

ECOLOGICAL *DA'WAH* STRATEGIES IN PROMOTING ENVIRONMENTAL CONSERVATION IN AMBON CITY

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Abstract

This research aims to propose strategies for ecological da'wah to prevent environmental destruction in Ambon City. Ambon is a region surrounded by hills and prone to natural disasters such as landslides and floods. Ecological da'wah is considered an alternative approach to instill environmental values within the community to promote environmental conservation. This research is a qualitative descriptive study supported by quantitative data, utilizing a phenomenological approach. The study was conducted in Ambon City, and data were collected through observations, interviews, questionnaires, documentation, and the Delphi technique. The data were then analyzed through the following phases: data reduction, data presentation, interpretation, and conclusion drawing. The study identified five strategies for ecological da'wah in promoting environmental conservation in Ambon: the implementation of "da'wah bil hal" (da'wah by action), maximizing the use of media, adapting da'wah approaches, applying conservation concepts, and enforcing environmental laws. Among these strategies, the most effective approach is the maximal use of media to raise awareness about the importance of environmental preservation. The implications of this research suggest that the government of Ambon, religious leaders, and

environmental stakeholders should fully utilize media platforms to educate the public about environmental issues through both mass media and social media.

Keywords: *Ambon city, ecological da'wah, environmental conservation*

INTRODUCTION

The current state of the environment is one of crisis and degradation. Environmental deterioration is the most tangible evidence of the spiritual crisis humanity is facing. When discussing environmental crises, human management practices cannot be overlooked. For instance, to sustain life, humans must meet basic needs such as food. However, the intensifying ecological damage has become a global issue that demands attention from all of humanity. The consequences of environmental degradation are being felt worldwide, affecting developed, developing, and even impoverished nations. Human greed poses potential threats that could jeopardize human civilization, as warned in the Quran, which speaks of the degradation of land and sea caused by the irresponsible actions of ignorant human hands.

Ecological deterioration can lead to a succession of disasters. Therefore, intensive strategies must be sought to effectively address this ecological crisis. Environmental conservation must be consistently maintained and preserved. It is the duty of humanity to continually provide warnings, encouragement, and advice in support of environmental conservation efforts. For Muslims, reflecting on ecological religious values is crucial for maintaining the balance and sustainability of ecosystems and fostering relationships based on ecological principles (Hamzah, 2013). Unfortunately, these ecological values tend to be neglected by society, academia, bureaucracy, and other stakeholders. Given Indonesia's predominantly Islamic social culture, there should be greater reflection on the warnings found in the Quran and the Prophet's recommendations to always preserve the environment. An in-depth exploration of the Quran and Hadith reveals many verses and sayings of the Prophet addressing ecological concerns (Subair, 2015).

Environmental imbalance can also be driven by technological advancements and population explosions. Technology often prioritizes efficiency, effectiveness, and productivity, while population growth

demands more clothing, food, and shelter. In more advanced societies, needs expand from basic necessities to secondary and even tertiary desires (luxury and indulgence). These consumption patterns deplete natural resources, while technology is developed to meet escalating demands. This cycle contributes to the degradation of the environment, with natural resources being exhausted, technology further exploiting them, and continuous waste polluting land, sea, and air.

Husain Latuconsina, an environmental observer at Darussalam Ambon University, notes that population growth has driven people to recklessly clear hillsides and water catchment areas for settlements, damaging hillside ecosystems. Mountains, which serve as water catchment areas, should be reforested, but instead, they are being converted into settlements (Chen, 2019). Similarly, according to Nina Herlina, the lack of serious attention to environmental issues has led to environmental degradation. One of the main causes is development that fails to account for natural balance, resulting in pollution and ecological damage (Herlina, 2015).

In the Ambon Passo area, a significant amount of waste has been found accumulating on the seabed. According to a 2016 LIPI Ambon study, Ambon Bay, with a depth of 45 meters, is filled with waste up to 7 meters. Some environmentalists argue that the people of Ambon lack awareness and concern for the environment (Chen, 2019). In addition to the waste, oil discharge from ships has also been found, which harms the marine ecosystem. Stefani T. Salhuteru, head of the coastal *kalesang* community, expresses regret over the Ambon community's lack of awareness regarding waste management and the condition of the marine environment.

