

Eco-dakwah Digital through Ngaji Filsafat: A Case Study of Fahrudin Faiz's Environmental Philosophy Edition

Eco-dakwah Digital Melalui Ngaji Filsafat: Studi Kasus Edisi Filsafat Lingkungan Fahrudin Faiz

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Abstract

Recently, environmental ethics is an issue that has been echoed by religious authorities in response to the climate crisis. The role of religious leaders in this case is very significant, especially their role in influencing and navigating the behaviour of Muslims towards the environment through eco-dakwah. Research that focuses on eco-dakwah in this regard is still limited, especially that which is concerned with philosophically based. Additionally, this is how the essence of the ideas of environmental philosophers is conveyed with a delivery that is easily understood by common people who do not have a philosophical knowledge foundation. Further, this study aims to (a) identify the environmental philosophy ideas conveyed by Fahrudin Faiz, (b) analyze how these ideas are framed and communicated as eco-dakwah, and (c) examine audience response to his 'Ngaji Filsafat' activity at the Jenderal Sudirman Mosque, Yogyakarta. This research uses a qualitative case study method in exploring the influence of Fahrudin Faiz's figure. The object of this research focuses on the Kajian edition of 'Kembali ke Alam' and 'Akhlak kepada Alam'. Data collection using library research and digital sources. This includes journal articles, books, information from the internet, and social media regarding 'Ngaji Filsafat', Fahrudin Faiz, and 'Masjid Jenderal Sudirman'. The result of this study, Fahrudin Faiz, has a significant effect in conveying the message of the philosophical environment. This is an effective new way of interpreting philosophers' ideas, such as ecofeminism, ecoliteracy, ecosophy, and many more. In addition, this success can be seen from the expertise of Fahrudin Faiz, who is a philosophy scholar and he is very popular on social media and among young people.

Keywords: Ecology, Dakwah, Fahrudin Faiz, Ngaji Filsafat, Study Circle

Abstrak

Belakangan ini, etika lingkungan menjadi isu yang mendapat perhatian dari otoritas agama sebagai respons terhadap krisis iklim. Peran pemimpin agama

dalam hal ini sangat signifikan, terutama dalam mempengaruhi dan mengarahkan perilaku umat Muslim terhadap lingkungan melalui dakwah lingkungan. Penelitian yang berfokus pada *eco-dakwah* dalam hal ini masih terbatas, terutama yang berlandaskan filosofis. Selain itu, inilah cara esensi pemikiran para filsuf lingkungan disampaikan dengan cara yang mudah dipahami oleh masyarakat umum yang tidak memiliki pengetahuan dasar filosofis. Selanjutnya, penelitian ini bertujuan untuk (a) mengidentifikasi gagasan filsafat lingkungan yang disampaikan oleh Fahrudin Faiz, (b) menganalisis bagaimana gagasan tersebut dibingkai dan dikomunikasikan sebagai *eco-dakwah*, dan (c) mengkaji bentuk respons audiens terhadap kegiatan '*Ngaji Filsafat*' di Masjid Jenderal Sudirman, Yogyakarta. Penelitian ini menggunakan metode studi kasus kualitatif dalam mengeksplorasi pengaruh figur Fahrudin Faiz. Objek penelitian ini berfokus pada edisi Kajian 'Kembali ke Alam' dan 'Akhlak kepada Alam'. Pengumpulan data dilakukan melalui penelitian perpustakaan dan sumber digital, termasuk artikel jurnal, buku, informasi dari internet, dan media sosial terkait '*Ngaji Filsafat*', Fahrudin Faiz, dan 'Masjid Jenderal Sudirman'. Hasil penelitian ini menunjukkan bahwa Fahrudin Faiz memiliki pengaruh yang signifikan dalam menyampaikan pesan lingkungan filosofis. Ini merupakan cara baru yang efektif dalam menafsirkan ide-ide filsuf, seperti ekofeminisme, ekoliterasi, ekосоfi, dan banyak lagi. Selain itu, kesuksesan ini dapat dilihat dari keahlian Fahrudin Faiz sebagai ahli filsafat dan popularitasnya di media sosial serta di kalangan pemuda.

