



THE ROLE OF MOSQUES IN THE INTERNALIZATION OF ISLAMIC ECOTEOLOGICAL VALUES AND ASWAJA IN COMMUNITY EDUCATION IN NOGOSAREN VILLAGE (A Case Service of Students at the Barokatul Hasan Mosque in Nogosaren Village)

Moh. Abd. Rahman¹, Serli Rosida², Lailatus Sholehah³, Imtiyaz Munifatul
Makiyah⁴, Naila Sa'ada⁵, Sri Wulandari⁶

Universitas Islam Zainul Hasan Genggong, Kab. Probolinggo, Indonesia

Email : abdurahmanbinauf39@gmail.com, serlirosida250@gmail.com, lailatussholehah46@gmail.com, tiyaz781@gmail.com,
nailasaadah131@gmail.com, wulandariulaaann@gmail.com

Abstract:

This service aims to describe the role of Barokatul Hasan Mosque in community education through the internalization of Islamic ecotheology and Ahlussunnah wal Jama'ah (Aswaja) values in Nogosaren Village. The research employed a descriptive qualitative approach using participatory observation, in-depth interviews, and documentation for data collection. Data were analyzed through reduction, display, and reflective conclusion drawing, supported by the Asset-Based Community Development (ABCD) perspective to examine the optimization of mosque-based community assets. The findings reveal that the mosque functions not only as a place of ritual worship but also as a center for socio-religious development and ecological awareness. The internalization of Islamic ecotheology values is reflected in the integration of religious messages with environmentally responsible practices, including habituation of cleanliness, communal work activities, and reinforcement of human responsibility as khalifah. Meanwhile, Aswaja values are internalized through collective religious activities that cultivate moderation, balance, tolerance, and justice within the community's social life. This service concludes that the mosque, as a community asset, plays a significant role in fostering participatory and sustainable religious-ecological awareness.

Keywords: Mosque, Community Education, Islamic Ecotheology, Aswaja, ABCD

INTRODUCTION

The mosque is a religious institution that plays a vital role in the lives of Muslims. Since the early days of Islamic history, the mosque has served not only as a place of worship but also as a center for education, social interaction, and community development. In rural areas, the mosque functions as a public facility with deep emotional and cultural ties to the community, making it highly effective in disseminating religious and social values to the faithful. The role of the mosque as a driver of community empowerment has become increasingly significant in addressing current social and environmental challenges (Huda and Rahman, 2021). In Nogosaren Village, the mosque continues to play a vital role as a center for religious and social activities for its residents. Various events such as lectures, sermons, religious service circles, and other religious activities serve as informal educational tools that significantly contribute to enhancing the community's religious awareness. Education rooted in the mosque is considered effective because it can reach the community broadly and sustainably, particularly in instilling religious values closely tied to daily life (Suryadi, 2022).

Increasingly complex environmental issues, such as environmental degradation, suboptimal waste management, and declining public attention to environmental conservation, reflect a crisis in the relationship between humans and nature. From an Islamic perspective, nature is a creation of Allah that holds sacred value and must be preserved. The concept of eco-theology in Islam emphasizes that humanity's

*Corresponding author.

E-mail addresses: abdurahmanbinauf39@gmail.com

responsibility as stewards of the earth includes the duty to safeguard ecosystems and the environment as part of worship and the practice of faith (Nasution, 2021). Until now, studies on mosques have generally positioned them solely as locations for worship and religious education, with a greater emphasis on strengthening religious beliefs, worship practices, and societal morality. Mosques are often understood as places for performing rituals and conveying religious teachings in a standard manner. On the other hand, discussions on eco-theology in Islam often emphasize human responsibility as stewards of the environment, while studies on the values of Ahlussunnah wal Jama'ah (Aswaja) relate to moderation in religion and social interaction. These three topics are typically still discussed separately.