Ambon is already experiencing an environmental crisis that requires immediate attention from all parties to prevent further damage. The population explosion and urbanization are depleting land resources, leading to a neglect of environmental conservation and resulting in natural disasters. Therefore, a multi-faceted approach is needed to improve the environmental situation in the Maluku region, particularly in

the city of Ambon. Raising environmental conservation awareness is crucial for Ambon. This article proposes the ecological *da'wah* (Islamic preaching) strategies in promoting environmental conservation in Ambon, with the hope that it will be beneficial.

Literature Review

Da'wah in Arabic derives from the words - يدعو - دعوة دعا. The word *da'wah* is the *masdar* form of the verb دعا (*fiil madi*) يدعو (*fiil mudhari*) which means to call, invite, or pray (Faris, 1999). It can also mean to beg, to invite something; change with words, actions, or deeds (Manzur, 1997). Those who carry out *da'wah* are called *da'i*, while those who hear the *da'wah* are referred to as *mad'u*.

Environmental damage is a global issue that affects all humans. Therefore, all levels of society, including Islamic scholars and thinkers, have an obligation to contribute to the preservation and sustainability of the environment. Ecological *fiqh* is a concept that applies Islamic teachings to environmental protection, emphasizing the principle of *maslahat* (benefit), which is the core of *maqasid* syariah. *Maslahat* is an essential principle in *fiqh*, referring to the noble goals of religious teachings—ensuring a just, harmonious, and sustainable life. The concept of ecological *fiqh* is applied to protect the environment based on the principle of *maslahat* (Rahman, 2023).

According to Muhyiddin, the vision of *da'wah* in the Qur'an is to explain the values of *ulûhiyyah*, *mulûkiyyah*, and *rubûbiyyah*, which are summarized in *al-asmâ' al-husnâ* and integrated into personal and community life. From this perspective, the basic principles of *da'wah* emerge: a) *da'wah* from a humanitarian and cultural perspective (sociological-anthropological perspective); b) *da'wah* from an environmental perspective (ecological perspective); c) *da'wah* with a divine moral perspective (theological perspective) (Muhyiddin, 2010).

These principles shape a Qur'anic *da'wah* character that reflects the universal message of Islam and the Prophet's teachings: *rahmatan lil al-'alamin*, meaning mercy for all creation. The essence of *da'wah* is to transform religious values into real-world actions and integrate God's will into the demands of reality. Ecological problems, such as environmental degradation, must be a

concern for all. This calls for effective ecological *da'wah* communication to convey environmental messages to the wider community (Chandra, 2024).

It is crucial to examine religious values in efforts to sustain ecosystems and foster relationships between environmental elements (ecological values) (Hamzah, 2013). These values are often ignored by key stakeholders, including society, academics, bureaucracies, and others. However, considering Indonesia's predominantly Muslim socio-cultural characteristics, the Quran and Hadith should form the foundation for balancing economic and ecological needs (environmental preservation) alongside the relationship with God (Allah SWT) and with fellow humans (Al-Qaththan, 2012).

The term ecology comes from the Greek words *oikos* and *logos*. *Oikos* means "dwelling place" with all its inhabitants, while *logos* refers to knowledge or study. Etymologically, ecology means the study of how to organize a place to live. In terminology, ecology refers to the study of living organisms as part of a complex series of interacting living beings (organisms), each playing a role and function within the living environment (AR, 2008).

William Chang, in his book *Special Morals*, states that environmental problems are fundamentally related to a crisis of human ethics (Chang, 2015). Similarly, A. Sonny Keraf, in his book *Environmental Ethics*, emphasizes that environmental problems are moral problems. Environmental ethics is not only concerned with human behavior toward nature but also the relationship between all life forms in the universe, including human-to-human interactions, human-to-creature relationships, and humans' connection with nature as a whole (Keraf, 2010).

