



IMPLEMENTING ISLAMIC ECOTHEOLOGY THROUGH THE GPL5B KKN PROGRAM FOR COMMUNITY EMPOWERMENT IN KLAMPOKAN BESUK VILLAGE

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Abstract:

Kuliah Kerja Nyata (KKN) is a form of community service that plays a strategic role in integrating Islamic values with environmental conservation and community empowerment efforts. This article aims to describe the implementation of Islamic ecotheology through the KKN Gerakan Peduli Lingkungan (GPL) 5B program (Socialization, Action, Evaluation, Development, and Sustainability) conducted in Klampokan Village. The main focus of the activities is environmental conservation through community clean-up programs and the management of a waste bank coordinated by the Raudlatul Hasanah Mosque Youth Organization. The approach employed in this program is Asset-Based Community Development (ABCD), implemented through the stages of socialization, action, evaluation, development, and sustainability. The results indicate an increase in community awareness of the importance of environmental preservation as an expression of Islamic values, as well as the emergence of active community participation in waste bank management. The GPL 5B program based on Islamic ecotheology has proven effective in encouraging sustainable pro-environmental behavioral change within the community.

Keywords: KKN, Islamic Ecotheology, GPL5B, Environment.

INTRODUCTION

The environment constitutes an integrated spatial unit composed of biotic and abiotic elements, together with the interactions among them that sustain the continuity of life for humans and other living beings. However, rapid and uncontrolled human activities have increasingly placed the environment at risk through water, air, and soil pollution. Such degradation not only reduces ecosystem quality but also directly impacts human health, accelerates natural resource depletion, and contributes to long-term ecological imbalance. Environmental preservation, therefore, is not merely an ecological requirement but also a moral and social imperative to ensure the sustainability of life for present and future generations. Recent studies similarly emphasize that environmental degradation continues to intensify alongside population growth, weak ecological literacy, and insufficient community-based environmental initiatives (Hakim & Hakim, 2022; Rahman, 2021).

Within the Islamic perspective, environmental care has a strong theological foundation through the concept of Islamic ecotheology, which places the relationship between humans, nature, and God within a harmonious and interconnected framework. Islamic ecotheology positions humans as *khalifah fil ardh* – representatives entrusted by God to safeguard the earth rather than damage it. Environmental destruction is therefore considered a form of neglect toward the values of *tawhid* and divine responsibility. Consequently, the application of Islamic ecotheology requires

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the integration of faith, ethical principles, and concrete environmental action, ensuring that preservation efforts encompass both technical and spiritual dimensions. Previous research highlights that faith-based environmental movements tend to foster more sustainable attitudes and ecological behaviors within communities (Setiawan, 2020; Yusuf, 2019).

Klampokan Village, located in Besuk District, Probolinggo Regency, East Java, is a rural area dominated by agricultural land and residential settlements. Its fertile natural environment provides an important foundation for community well-being; however, environmental problems persist, particularly in household waste management. The accumulation of inorganic waste—especially plastic waste—remains a significant challenge due to limited waste processing systems and low public awareness. This situation indicates the urgency of implementing community-based environmental programs integrated with religious values to strengthen collective ecological consciousness.

In Islam, humans have the moral responsibility to maintain environmental balance as part of their role as *khalifah* on earth. Thus, environmental preservation is not merely a social activity but also an act of worship and an expression of faith. Integrating environmental initiatives with religious values is essential to nurturing long-term awareness and behavioral transformation within communities.

The *Kuliah Kerja Nyata* (Community Service Program) called Gerakan Peduli Lingkungan (Environmental Care Movement) GPL 5B was developed as a practical realization of Islamic ecotheology within the community. The program includes the stages of Socialization, Action, Evaluation, Development, and Sustainability, which aim to build awareness, encourage concrete environmental practices, and ensure long-term program continuity. Its primary focus is the improvement of environmental management through community clean-up activities and the establishment of a waste bank operated by the youth of Raudlatul Hasanah Mosque to reduce pollution caused by excessive inorganic waste, particularly plastic. The participatory nature of the program highlights the active involvement of youth as change agents in environmental stewardship.

This study offers a unique contribution by integrating Islamic ecotheology with a structured service-learning environmental model (GPL 5B). Unlike previous research, which predominantly discusses Islamic environmental ethics conceptually, the present study demonstrates an applied, community-based framework that operationalizes theological principles into sustainable environmental action. This integration forms the novelty of the research, providing both theoretical contributions to Islamic environmental scholarship and practical insights for community empowerment and environmental management in rural settings.

RESEARCH METHODS

This research adopts the **Asset-Based Community Development (ABCD)** approach as a field research design oriented toward community empowerment. The selection of this design is grounded in its conceptual relevance to examining the implementation of Islamic ecotheological values within community-based environmental management. The ABCD framework conceptualizes the community as the principal agent of development, endowed with local assets—including human

resources, institutional capacities, and natural potentials—that can be strategically mobilized to support the sustainability of environmental programs (Mathie & Cunningham, 2020; Wajdi et al., 2023).

The study was conducted in **Klampokan Village, Besuk District, Probolinggo Regency**, involving local community members and the youth organization of **Raudlatul Hasanah Mosque** as key participants. The research subjects comprised mosque administrators, youth community members, and residents who were actively engaged in environmental initiatives under the Environmental Care Movement (GPL) 5B. Participants were selected through purposive sampling based on their involvement in environmental management activities, such as the waste bank program and community clean-up initiatives, which aligns with recommendations for participant selection in qualitative community-based studies (Creswell & Poth, 2018).