This is due to the scarcity of research explicitly examining how mosques can play a role in promoting both Islamic eco-theological and Aswaja values simultaneously within community life, particularly in rural areas. Mosques are often viewed merely as venues for sermons and routine religious activities, while their potential as educational spaces capable of fostering community environmental awareness remains under-researched. Furthermore, existing research generally does not reflect the actual practices of internalizing religious values directly linked to community behavior toward the environment.

Given these distinctions, the innovation of this service lies in its effort to present the mosque as an educational space for the community that actively contributes to enhancing ecological understanding. This research specifically explores the role of the Barokatul Hasan Mosque in Nogosaren Village in disseminating the values of Islamic eco-theology and Aswaja through religious activities related to the daily lives of residents. Another innovation lies in the research's focus on linking theological values with social practices and community perspectives on the environment, ensuring that religious values are not merely concepts but are reflected in concrete actions. The community development approach in this service is also relevant to analyze through the *Asset-Based Community Development* (ABCD) perspective. The ABCD approach emphasizes that community development should begin with identifying the potential, strengths, and assets already possessed by the community, rather than solely focusing on existing shortcomings or problems. In this context, the mosque can be understood as a strategic socio-religious asset possessing spiritual, social, and cultural capital to drive changes in community behavior. Through the ABCD perspective, the role of the mosque is not merely seen as a center for ritual worship but also as a space for community empowerment and capacity building, including in fostering ecological awareness and religious moderation. Therefore, this service aims to provide a new perspective in mosque-based religious education research, particularly in creating relevant, applicable, and sustainable ecological awareness among rural communities grounded in Islamic values and Aswaja.

RESEARCH METHOD

This service employs a qualitative method with a descriptive approach to deeply understand the role of the Barokatul Hasan Mosque in the internalization of Islamic eco-theological values and Ahlussunnah wal Jama'ah (Aswaja) within the community education of Nogosaren Village. The qualitative approach was chosen because this service focuses on the processes, meanings, and social-religious practices that occur naturally within community life. Additionally, this service adopts the *Asset-Based Community Development* (ABCD) perspective as its analytical framework. The ABCD approach emphasizes the importance of identifying and optimizing community assets including individual, social, institutional, and cultural assets—as the foundation for strengthening

community capacity. In this service, the Barokatul Hasan Mosque is positioned as the primary institutional asset possessing social and spiritual capital in shaping the community's ecological and religious awareness.

The research was conducted at the Barokatul Hasan Mosque in Nogosaren Village. Data were collected through participatory observation, in-depth interviews, and documentation, involving three informants consisting of mosque administrators, members of the Mosque Youth Group (REMAS), and active congregants. Informants were selected based on their direct experience in mosque activities and the process of community religious education. Observations were conducted to examine religious activities, social practices, and the ways in which ecological values and Aswaja principles are instilled within the mosque environment. In-depth interviews were used to explore the informants' understanding, experiences, and perceptions regarding the mosque's role as a community education center. Documentation served as supporting data. Data analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions. Within the ABCD framework, the analysis focused on identifying mosque and community assets, the utilization of these assets in community education activities, and the impact of these assets on changes in ecological and religious attitudes; data validity was strengthened through triangulation of sources and techniques.

RESULTS AND DISCUSSION

Profile of the Mosque and Community Education Activities in Nogosaren Village

The Barokatul Hasan Mosque is a public mosque established in 1994 and located in Nogosaren Village, East Java. Based on field data, this mosque stands on 100 m² of waqf land with a building area of approximately 300 m². The Barokatul Hasan Mosque can accommodate approximately 50 to 100 worshippers and is supported by five muezzins, two khatibs, and the involvement of 13 youths in various mosque activities.

The Barokatul Hasan Mosque serves as a central hub for religious activities in the community of Nogosaren Village. Physically, the mosque features a permanent structure used both as a place of worship and a space for social and religious activities. In addition to serving as a venue for congregational prayers, the mosque also hosts various religious activities, such as regular religious service sessions, religious gatherings, Yasinan (Quran recitation), and celebrations of major Islamic holidays. The mosque holds a strategic position in community life as a space for religious and social interaction that brings together diverse community members.