Environmental damage is also influenced by the environmental theories adopted by society. Many people still adhere to anthropocentrism, which asserts that humans are the center of the universe and the only creatures with intrinsic value. This theory, developed by Thomas Aquinas, emphasizes the Great Chain of Being, placing humans at the top. Anthropocentrism sees humans as superior to all other creatures on earth, with other life forms existing merely to fulfill human needs (Keraf, 2010). This perspective holds that humans are the only

beings entitled to moral consideration, whereas other creatures are seen merely as objects for human use (Chang, 2015). Such an understanding leads to the overexploitation of nature, as it assumes that nature is an object provided by God solely for human benefit. Ali Yafie emphasizes that the principle of protecting the environment is identical to that of protecting humans. People who care for nature are essentially caring for themselves. How can someone care for nature if they cannot care for themselves? Therefore, humans must first protect themselves, especially by safeguarding their souls, which is a primary obligation (Yafie, 2006).

Islam, with the Qur'an as its fundamental guide, contains ecological values that need to be instilled within the Muslim community. The process of transmitting Islamic values, or *da'wah*, facilitates the transformation of these values, particularly ecological ones, which is known as ecological *da'wah*. Through ecological *da'wah*, both the process and ultimate goal aim to serve as an alternative communication for development, promoting the creation of a sustainable living environment and enabling society to achieve harmonious and enduring prosperity and well-being (Prastyo, 2023).

Humans are endowed with various abilities, known as guidance. This guidance includes *wujudiyah* (existential), *hissisiyah* (the five senses), *akliyah* (reason), and *diniyah* (religion). With the intellect that humans possess, they are capable of emulating some of God's attributes, which is why humans can be referred to as "The Second Creator." They also have an innate instinct that enables them to feel and create. As cultural beings, humans are also social creatures who cannot live in isolation. They must care for others, the environment, and recognize that their personal and collective existence is inseparable from their surroundings. Individuals who do not care about the environment are those who have not yet discovered their true identity (Hasibuan, 2019).

Conceptual Framework

Humans are the agents responsible for managing the environment to ensure their survival. This responsibility arises as a consequence of humans being endowed with reason, enabling them to organize their lives.

Humans are considered the best of Allah's creations, serving as His representatives on Earth, and thus hold a noble position in sustaining the universe. As the primary factor in environmental stewardship, everything that happens in nature is influenced by human actions. Therefore, humans are destined to be the most perfect creations, equipped with rational minds. With reason, humans are capable of embracing religion.

For Muslims, the Qur'an serves as a guide to life, containing warnings that environmental destruction on land and at sea is a result of human actions. However, Allah still holds out hope for humanity, as indicated by the verse that says *laallahum yarjiun* (so that they may return to improving nature). Human exploitation of nature often exceeds the fulfilment of basic needs for survival and is driven more by economic factors, the pursuit of power, and unending desires—this is what leads to the destruction of natural ecosystems.

It is time for society's prevailing anthropocentric paradigm to shift towards an eco-centric perspective (the deep ecological movement), which views humans as biological and ecological beings who are dependent on the environment and have a responsibility to preserve it. Therefore, the issue of ecological *da'wah* should be addressed through this educational lens. The general public still adheres to anthropocentrism, viewing nature as a mere object without intrinsic value. However, those who follow the eco-centric view believe that all components of the environment require ethical consideration, just as human life does. This perspective teaches that all forms of existence—living and non-living—have values that must be respected on Earth. The Deep Ecology theory operates in two domains: the practical domain and the philosophical domain (Susil, 2012).

RESEARCH METHOD

This research is a qualitative study (Moleong, 2009) supported by quantitative data collected from the location of the study. The aim of this research is to provide a systematic and factual overview of the factors, characteristics, and relationships among phenomena (Moleong, 2009).

The study employs a phenomenological approach, which is a part of qualitative research methodology. In phenomenology, the researcher explores complex descriptions, analyzes the meanings of words, and documents the opinions of informants, supported by respondent feedback. Furthermore, the study is conducted in a natural setting, consistent with the concept articulated by Creswell JW (1980). According to Bogdan and Taylor, qualitative methodology involves research procedures that produce descriptive data in the form of words and human behavior (Moleong, 2009).

