



MOSQUE-BASED EMPOWERMENT THROUGH REVITALIZING ISLAMIC ECOTHEOLOGICAL VALUES IN THE DIGITAL AGE

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Abstract:

Mosques have a strategic role not only as places of ritual worship, but also as centers of community empowerment that are able to respond to social and environmental problems. In the digital era, environmental degradation and shifts in values due to technological developments require mosques to transform adaptively through the revitalization of Islamic eco-theological values. This research aims to analyze mosque-based empowerment strategies in revitalizing Islamic eco-theological values and examine the use of digital media to support this process. This research uses a qualitative descriptive approach with primary data sources in the form of observations and interviews with mosque administrators, digital content managers, community leaders and congregation members, as well as secondary data in the form of activity documents and mosque social media archives. The research object is located at the Sunan Kalijaga Mosque, Kalikajar Kulon Village, Paiton District, Probolinggo Regency. The results of this study conceptually show that mosques have great potential as agents of ecological change if empowerment strategies, Islamic eco-theological values, and the use of digital technology are combined synergistically. This research suspects that strengthening digital-based ecological da'wah is able to increase public awareness of environmental conservation as part of the practice of Islamic teachings at the village level.

Keywords: Mosques, Community Empowerment, Islamic Eco-Theology, Digital Era.

INTRODUCTION

Mosques have historically played a central role, not only as places of ritual worship, but also as epicenters for community empowerment, centers for educating Islamic values, and pillars for strengthening social security networks within the Muslim community (Mardikanto, 2015). The existence of mosques has strategic potential in increasing religious literacy and strengthening harmonious social ethics. In the contemporary era, this role is increasingly broader, where mosques are expected to be able to respond to various dynamics of the times, including environmental issues which are an inseparable part of the caliph's responsibilities on earth. (Gama et al., 2025).

Today's massive digital transformation has created a new cultural landscape that forces religious institutions to continue to adapt so as not to experience alienation from society. (Savirah Qonitatillah, 2025). In the midst of globalization, real challenges arise in the form of shifting values and moral crises due to uncontrolled use of technology, so that spiritual strengthening is needed that is more relevant and contextual. (Zulkarnaen and Bishri, 2024). Mosques must be able to exist as living spaces that provide solutions to modern challenges, including re-internalizing Islamic eco-theological values as an effort to maintain the balance of the ecosystem on earth. (Nizar et al., 2022).

Islamic eco-theology offers a perspective that the universe is a sign of God's greatness that must be safeguarded through human ethical behavior. (Febryanti, 2025). The implementation of these values in the digital era can be optimized through social

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media which allows the dissemination of religious messages in a more varied, interactive and easily accessible manner to various groups (Mujiono, 2001). The use of digital platforms such as Instagram or YouTube is crucial in conveying environmental narratives based on Islamic values so that they can reach the current generation who tend to be digital-native. (Nasrullah, 2016)

However, the reality on the ground shows that there is a disconnect between the potential of mosques and the real needs of society in the technological era. There are still many mosques that maintain conventional preaching methods that are monologic and ritualistic, so they are less able to touch on practical issues such as environmental conservation or digital literacy. This condition causes mosques to seem to lose their relevance in facing increasingly complex environmental problems, while on the other hand, digitalization has not been utilized optimally to mobilize faith-based ecological awareness.

This is the main obstacle or gap point in this research. Even though the concept of Islamic eco-theology has been established theoretically, its actualization through mosque-based empowerment strategies integrated with digital technology is still very minimal at the village level. At the Sunan Kalijaga Mosque, Kalikajar Kulon Village, Probolinggo, there is great potential for community empowerment, but the synergy between ecological spiritual values and the use of digital media as an educational tool and real action has not been systematically formed.

The novelty or differentiating aspect of this research lies in the focus of integrating three main domains: mosque empowerment strategies, eco-theological values, and the digital era in the rural community locus. If previous research focused more on mosque management in general or digital da'wah for millennials, this research specifically explores how the values of nature conservation in Islam can be revitalized through digital instruments to empower village communities under the auspices of the Sunan Kalijaga Mosque.

There are several previous research studies that became the basis for this research. First, research by Maftazany emphasizes the importance of participatory da'wah strategies and the use of science and technology to overcome the moral crisis of the younger generation (Muhammad Hafizh Nafi Maftazany, et al, 2025). Second, research by Andik Khoirul Iman and Abdul Muhid which highlights how mosque communities are transforming into adaptive social spaces through creative and digital practices to avoid disconnection with the new generation (Andik Khoirul Iman and Abdul Muhid, 2025). Third, a study by Fauzan and Adam concluded that social media is a strategic instrument for revitalizing the role of mosques in the Society 5.0 era in developing people spiritually and socially (Fauzan and Adam, 2025).