From the perspective of Asset-Based Community Development (ABCD), the Barokatul Hasan Mosque can be understood as an institutional asset possessing social, spiritual, and cultural capital within the dynamics of Nogosaren Village's community life. The mosque functions not only as a venue for ritual worship but also as a center for educational activities and community empowerment. The presence of the mosque management committee, members of the Youth Mosque Group (REMAS), and active congregants constitutes part of *the human assets* that play a crucial role in driving various social and religious activities. The social capital formed through congregational interactions, religious traditions, and collective community participation serves as the primary force in strengthening the mosque's function as a community education center.

Historically, this mosque has evolved alongside the community's need for a space for worship and religious guidance. The mosque is not merely a venue for religious rituals but also functions as a medium for transmitting Islamic values in daily life. Activities taking place within the mosque's environment reflect the close interconnection between

religious and social functions, where the mosque serves as a space for fostering both religious and social awareness among the community.

Observations indicate that religious activities at the Barokatul Hasan Mosque are also directed toward instilling the values of Islamic eco-theology. These values stem from the understanding that humans serve as stewards on Earth, responsible for safeguarding and preserving the environment. This understanding is integrated with the teachings of Ahlussunnah wal Jama'ah, particularly the values of tawasuth, tawazun, tasamuh, and i'tidal, which emphasize balance in the relationship between humans and God, fellow humans, and nature. Through educational religious activities, the mosque strives to instill the awareness that maintaining cleanliness and environmental sustainability is part of daily religious practice.

Before the formation of the Mosque Youth Organization (REMAS), youth participation in mosque activities was relatively low. The absence of a dedicated platform for teenagers hindered the optimal progression of congregational renewal. As a result, the internalization of religious values—including environmental stewardship and the reinforcement of Aswaja teachings—had not been effectively conveyed to the younger generation. This situation led to minimal youth involvement in mosque activities and limited guidance tailored to their character and needs.

Changes began to emerge following community-led support that facilitated the establishment of the Youth Mosque Committee (REMAS) at Barokatul Hasan Mosque. The mentoring process was carried out through consultations between mosque administrators and local residents, accompanied by initial training that emphasized the importance of the younger generation's active role in maintaining the mosque's ongoing functions. The formation of REMAS became a strategic step in strengthening the mosque's position as an inclusive and sustainable center for religious education.

The formation of REMAS can be analyzed through the *Asset-Based Community Development* (ABCD) perspective, which emphasizes the importance of mobilizing the community's internal assets. Youth who were previously less involved in mosque activities are now viewed as potential assets (human assets) possessing social energy, creativity, and participatory capacity. The strengthening of the youth's role through the REMAS organization demonstrates that mosque-based community empowerment can occur effectively when local potential is given space to develop and contribute to the community's socio-religious dynamics.

After REMAS was established, youth participation in various mosque activities showed a significant increase. Youth began to play an active role in organizing religious activities, thematic service sessions, and environmental awareness programs such as community service and mosque cleanliness management. Through this involvement, the values of Islamic eco-theology and Ahlussunnah wal Jama'ah are not only conveyed theoretically but also practiced directly in activities that impact the lives of the surrounding community.

From a broader perspective, the mosque in Nogosaren Village serves as a space for non-formal religious education for the community. This educational function is reflected in the implementation of religious activities that take place regularly, openly, and involve various segments of society. Weekly and monthly religious service sessions led by ustadz and local religious figures not only discuss ritual worship but also address moral development, social issues, and humanity's responsibility as stewards of the earth.

Additionally, the holding of religious service sessions for women, youth discussions, and celebrations of major Islamic holidays serve as means for internalizing Islamic values into the daily lives of the congregation. Community service activities and

efforts to maintain the mosque's environmental cleanliness, conducted routinely, serve as direct learning experiences that strengthen the connection between religious teachings and social practices. Thus, religious values are not merely conveyed normatively but manifested in tangible actions that the community can experience.