Primary data sources for this study include direct observations at the research site (primary data), as well as additional information from other sources such as manuscripts, books, journals, and so forth (secondary data). Data collection methods include observation, interviews, questionnaires, documentation, and the Delphi technique. Interview data were gathered from five key informants. To complement the qualitative data, quantitative data were collected through a questionnaire consisting of 55 items, distributed to 100 respondents contributing to the research.

DISCUSSION

The researcher has identified five strategies for ecological *da'wah* in promoting environmental conservation: 1) implementation of *da'wah bil hal*, 2) maximizing the use of media, 3) changing *da'wah* approaches, 4) applying conservation concepts, and 5) enforcing environmental laws.

Firstly, the implementation of *da'wah bil hal*. *Da'wah bil hal* in environmental improvement is essential. *Da'wah* about environmental improvement without accompanying actions for environmental care is like multiplying theories without tangible manifestations. In the city of Ambon, one of the environmental *da'wah* strategies is to engage in environmental clean-up activities.

The strategy of *da'wah bil hal* involves transferring religious values through the exemplary actions of a *da'i* (Islamic preacher) to the audience. Encouraging actions for environmental care is crucial for a *da'i*, as it involves not only the transfer of knowledge but also the transfer of values to the

community. The *da'wah bil hal* strategy is very effective and efficient for the audience. As stated by al-Mawardi, *Da'wah bil hal* is carried out through various activities that directly engage with the community as tangible evidence, making it a more effective and efficient form of *da'wah* (al-Mawardi, 1992).

According to an informant, ecological *da'wah* activities should be conducted more through *da'wah bil hal*, not just through delivering sermons from the pulpit but also by demonstrating tangible care for the environment. Love for the environment is also part of faith. This is echoed by the chairman of MUI Ambon, who stated that for *da'wah bil hal* about the environment to succeed, *da'i* must be equipped with technical knowledge, such as how to plant trees and understand which trees absorb water more quickly. One of the duties of humans, including *da'i* and the government, is to enrich the earth—not only by reading verses from the Quran but also by organizing home gardens and planting flowers to make the surroundings beautiful, neat, and clean, which is also considered an act of worship. When people passing by are pleased to see it, it becomes an act of worship. If trees are planted and managed properly in backyards, the ecosystem is also preserved. Breathing the cool morning air is a form of maintaining health. Conversely, if the yard is dirty and neglected, it *will affect the people around, and loving the natural environment is also part of faith*.

In an interview, MA, stated that if the government is concerned about the environment, it should collaborate with all government apparatus, including religious figures, the community, and NGOs, to jointly campaign for the cleanliness and preservation of the environment.

Secondly, the maximal use of media. Nowadays, there are many social media platforms used for *da'wah*, such as Facebook, Twitter, Instagram, YouTube, and even TikTok. With the variety of these platforms, the government, *da'i*, and other stakeholders, including environmental advocates, are required to be more creative in creating ecological *da'wah* content. Environmental *da'i* must be creative in delivering *da'wah* content through media to be accepted by the community.

The people of Ambon city are already media literate and always expect announcements, information, or anything related to the environment. Geographically, Ambon city is located in a mountainous area prone to disasters. Contemporary *da'wah* activities now require a multi-faceted approach, especially through the media. *Da'wah* from the pulpit or through study groups is still needed but is far more effective when done through mass media or social media, reaching even the most remote areas without the constraints of space and time. The busy lives of people meeting their daily needs make environmental *da'wah* through mass media or social media crucial and valuable, in line with the widespread use of the internet.

Mass media and social media used as *da'wah* platforms can provide understanding to the community and offer reflections that activists and communicators of *da'wah* need to consider. According to Ma'arif, mass media and social media play a crucial role in opening the minds of audiences to constructive ideas for life (Ma'arif, 2010).