Kata kunci: *Ekologi, Dakwah, Fahrudin Faiz, Kelompok Studi Filsafat, Kajian Lingkaran*

Introduction

The current state of twenty-first-century life is a sign that the world is facing numerous ecological crises. This is due to human activities that act as anthropocentrism. Anthropocene itself is the cause of the acceleration of the climate crisis.¹ Human contributions to environmental damage, such as air pollution and water pollution, are consequences that can disrupt the balance of ecosystems and harm biodiversity.² Accordingly, one of the primary issues with anthropocentrism stems from religion. Therefore, a theological attitude

¹ L. Goralnik and M. P. Nelson, "Anthropocentrism," in *Encyclopedia of Applied Ethics (Second Edition)*, ed. Ruth Chadwick (Academic Press, 2012), 145, <https://doi.org/10.1016/B978-0-12-373932-2.00349-5>.

² Syamsul Haq et al., "Eco-Sufism of Kajang Tribe in the Tradition of 'Pasang Rikajang' Indigenous Community of Sulawesi, Indonesia," *Mimbar Agama Dan Budaya* 41, no. 2 (2024): 197, 2.

is one of the factors responsible for environmental destruction.³ Consequently, religious traditions need to examine their own role in contributing to disasters, rethinking the anthropocentrism inherent in all major religious traditions. However, most religions, including Islam, encourage the protection and stewardship of the environment.⁴ This is because humans and nature are a manifestation of the people's servitude to their god.⁵ It is mentioned several times in the Holy Qur'an that humans should be the khalifah of the earth whose duty is to be responsible for preserving the environment.

In light of this, the Green Islam Movement is currently being echoed by several research institutions, campuses, organizations, which have many networks in every region in Indonesia.⁶ Further, this is a positive action in an effort to prevent the acceleration of the crisis. Additionally, this is a huge concern for the environment by religious leaders. Religious authorities play an important role in influencing society because of the authority they have. Religious leaders in this case have religious knowledge and a large number of followers. The role of religious leaders can increase the awareness of the Muslim community to switch towards pro-environmentalism.

Understanding the Green Islam movement in Indonesia requires consideration of the relationship between religious authority and ecology. According to Nico Kaptein (2004), religious authority in

³ David Landis Barnhill et al., eds., *Deep Ecology and World Religions: New Essays on Sacred Grounds*, SUNY Series in Radical Social and Political Theory (State University of New York Press, 2001), 2.

⁴ Achmad Syarifudin and Chairunnisah Putri Ayu Ningsih, *The Role of Dawah in Promoting Sustainable Environmental Practices: Insights from an Islamic Perspective (Eco-Friendly Dawah)*, 2024, 86.

⁵ Putra Pujiantara, *Dakwah Ekologi Berbasis Eco-Pesantren Pendekatan Dakwah Komunikasi Persuasif Tuan Guru Hasanain Juaini*, 2023, 62–63.

⁶ Testriyono et al., *Gerakan Green Islam Di Indonesia* (PPIM UIN Jakarta, 2024), 42–50.

Indonesia consists of several variations, including individuals and institutions.⁷ In Islam, for instance, it consists of *kiai* or *ulama*,⁸ *imam*,⁹ *ustadz*,¹⁰ *mubaligh*,¹¹ *penyuluh*,¹² *Tengku*,¹³ *buya*,¹⁴ and *guru*¹⁵ *pesantren*. In addition, religious authority through institutions can be seen through Nahdlatul Ulama (NU), Muhammadiyah and Majelis Ulama Indonesia (MUI). In connection with this, individual religious leaders play a significant role in influencing many worshipers, as they have the authority to deliver religious messages. Individually, it can be viewed from Prof. Nasaruddin Umar as the Grand Imam of the Istiqlal Mosque as well as the Minister of Religious Affairs of the Republic of Indonesia. He is popular with his idea of an eco-mosque, which integrates ecology and the Mosque for managing the Istiqlal Mosque.¹⁶ Frankly speaking,

⁷ Nico J. G. Kaptein, "The Voice of the 'Ulamâ': Fatwas and Religious Authority in Indonesia," *Archives de Sciences Sociales Des Religions*, no. 125 (January 2004): 115, <https://doi.org/10.4000/assr.1038>.

⁸ *Kiai* or *Ulama* are a group of people or individuals who have the capacity to interpret the Qur'an and hadith as outlined in Islamic law.

⁹ In the context of Islam, an *imam* is a leader in congregational prayer and often also refers to a spiritual or religious leader in a Muslim community.

¹⁰ The title "*Ustadz*" is conferred upon individuals who teach Islamic subjects, typically within formal educational institutions or informal settings. An *Ustadz* is expected to possess adequate religious knowledge to effectively guide their students in understanding Islamic teachings.