Overall, the research findings indicate that the Barokatul Hasan Mosque fulfills a strategic function as a socio-religious institution with an educational role that is relevant to the needs of the Nogosaren Village community. The mosque is not merely a place of worship but also functions as a community-based religious education center that contributes to fostering the spiritual, social, and environmental awareness of the community. This aligns with the views of Rahman and Hidayat (2022) as well as Zuhdi (2021), who emphasize that mosques have great potential as centers for contextual and sustainable community development. This finding is reinforced by a statement from one of the mosque administrators, who noted that:

"Mosque activities are designed not only to enhance the congregation's religious understanding but also to foster a caring attitude, harmonious living, and a sense of responsibility toward the surrounding environment" (Interview with the Barokatul Hasan Mosque Committee, 2026).

Thus, the profile of Barokatul Hasan Mosque and the community education activities carried out demonstrate that mosque-based education in Nogosaren Village operates in a contextual, participatory, and relevant manner to community life, and serves as a crucial foundation for strengthening moderate Islamic values at the local level.



Figure 1: Interview process with the Barokatul Hasan Mosque management

Forms of Internalizing Islamic Eco-Theological Values in Community Education

The process of internalizing Islamic eco-theological values in mosque-based community education in Nogosaren Village occurs gradually and contextually through religious activities that have become integrated into the community's social life. Islamic eco-theological values are understood as teachings that position humans as stewards on Earth, bearing moral and spiritual responsibility to maintain balance in their relationships with God, fellow humans, and the surrounding environment. This understanding aligns with contemporary Islamic eco-theological thought, which emphasizes that environmental stewardship is an inseparable part of Muslim religious practice (Rohman, 2023).

The research findings indicate that the mosque in Nogosaren Village serves as the primary vehicle for fostering ecological awareness among the community through a

religious approach . The instillation of Islamic eco-theological values is achieved by integrating environmental messages into religious service materials and sermons. During some religious service sessions, the imams recite verses from the Quran and hadiths that emphasize the prohibition against harming nature and the importance of maintaining environmental cleanliness and sustainability. This is directly experienced by the congregation and members of the Mosque Youth Group (REMAS) who regularly attend these sessions. One REMAS member noted that the religious material presented is frequently linked to environmental issues, as expressed below:

"During the service sessions, the imams often link the material to verses that prohibit damaging the earth and emphasize the importance of maintaining cleanliness as part of faith." (Interview with a REMAS member, 2026).

The integration of ecological messages into these service sessions demonstrates that mosque-based religious education is not merely conveyed in a normative and textual manner but is also connected to the realities of community life. Consequently, religious content becomes more contextual and relevant to the environmental challenges faced by the community in their daily lives. This finding aligns with the perspective of Abdullah and Karim (2021), who assert that a theological approach in Islamic education plays a crucial role in fostering sustainable ecological awareness among the faithful.

In addition to religious studies, the internalization of Islamic eco-theological values is also achieved through the cultivation of environmentally friendly behaviors in various mosque activities. Practices such as maintaining the cleanliness of the mosque and its surroundings, managing waste after religious activities, and conducting regular community service activities form part of the practical learning process for the congregation. This pattern of habit formation aligns with the theory of value internalization in Islamic education, which emphasizes the importance of exemplary behavior and direct practice in shaping religious attitudes and behaviors (Hidayat, 2022). The Chairman of the Barokatul Hasan Mosque Management Board explained that efforts to foster environmental awareness are carried out through shared habits in every mosque activity, as stated below:

"Efforts to foster environmental awareness are carried out by encouraging congregants to maintain the mosque's cleanliness, including cleaning the activity areas together after the event concludes." (Interview with the Barokatul Hasan Mosque Management Committee, 2026).