When mass media or social media continually highlight various natural disasters or environmental damage, people are naturally compelled to protect the environment, as it is their place of residence and livelihood. This is especially true when *da'i* presents ecological *da'wah* materials through media. Good environmental *da'wah* materials should touch on the value of environmental awareness with the following criteria: 1) The environment is a vast ecosystem, and all its components are interdependent, 2) Nature is created by Allah SWT for the welfare of humankind, and humans are given the authority to preserve and manage it, 3) The main cause of environmental damage is human actions that go beyond responsible limits, 4) Efforts to overcome environmental damage involve instilling an attitude of respect for nature with a moral responsibility and principles of love and concern for the environment.

Furthermore, an informant in this research expressed the opinion that the government, *da'i*, and media practitioners should collaborate to educate the public on how to preserve and protect the environment. *Da'i* and the government should use mass media to promote the importance of environmental preservation and the

prohibition of environmental exploitation. Religious figures, together with the government and the community, must work in synergy to emphasize that the environment is integral to Islam, and preserving it is part of religious teachings. When people damage the environment, the impact is not only felt in this world—such as through floods and landslides—but also in the afterlife, where individuals are held accountable to God for damaging His creation.

Thirdly, changing *da'wah* approaches. *Da'wah* approach refers to the process of organizing, directing, and determining the methods and efforts needed to address specific *da'wah* targets in various situations and conditions. In other words, a *da'wah* approach is a systematically designed and directed tactic to achieve the goals of *da'wah*. In the context of environmental preservation, changing *da'wah* approaches is essential to effectively promote environmental conservation.

Environmental content has been integrated into several fields of study such as geography, economics, arts and culture, sociology, biology, physics, history, and sports at Madrasah Aliyah in Mamuju, West Sulawesi. However, it has not yet been optimally developed into Environmental Education (*Pendidikan Lingkungan Hidup* - PLH) due to limited teacher resources in these fields (Ismail, 2012).

Ecological *da'wah* in Ambon city cannot rely solely on sermons from the pulpit; there must be tangible actions that set an example for the community on how to preserve and care for the environment. The government, *da'i*, and the community must work together in these efforts. Several strategies that should be undertaken include *da'i* and environmental organizations holding periodic environmental care events, the City Government organizing cleanliness competitions for villages, sub-districts, or towns in Ambon, supported by local *da'i*, and optimizing environmental education within the City's Department of Education. Teaching Environmental Education from an early age would give children a better understanding of nature and the surrounding environment.

According to the chairman of MUI Ambon City, Moh Rahamyantel, improving *da'wah* approaches requires hard work to achieve better results, especially in the

context of ecological *da'wah*. To strengthen this approach, it is essential to involve all institutions—governmental, private, and environmental enthusiasts, whether individuals or NGOs—to collaborate in preserving and protecting the environment. For *da'i*, especially, it is important to change their approaches. *Da'wah* shouldn't be limited to pulpits. If they are lecturers or educators, they should teach their students to care for the environment as part of their faith. Thus, there should be a course or subject on Environmental Education (PLH), especially in Maluku, where environmental exploitation and disasters are common due to the region's island geography. Introducing PLH content from an early age would significantly help the government promote environmental care. Activities like cleaning the yard, watering plants, and maintaining flowers around the house are also considered acts of worship and part of *da'wah*.

Fourth, the application of conservation concepts. Implementing environmental conservation aims to maintain environmental quality while considering environmental ethics, aesthetics, and the needs of ecological tourism. This involves ensuring the sustainable use of crops and the preservation of animals by creating a balanced cycle between harvesting periods and the growth of new crops. Environmental conservation must be carried out by protecting living systems, preserving genetic resources, and sustainably using flora and fauna. Research by Rongrean (2023) states that in building environmental conservation, the priority should be raising awareness that nature is an essential part of human life and holds intrinsic value. Therefore, humans must care for and preserve the harmony of nature and the environment.

Conservation is an effort to preserve the environment and use natural resources wisely, as the environment is essential for human survival. Therefore, humans must act responsibly in their interactions with the environment. However, many people still neglect environmental conservation, as seen in practices like improper industrial waste disposal, deforestation, and land use conversion. Despite government reminders, the results have been less than optimal, and environmental damage continues due to irresponsible actions.