The research procedure followed the methodological sequence of the ABCD approach. The initial stage focused on identifying and mapping local assets, including human capital, social capital, and natural resources. Subsequent stages involved the community as primary actors in planning and implementing environmental programs. Social capital strengthening was achieved through collaborative networks, communal work ethics, and cooperative engagement among residents (Asnar et al., 2021). These activities were systematically directed toward ensuring long-term program sustainability, enabling the community to independently continue the initiatives after the completion of the research (Adinugraha et al., 2024).

Data collection employed multiple qualitative techniques, including field observations, in-depth interviews, documentation, and focus group discussions (FGD). The research instruments consisted of structured observation guidelines, interview protocols, and documentation sheets designed to collect data on community assets, community participation, and program effectiveness. Data analysis followed a qualitative analytical framework comprising data reduction, data display, and conclusion drawing (Miles et al., 2019), enabling an in-depth portrayal of asset-based community empowerment and its impact on enhancing environmental awareness.

The research was conducted during one complete cycle of the **KKN GPL 5B** program in Klampokan Village. This period allowed direct observation of empowerment processes from planning to initial evaluation. Such longitudinal immersion is essential for capturing the dynamics of community-based environmental initiatives and understanding how ABCD can be effectively integrated with Islamic ecotheological principles to support sustainable environmental management (Hidayat & Hidayat, 2022).

RESULTS AND DISCUSSION

1. Identification of Community Assets in Klampokan Village



Figure 1. An Interview with the mosque Administrator, Ustad Ahmad Fauzi

The findings show that the community of Klampokan Village possesses a variety of local assets that support the implementation of environmental programs. These assets include the skills of mosque youth in waste management, the presence of religious institutions such as the Raudlatul Hasanah Mosque Youth Organization, and environmental potentials such as open spaces and a strong culture of mutual cooperation. These findings indicate that social and environmental assets function as collective capital that strengthens the community's development capacity.

This result aligns with Adinugraha et al. (2024), who argue that the ABCD approach is effective for optimizing local assets in community-based empowerment processes.

2. Participatory Planning and Community Engagement



Figure 2. Waste Bank Establishment Program Plan: A Collaborative Program between KKN Klampokan Group 2 and the Youth Organization of Raudlatul Hasanah Mosque, Klampokan Besuk

The planning process for the GPL 5B program took place through participatory discussions involving village leaders, mosque youth, and residents. Participants contributed ideas regarding environmental priorities, such as household waste management and improving the cleanliness of public facilities.

The active involvement of mosque youth in designing the program demonstrates the emergence of a sense of ownership, which is consistent with the ABCD principle of positioning the community as the main agent of development. This finding supports Wajdi et al. (2026), who state that community participation is a key indicator of success in asset-based community development.

3. Implementation of GPL 5B Environmental Activities



Figure 3. Sosialization of the GPL5B program to the community



Figure 4. Provision of waste bank facilities by KKN students



Figure 5. Submission of plastic waste to the waste management authority



Figure 6. Environmental clean-up activity

The implementation of activities—including environmental clean-up events, strengthening the waste bank, and waste management education—showed positive community responses. Mosque youth played a central role in encouraging residents to participate.

Field observations revealed an increase in environmental awareness among villagers. Growing community participation also strengthened the village's social capital, as reflected through enhanced cooperation and cross-group collaboration.

From an ecotheological perspective, the findings show that Islamic values such as responsibility (*amanah*) and the role of humans as *khalifah fil ardh* shape ecological behavior. This supports the study by UIN Syarif Hidayatullah Jakarta et al. (2024), which highlights the role of religious values in promoting pro-environmental actions within Muslim communities.

4. Strengthening Social Capital and Collaborative Networks

Strengthening social capital was evident in the development of cooperation networks involving village officials, mosque youth, and the wider community. The waste bank program provided a new platform for interaction, enhancing social relationships.

The research also shows that mutual cooperation (*gotong royong*) functions as a social mechanism that supports program sustainability. This collaboration contributes to the emergence of community independence, consistent with the ABCD principle that emphasizes social capital as a driving force of collective change.

This finding expands the theory of asset-based empowerment, which states that social networks serve as a source of community energy that accelerates transformation (Adinugraha et al., 2024).

5. Program Sustainability and Evaluation

Joint evaluations demonstrate that participants are committed to continuing GPL 5B activities, particularly the waste bank, which is considered socially and environmentally beneficial. The community views the program as worth sustaining because it improves environmental quality while strengthening social cohesion.

However, the research also notes several challenges, such as limited waste management facilities and the need for ongoing mentoring for mosque youth. Nevertheless, the strongest factor remains the high enthusiasm of residents and the presence of strong local social assets.

These findings suggest that program sustainability is closely linked to local capacities, social cohesion, and religious values embedded within the community's daily life.

CONCLUSION OF DISCUSSION

The results and discussion indicate that integrating the ABCD approach with Islamic ecotheology values within the GPL 5B program effectively strengthens community empowerment in Klampokan Village. Local assets, citizen participation, social capital, and religious values are proven to be key factors in the success of community-based environmental initiatives.

This research contributes to the academic literature by providing evidence of the synergy between the ABCD approach and Islamic ecotheological perspectives in environmental development within rural Muslim communities.

CONCLUSION

The implementation of Islamic ecotheology through the KKN GPL 5B program in Klampokan Village demonstrates that the integration of religious values with community-based environmental initiatives effectively enhances awareness and participation in environmental preservation. The waste-bank program led by the Youth of Raudlatul Hasanah Mosque reflects the success of asset-based empowerment supported by the ABCD approach and the 5B stages.

This model shows strong potential for wider application in future community-service programs and merits further investigation to assess its long-term sustainability and applicability in diverse community settings.

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