This practice demonstrates that the mosque not only conveys the values of Islamic eco-theology theoretically but also implements them in the daily lives of the congregation. Through this habit-forming process, the community increasingly understands that caring for the environment is part of worship and a religious responsibility. The internalization of Islamic eco-theological values is also reflected in changes in congregants' attitudes, marked by increased attention to the cleanliness of the mosque's environment and the surrounding residential areas.

The internalization of Islamic eco-theological values at Barokatul Hasan Mosque is achieved through the integration of religious messages with ecological awareness in various mosque activities. Values of environmental care are not merely conveyed through normative sermons but are also realized through participatory social practices. The mosque management consistently incorporates messages about cleanliness, human responsibility as stewards of the earth, and the importance of preserving the environment into service sessions, sermons, and religious gatherings (taklim). This integration of Islamic eco-theological values is reinforced through the cultivation of eco-friendly behaviors within the mosque environment, such as maintaining cleanliness, community

service, and congregant involvement in the management of worship spaces. These practices demonstrate that ecological values do not remain at the conceptual level but are internalized through concrete socio-religious experiences.

From the perspective of *Asset-Based Community Development* (ABCD), this internalization process reflects the utilization of the social and cultural assets possessed by the community. The tradition of mutual aid, congregational solidarity, and collective community involvement serve as social assets that support the successful integration of Islamic eco-theological values. Ecological awareness grows not merely through external intervention, but through the optimization of collective habits that have become part of the community's culture. Thus, the mosque serves as a space for the transformation of values, where theological teachings regarding the relationship between humans and nature are translated into sustainable socio-religious practices. The integration of Islamic eco-theology at the Barokatul Hasan Mosque demonstrates that mosque-based community education is capable of fostering ecological awareness that is both contextual and practical.

Overall, the findings of this service indicate that mosques play a strategic role in fostering ecological awareness among the community through a theological approach integrated with social practices. Mosque-based religious education serves as an effective medium for internalizing Islamic eco-theological values because it is implemented sustainably, involves congregant participation, and aligns with the social context of Nogosaren Village. Thus, the internalization of Islamic eco-theological values does not stop at the level of conceptual understanding but is manifested in the congregants' concrete actions as a form of holistic Islamic practice oriented toward environmental conservation.

Internalization of Aswaja Values in Mosque-Based Community Education

The research findings indicate that the internalization of Ahlussunnah wal Jama'ah (Aswaja) values in mosque-based community education in Nogosaren Village occurs in a planned and continuous manner through various religious activities conducted on a regular basis. Aswaja values, such as tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice), serve as the primary foundation in the process of community religious development. This finding aligns with the service by Rahman and Aziz (2021), which emphasizes that the internalization of Aswaja values within the socio-religious sphere plays a crucial role in fostering moderate and harmonious religious attitudes.

Based on the results of observations and interviews, the values of tawassuth and tawazun are instilled through religious service materials and sermons that emphasize a balanced understanding of Islam and steer congregants away from excessive religious attitudes. The material is presented in language that is easy to understand and connected to daily life, making it more relatable to the congregation's experiences, particularly among teenagers. One member of the Mosque Youth Group (REMAS) who regularly attends the service sessions stated:

"In the service sessions, we are often reminded to practice Islam in a balanced way—not just about worship, but also about how to behave and interact within society." (Interview with a REMAS member, 2026)

This approach demonstrates that the mosque functions as a space for religious education that instills moderate and soothing attitudes. This aligns with the findings of Hidayat and Nisa (2022), who state that community-based religious education is effective

in fostering values of religious moderation when conveyed through dialogue and exemplary behavior.

Additionally, the research findings also indicate that the value of *tasamuh* (tolerance) is reflected in the religious practices of the community in Nogosaren Village. Through mosque activities, congregants are encouraged to respect differences in views, social backgrounds, and religious customs. The mosque serves as an inclusive and open space for all segments of society. The Takmir of Barokatul Hasan Mosque stated:

"We always remind the congregation to maintain harmony, both among fellow Muslims and with the surrounding community, because that is part of Islamic teachings." (Interview with the Caretaker, 2026).