According to Baharuddin, Islamic environmental principles consist of two main concepts: the principle of Tawhid (Oneness of God) and the principle of Khalifah (stewardship). Using these two foundational principles can lead to a comprehensive understanding of the environment. The environment should not be viewed merely as a tool for human satisfaction, detached from divine values. Both the environment and humans are creations of God, bound in a single ecosystem. As God's stewards on Earth, humans must embody divine attributes such as compassion, nurturing, and protection of the Earth, ensuring the sustainability of all living creatures (Baharuddin, 2019).

Strategies for ecological *da'wah* can be derived from various methods, including learning from the local wisdom of the Muslim community in West Lombok. In the village of Sesoat, traditional norms known as *awik-awik* have been agreed upon by the community and serve as written rules. These provisions strengthen Islamic teachings on the preservation of natural resources. The socialization of *awik-awik* resembles *da'wah* methods and can be more effective because it reflects local wisdom that aligns with Islamic messages about environmental conservation (Irrubai, 2018).

Preserving and caring for the environment is the responsibility of every individual, including religious communities in the Islamic context. The Muslim community plays a crucial role in environmental preservation by raising public awareness about conservation through religious teachings. However, this role has not been fully emphasized.

One strategy involves applying the concept of conservation through planting, utilizing, preserving, and educating. These activities are often part of environmental care efforts but remain incidental. According to BS, conservation concepts should be consistently applied in Ambon city. For instance, a tree planting movement was initiated by the Community Service Institution of IAIN Ambon, but the movement to plant a thousand trees has not been sustained. Additionally, the community in Ambon has not effectively utilized economically valuable waste, resulting in scattered rubbish.

Regarding environmental preservation in Ambon, houses are often built without considering Environmental Impact Assessment (AMDAL) analysis. For example, the mountain behind TVRI Maluku, known as *Gunung Nona*, has not been properly preserved. The government has allowed the establishment of residential areas in natural conservation zones. Similarly, housing developments behind the IAIN Ambon campus have encroached on slopes and riverbanks, without regard for environmental impacts. The lack of attention from the Ambon city government has resulted in increased flood risks during the rainy season.

According to an informant in this research, every university should have a course on the environment. This would ensure that students participating in Community Service (*Kuliah Kerja Nyata* or KKN) are equipped with an understanding of the importance of environmental preservation. Moreover, students should be trained in recycling economically valuable plastic waste, providing them with the knowledge and skills to teach the community.

Fifth, the enforcement of environmental laws for conservation in Ambon City remains precarious, with legal sanctions not functioning adequately. Although the community is familiar with customary laws passed down by their ancestors, such as the *sasi* customary law, they seem less concerned about these regulations. The government is also perceived as not rigorously enforcing sanctions on those who violate environmental laws, especially positive laws. The Maluku community is well-acquainted with the *sasi* customary law, an ancestral tradition believed to preserve nature, maintain habitats, and ensure abundant harvests. "Sasi" involves prohibitions on harvesting natural resources in specific areas, both on land and at sea, before a predetermined time. It serves as a traditional conservation practice used by the Maluku community to prevent premature exploitation, allowing resources to thrive and acting as a form of environmental preservation (Andiarsi, 2021).

The *sasi* customary law is not limited to land; it also applies to the sea. According to Annas Radin Syarif, this tradition exists not only on land but also at sea and even in

villages. *Sasi sea* is a customary regulation that prohibits the harvesting of marine resources in designated areas for a specific period until the *sasi* ritual begins. The goal is to give marine resources enough time to reproduce, resulting in abundant yields. *Sasi* village typically aims to maintain community order, while *sasi* land involves prohibiting the extraction of specific natural resources from forests or gardens to preserve the environment.

In Ambon City, environmental ethical rules have been implemented, but the sanctions are not yet optimal. According to an informant, MA, there are no strict penalties for violators of environmental ethics, such as forest burning and illegal logging. While regulations exist, including both positive and customary laws, the community is perceived as insufficiently concerned about these prohibitions.

