment and policy advocacy.

RESULT AND DISCUSSION

Environmental Change and the Impact of Climate Change in Probolinggo

Probolinggo Regency is one of the regions in East Java that is vulnerable to the impacts of climate change due to its geographical characteristics, which include coastal areas, lowlands, agricultural areas, and mountains. Field findings indicate that climate change in this region is manifested in coastal abrasion on the northern coast, decreased agricultural productivity due to changing rainfall patterns, and land degradation, which impacts the economic resilience of communities, particularly fishermen and smallholder farmers. This phenomenon aligns with the national ecological crisis, where the most vulnerable communities are bearing the brunt of climate change (Bejo Slamet, 2025.).

Research informants revealed that environmental disasters such as seasonal floods, droughts, and agricultural land damage are becoming more frequent and difficult to predict. However, public awareness of climate change as a structural-global phenomenon remains limited. Environmental changes are often understood as ordinary natural events or even as mere fate, without linking

them to human activity and ecological responsibility. This pattern of understanding indicates a gap between the reality of the environmental crisis and the public's reflective awareness, thus strengthening the argument that technical and policy responses alone are insufficient without an approach to the values and meanings that are lived within society (Dr. Nasrudin, S.H., M.H., MCE. & Nina Nursari, S.E.Sy, 2025).

In this context, the environmental crisis in Probolinggo is not only ecological, but also cultural and communicative. The lack of a value narrative linking climate change to moral and religious responsibility has prevented environmental issues from fully entering the community's collective consciousness.

Religious Communication Media in Disseminating Islamic Environmental Values

Research results indicate that religious communication plays a central role in shaping the Probolinggo community's understanding of environmental issues. The dominant communication media include Friday sermons, regular religious studies, religious lectures, Islamic boarding school education, and informal religious forums at the village and mosque levels. Through these media, Islamic values regarding the relationship between humans and nature are communicated symbolically and normatively.

Theological values such as monotheism, caliphate, and trustworthiness are the main themes in religious narratives conveyed by religious leaders. The concept of monotheism positions nature as a sacred creation of God that must be respected (Moch. Choirul Fahmi, 2025), while the doctrine of caliphate emphasizes human responsibility as guardians of the earth (Arsyad & Hasanah, 2025). However, observations show that these messages are more often conveyed within a general moral framework, not explicitly linked to concrete issues of

climate change such as coastal erosion, land degradation, or the clean water crisis experienced by local communities.

Nevertheless, in some sermons and religious studies, efforts have been found to contextualize Islamic values with the principles of prohibiting environmental damage (*la darar*), justice (*'adl*), and moderation (*wasathiyyah*), including criticism of consumerist and wasteful behavior (*israf*) (Muhammad Fadillah et al., 2022). At this point, religious communication begins to demonstrate resonance, namely when environmental messages are not only cognitively understood but also trigger moral reflection and emotional responses in society regarding the natural conditions around them.

However, this resonance remains partial and inconsistent. Gaps arise when normative messages are not accompanied by practical guidance and structural support, resulting in Islamic environmental values stalling at moral awareness without sustained behavioral transformation (Yudha Zulfikar, n.d.).

Recommendations for Integrating Islamic Values and Environmentally Friendly Strategies

Based on these findings, this study recommends a more systematic and contextual strategy for integrating Islamic values and environmentally friendly practices. First, strengthening locally-based environmental education and outreach is an urgent need. Islamic environmental ethics materials need to be integrated into the curricula of Islamic boarding schools (*pesantren*), *madrasahs* (Islamic schools), and religious study groups (*Koran*) by directly linking Quranic verses and Hadith to environmental issues faced by the Probolinggo community, such as coastal erosion and land degradation.

Second, enhancing the capacity of religious communicators *ulama*, preachers, and preachers is key. They need to be equipped with a basic understanding of climate change and contemporary environmental jurisprudence to be able to convey relevant and applicable religious messages.

Third, Islamic values need to be integrated into public policy advocacy through a maqāṣid al-syarī'ah approach, particularly the protection of life, property, and the sustainability of future generations, all of which are threatened by the climate crisis.

Fourth, strengthening Islamic-based economic and community movements, such as green waqf (Islamic endowments), eco-Islamic boarding schools (ekopesantren), and Islamic financing for environmentally friendly businesses, needs to be encouraged as concrete forms of value realization. This integration is crucial for bridging the gap between religious awareness and ecological action. Thus, religious communication serves not only as a conveyor of moral messages but also as a driving force for socio-ecological transformation.

CONCLUSION

Based on the overall results and discussion, this study concludes that Islamic values have a strong theological and ethical foundation and are relevant in responding to the climate change crisis. Key concepts such as tawhid (monotheism), khalifah (vicegerent), and amanah (trust) shape a worldview that positions nature as a sacred creation of God that must be responsibly preserved. Derivative ethical principles, such as the prohibition of causing harm (la darar), justice ('adl), moderation, and anti-wastefulness (israf), provide an applicable moral framework for environmental conservation and climate justice.

However, research findings in Probolinggo Regency indicate that the strength of these values has not yet been fully realized in sustainable social practices. The gap between normative teachings and concrete actions is primarily due to the weak internalization and resonance of values through religious communication. Although sermons, religious studies, and religious forums are the primary means of conveying environmental messages, these messages are

often general in nature and not directly connected to the community's concrete ecological experiences.

Therefore, this study emphasizes the importance of strategic integration of Islamic values through contextual and transformative religious communication. This integration includes strengthening religious education based on local environmental issues, increasing the capacity of ulama (Islamic scholars) and da'i (Islamic preachers) as environmental communicators, advocating for public policies based on maqāṣid al-syarī'ah (the principles of Islamic law), and developing environmentally friendly instruments such as green waqf (Islamic endowments) and Islamic community movements. With this approach, responding to climate change is understood not only as an ecological obligation but also as a form of worship and the actualization of Islam's mission as rahmatan lil 'alamin (blessing for all the worlds). Strengthening the resonance of Islamic values through religious communication is a key step in building sustainable climate resilience and justice in Indonesia.

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