This finding reinforces Sulaiman's (2023) perspective, which asserts that the value of tolerance within Aswaja can naturally flourish through inclusive, community-based collective religious practices. The value of *i'tidal* (justice) is also evident in the fair and transparent management of mosque activities. Opportunities to participate in mosque activities are provided to all congregants without distinguishing based on social status or specific backgrounds. A congregant (IN-03) shared their experience as follows:

"At this mosque, all congregants are treated equally; there are no distinctions. This makes us feel comfortable and harmonious." (Congregant Interview, 2026).

This practice aligns with Fadli's (2020) perspective, which emphasizes that the principle of social justice is an inseparable part of Aswaja values in community life. The internalization of Aswaja values is also clearly evident in the implementation of routine mosque activities, such as weekly religious service sessions, religious gatherings, the recitation of Surah Yasin and tahlil, as well as the commemoration of major Islamic holidays. These activities serve not only as religious rituals but also as a means of fostering a sense of community, tolerance, and balance in social life. Such collective religious practices, oriented toward the common good, reflect the application of the values of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* as the primary characteristics of Aswaja.

Overall, the findings of this service indicate that the mosque in Nogosaren Village plays a strategic role in internalizing Aswaja values through participatory and sustainable community education. The internalization process occurs not only through the delivery of religious content but also through the exemplary conduct of religious leaders, polite communication patterns, and social practices that embody Aswaja values in daily life. Thus, the mosque functions as an effective space for religious learning in shaping a moderate, tolerant, and just religious attitude among the community, while simultaneously preventing the development of exclusive or extreme religious attitudes.

The Role of the Mosque in Shaping the Community's Ecological and Religious Awareness

Research findings indicate that mosque-based community education in Nogosaren Village makes a tangible contribution to fostering ecological and religious awareness among congregants. Through regular religious activities, the mosque serves not only as a place of worship but also as a space for learning moral values related to care for the environment and social life. The integration of Islamic eco-theological values and Aswaja principles into mosque activities encourages the community to understand religious teachings more broadly—not limited to rituals—but also as ethical guidelines for maintaining relationships with nature and fellow human beings. These findings align with the views of Rohman (2023) and Abdullah & Karim (2021), who assert that religious education should ideally foster both spiritual awareness and the social and ecological responsibilities of the faithful.

The impact of this mosque-based education is evident in changes in the attitudes and behaviors of congregants in their daily lives. Based on observational findings, the community has begun to demonstrate greater concern for the cleanliness of the mosque environment and its surroundings. Congregants are also actively involved in community service activities and social-religious events organized by the mosque. The Chairman of the Mosque Management Committee explained:

"Now the congregation is more mindful; for example, they no longer litter in the mosque area and participate in community service without being asked." (Interview with the Mosque Management Committee, 2026)

In addition to ecological awareness, the reinforcement of Aswaja values through mosque activities helps foster a moderate and harmonious religious atmosphere. Differences in religious views can be addressed wisely without sparking conflict within the community. This is reflected in the statement of one congregant who said:

"Here, there are rarely any debates about religion, because in our religious service sessions, we are taught to respect one another and maintain harmony." (Wawancara Jamaah, 2026).

These findings indicate that mosques play a crucial role in fostering a tolerant and inclusive religious culture. Religious education delivered through dialogue and contextualized approaches helps congregants understand the value of religious moderation as an integral part of Aswaja practice in social life. This aligns with Hidayat's (2022) assertion that community-based Islamic education significantly contributes to shaping peaceful and adaptive religious attitudes.

Nevertheless, the research results also reveal challenges in the process of internalizing the values of Islamic eco-theology and Aswaja. Not all community members share the same level of understanding regarding the connection between religious teachings and environmental concern. Additionally, the involvement of the younger generation in mosque activities still needs to be continuously enhanced through approaches that better align with their character and needs. A REMAS member stated:

"Young people actually have great potential, but we do need an approach that is closer to their world." (Interview with a REMAS member, 2026).