The necessity or urgency of conducting this research is rooted in the need to formulate a mosque empowerment model that is not only ritually fluent, but also responsive to the environmental crisis through digital literacy. Without a planned strategy, Islamic eco-theological values will remain an abstract concept without real action in society. Therefore, the Sunan Kalijaga Mosque in Kalikajar Kulon Village needs to take a role as a pioneer of the information technology-based ecological movement to strengthen social and environmental resilience at the local level.

It is hoped that implementing the right strategy through mosques will be able to create harmony between local wisdom, religious teachings and technological advances. By practicing communication ethics based on Al-Quran values and eco-theological principles, mosques can build a harmonious relationship between humans

and their Creator and humans and their natural environment. This is crucial to ensure that digital progress in rural areas remains in line with efforts to preserve nature and strengthen Islamic character.

Based on this explanation, this qualitative research intends to explore Mosque-Based Empowerment Strategies in Revitalizing Islamic Eco-Theological Values in the Digital Era by taking a location at the Sunan Kalijaga Mosque, Kalikajar Kulon Village, Paiton, Probolinggo. Through this study, it is hoped that an effective empowerment pattern will be found in bridging the values of faith with the challenges of environmental conservation amidst the rapid flow of digital information that is hitting village communities.

RESEARCH METHODS

This type of research is a type of qualitative descriptive research which aims to understand a phenomenon as it is, which is described in the form of sentences and words in a special natural context by utilizing various sources of approaches. Qualitative research is descriptive and tends to use analysis with an inductive approach. The data sources in this research use primary data and secondary data.

Primary data in this research was obtained directly by visiting the research object, namely the Sunan Kalijaga Mosque, which is located in Kalikajar Kulon Village, Paiton District, Probolinggo Regency using observational data collection techniques and interviews with informants, namely the mosque takmir administrator, digital content management section (mosque social media admin), as well as congregation or local residents. Secondary data in this research is in the form of mosque profile documents, empowerment activity reports, archives of digital da'wah content (social media), as well as data from local village heads regarding environmental conditions and demographics of the Kalikajar Kulon Village population.

The research location was carried out at the Sunan Kalijaga Mosque which is located in Kalikajar Kulon Village, Paiton District, Probolinggo Regency. The choice of location was based on the mosque's strategic role as a center for religious activities for village communities who are starting to integrate environmental values (eco-theology) with digital media. Informants in this research include: Chairman of the Takmir of the Sunan Kalijaga Mosque, the Mosque's Media/Digital Content Management Section, the Head of Kalikajar Kulon Village, local Religious/Community Figures, and 10 Mosque Congregants involved in the eco-theological program.

In this research, the data collection techniques used include observation, interviews and documentation. Observations were carried out to directly observe mosque activities, environmental conservation practices around the mosque, and digital interactions of the congregation. Interviews were conducted with related parties, including takmir and residents, to obtain in-depth information regarding strategies for revitalizing Islamic eco-theological values. Apart from that, documentation is used to collect secondary data in the form of activity photos, program reports, and digital preaching materials related to environmental issues at the Sunan Kalijaga Mosque.

In this research, data analysis was carried out in three main steps, namely data reduction, data presentation, and conclusions and verification. Data reduction is carried out by filtering, organizing and categorizing relevant data regarding empowerment strategies and eco-theological values to facilitate analysis.

RESULTS AND DISCUSSION

The research results show a shift in the congregation's understanding of the concept of worship. Islamic Ecotheological values (the link between faith and nature conservation) are no longer seen as mere theory, but rather real manifestations of faith. Internalization of the Khalifah Concept: Congregants are starting to understand the role of humans as responsible managers of the earth, not just users. Implementation of the Green Mosque (Eco-Mosque) Program Field data shows that this revitalization produces concrete, measurable actions through the help of digital technology: Aspects Forms of Digitalization Results/Impacts Water Management Automatic ablution water recycling system & tap sensors. Clean water usage savings of up to 30%. Renewable Energy Monitoring the use of Solar Panels via cellphone application. Significantly efficient monthly mosque electricity costs. Eco-Infaq Digital donations via QRIS specifically for planting trees. Transparency of funds and participation of the younger generation increases. Community Empowerment Strategy The mosque functions as an integrator between religious values and the economic-ecological needs of the community: Digital Literacy Education: The mosque organizes training on the use of digital platforms to market environmentally friendly products (such as compost from mosque waste). Analysis of Success Factors and Obstacles. Research identifies several key factors that influence the success of this revitalization: Supporting Factors: Full support from religious leaders (Kiai/Ustaz) who are technologically literate. became the "Ecological Command Center". Digitalization has been proven to accelerate the spread of environmental awareness and make it easier to manage mosque resources more transparently and efficiently.

CONCLUSION

The conclusion of this research is that the revitalization of Islamic ecotheological values in the digital era has changed mosques from just places of prayer to "Ecological Command Centers". Digitalization has been proven to accelerate the spread of environmental awareness and make it easier to manage mosque resources more transparently and efficiently.

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