For example, the Criminal Code (KUHP) contains laws regulating the protection of natural resources, such as Law No. 31 of 2004 concerning Fisheries, Law No. 41 of 1999 concerning Forestry, and Law No. 23 of 1997 concerning Environmental Management. Customary law and positive law have interrelated roles.

Furthermore, Law No. 41 of 1999 concerning Forestry, Article 18, Paragraph 1 states: The government establishes and maintains an adequate forest area and forest cover for each watershed and/or island to optimize environmental, social, and economic benefits for local communities. Article 33, Paragraph 1 states: The utilization of forest products includes activities such as planting, maintenance, harvesting, management, and marketing of forest products. Additionally, Article 37, Paragraph 1 states: The utilization of customary forests is carried out by the relevant customary law community according to their function. Paragraph 2 specifies that the utilization of customary forests intended for protection and conservation can be done as long as it does not disrupt their function.

Strategies for ecological *da'wah* in environmental conservation include the strict enforcement of environmental laws and public awareness campaigns. According to source MTH, it is crucial to implement strict regional regulations on environmental ethics as a control mechanism to prevent activities like forest burning and environmental

destruction. Additionally, these regulations should control the development of new residential areas to ensure they do not encroach on conservation zones, water catchment areas, or protected forest areas. Protected forests in Ambon City must be preserved, and conservation efforts should not be compromised for short-term gains.

According to an informant in this research, the application of environmental ethics within the community is essential. The regional regulations regarding the environment have not been maximally implemented, as evidenced by numerous cases of illegal logging reported to the authorities. An example of this is the continued use of fish bombs by fishermen, which can destroy marine life. These issues have not been properly addressed, leading to damage to the marine environment. Students from IAIN conducted research on the marine damage under the Merah Putih Bridge, linking it to the construction of the bridge. The underwater ecosystem in this area has been harmed, leading to the disappearance of fish.

The final analysis of strategies for ecological *da'wah* in promoting environmental conservation in Ambon City, based on five key indicators, is outlined in the following table. These results are drawn from observations and responses from 100 respondents representing the Ambon City community, who are considered knowledgeable on the challenges of ecological *da'wah* in the region.

Table 1. Strategies for ecological *da'wah* in promoting environmental conservation in Ambon city

No	Indicators	Mean	Frequency (%)	
			Agree	Disagree
1	Implementing <i>da'wah bil hal</i>	5,40	52	48
2	Maximizing the use of social media	4,28	52	48
3	Changing the <i>da'wah approaches</i>	5,60	52	48
4	Actuating the conservation concept	7,72	56	45
5	Enforcing environmental law	6,32	52	48
The challenges of <i>da'wah</i>		29,32	53%	47%

Source. Data Analysis

Table 1 indicates that the strategies for ecological *da'wah* in promoting environmental conservation in Ambon City, based on data from 100 respondents and analyzed using SPSS, resulted in 53% agreeing and 47% disagreeing. The implementation of the conservation concept emerged as the most dominant choice among respondents. This signifies that the community in Ambon City desires environmental conservation efforts led by the government in collaboration with other stakeholders. In essence, strategies for ecological *da'wah* in promoting environmental conservation in Ambon City, proposed by the researcher, received a positive response from the respondents.

Therefore, the government and all stakeholders must take into account environmental conservation strategies in Ambon City if they wish to improve the environment, as reflected in the findings of this research.

CLOSING

The conclusion drawn in this paper emphasizes the importance of ecological *da'wah* in Ambon, given its geographical and topographical vulnerability to disasters such as earthquakes, floods, and landslides. Ecological *da'wah* is, therefore, essential for promoting environmental conservation within the community. This paper presents five strategies for ecological *da'wah* in environmental conservation, which include: 1) the implementation of *da'wah bil hal*, 2) maximizing media utilization, 3) modifying *da'wah* approaches, 4) applying conservation principles, and 5) enforcing environmental laws. The most favored and widely agreed-upon strategies for ecological *da'wah* in promoting environmental conservation in Ambon is maximizing media usage. The government, religious leaders, and other stakeholders, including environmental advocates, should use media to educate the community about environmental conservation.

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