This situation indicates that the challenges faced by the mosque simultaneously present opportunities to continue developing more innovative and relevant community education strategies. In recent years, the mosque in Nogosaren Village has begun adapting by utilizing digital communication media as a tool to support da'wah and disseminate information about its activities. Information regarding religious service sessions and the mosque's social activities is shared through social media and instant messaging groups, thereby increasing congregant participation, particularly among the younger generation. This step aligns with the views of Nata (2021) and Azra (2020), who emphasize the importance of transforming the role of the mosque to remain responsive to social change without abandoning Islamic values.

Dalam perspektif *Asset-Based Community Development* (ABCD), temuan ini menunjukkan bahwa Masjid Barokatul Hasan berfungsi sebagai aset komunitas (*community asset*) yang memiliki kapasitas strategis dalam mendorong perubahan sosial dan kultural masyarakat. Masjid bukan hanya menjadi ruang ibadah ritual, tetapi juga menjadi pusat penguatan modal sosial, spiritual, dan edukatif yang telah dimiliki oleh komunitas. Keberadaan takmir, REMAS, serta jamaah aktif mencerminkan aset manusia (*human assets*) yang berperan dalam menggerakkan proses internalisasi nilai keagamaan dan ekologis.

Pendekatan berbasis aset memungkinkan proses pendidikan masyarakat berlangsung secara partisipatif dan berkelanjutan. Kesadaran ekologis tidak dibangun melalui pola intervensi eksternal yang bersifat instruktif, melainkan melalui optimalisasi potensi internal komunitas, seperti tradisi gotong royong, solidaritas sosial, serta kebiasaan kolektif dalam menjaga lingkungan masjid. Dalam konteks ini, masjid berperan sebagai ruang transformasi sosial yang mempertemukan nilai teologis, praktik sosial-keagamaan, dan pemberdayaan komunitas.

From the perspective of *Asset-Based Community Development* (ABCD), these findings indicate that the Barokatul Hasan Mosque functions as a *community asset* possessing strategic capacity to drive social and cultural change within the community. The mosque is not merely a space for ritual worship but also serves as a hub for strengthening the social, spiritual, and educational capital already possessed by the community. The presence of the mosque management committee, REMAS, and active congregants reflects human assets that play a role in driving the process of internalizing religious and ecological values.



Figure 2: Interview process with REMAS members and congregants of the Barokatul Hasan Mosque

CONCLUSION

Based on the research findings and discussion, it can be concluded that the Barokatul Hasan Mosque in Nogosaren Village plays a strategic role as a community education center in internalizing the values of Islamic eco-theology and Ahlussunnah wal Jama'ah (Aswaja). The mosque functions not only as a space for ritual worship but also as a socio-religious institution that actively contributes to shaping ecological awareness, religious moderation, and the strengthening of social harmony within the community. The internalization of Islamic eco-theological values is reflected through the integration of religious messages emphasizing human responsibility toward the environment, as well as the cultivation of environmentally friendly behaviors in mosque activities. Meanwhile, the internalization of Aswaja values is realized through collective religious practices that foster attitudes of tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) in the social-religious life of the congregation.

From the perspective of *Asset-Based Community Development* (ABCD), the mosque can be understood as a *community asset* possessing social, spiritual, and cultural capital to drive behavioral change in society. The transformation of ecological and religious consciousness occurs through the optimization of the community's internal potential, such as congregational participation, social solidarity, and the tradition of mutual cooperation deeply rooted in village life. The findings of this service indicate that mosque-

based community education is effective in fostering contextual, participatory, and sustainable religious-ecological awareness. Therefore, the strengthening of the mosque's educational functions must continue to be developed through program innovations, adaptive approaches tailored to the younger generation, and the integration of social and environmental issues relevant to community dynamics. Further research is recommended to explore mosque-based education models within a broader social context to enrich studies on Islamic eco-theology and community-based religious moderation.

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