¹¹ A "*Mubaligh*" is an individual engaged in *dakwah*, or the propagation of Islamic teachings to the broader community. Their role encompasses inviting others to comprehend and practice Islam correctly, often through sermons and public speaking.

¹² *Penyuluh* is an individual whose job is to provide guidance and education to the community in a particular field, such as religion in order to increase knowledge and change behavior for mutual prosperity.

¹³ "*Tengku*" is utilized in Aceh to denote *ulama* or religious leaders. This title signifies respect for individuals who possess substantial religious knowledge and actively contribute to the spiritual well-being of their communities.

¹⁴ The term "*Buya*" is employed in West Sumatra, particularly among the Minangkabau people, to refer to *ulama* or *kiai*. A *Buya* is typically revered for their scholarly contributions and their role in guiding the community in religious matters.

¹⁵ "*Guru pesantren*" is an educator within a *pesantren* who is responsible for instructing students (*santri*) in religious studies as well as instilling moral and ethical values.

¹⁶ aminef, "What Can 'Green Islam' Achieve in the World's Largest Muslim Country?," *AMINEF - American Indonesian Exchange Foundation*, April 17, 2024,

the idea of an eco-mosque is not only related to a good water cycle system, the use of solar panels, and orderly waste management. However, it must be supported by the empowerment of worshipers in it such as the application of *eco-dakwah*.

Eco-dakwah, or environmentally conscious *dakwah*, is a discourse that has increased recently. According to Anna M. Gade in her paper entitled "*Tradition and Sentiment in Indonesian Environmental Islam*", the *eco-dakwah* mode is an approach to traditional ideas that have become mainstream in Indonesia and Islamic religious "culture" that is reshaped as an environmental discourse poured into the public sphere.¹⁷ In addition, this kind of ecological *dakwah* movement becomes very important as an essential means to voice the value of environmental values from an Islamic perspective. In this context, *eco-dakwah* can be explored by individual religious leaders other than Prof Nasaruddin Umar, such as Faiz Fahrudin, in the *Ngaji Filsafat* event held at the Jenderal Sudirman Mosque, Yogyakarta. *Ngaji Filsafat* itself is a short course model in studying philosophical themes or playlist based on the season of the Mosque. Therefore, the discussion in each *Ngaji Filsafat* can include the themes of Greek philosophy, Western philosophy, Eastern philosophy, Islamic philosophy, *Nusantara* philosophy, and others.¹⁸ The sermon of the *da'wah* that mentioned is Dr. Fahrudin Faiz, M.Ag who is a lecturer in Islamic philosophy and the Qur'an at the Faculty of Ushuluddin, Sunan Kalijaga State Islamic University, Yogyakarta. Interestingly, one of his academic

<https://www.aminef.or.id/what-can-green-islam-achieve-in-the-worlds-largest-muslim-country/>.

¹⁷ Anna M. Gade, "Tradition and Sentiment in Indonesian Environmental Islam," *Worldviews* 16, no. 3 (2012): 264, <https://doi.org/10.1163/15685357-01603005>.

¹⁸ Dwi Adhe Nugraha and Agnes Sunartiningsih, "Masjid Sebagai Ruang Literasi (Studi Kasus Masjid Jenderal Sudirman Colombo, Sleman, Yogyakarta)," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 19, no. 1 (2021): 46, <https://doi.org/10.21111/klm.v19i1.6370>.

contributions on Islam and the environment is *Islamic-Ecoreligious: Islamic Theological Principles of Environmental Ethics and Reflections*.¹⁹ This enriches his expertise, which has applied philosophy-based *eco-dakwah*.²⁰

The focus of this study involves several editions of Fahrurddin Faiz's philosophy-based eco-dakwah studies that have been consistently conducted at the General Sudirman Mosque in 2021 and 2024. In June 2021, for example, *Ákhlak kepada Alam* has studied several philosophers such as Aldo Leopold, Fritjof Capra, Sayyed Hossen Nasr. Therefore, in October 2024, he has also delivered some philosophers' ideas from Henry David Thoreau, Arne Naess, Timothy Morton, and Vandana Shiva. Those editions of the '*kajian*' are the objective study of this research. This is how the message is elaborated by Faiz Fahrurddin and the significance of the listeners of the short course on the YouTube channel of MJS.²¹

Lastly, this research aims to (a) identify the environmental philosophy ideas conveyed by Fahrurddin Faiz in the '*Ngaji Filsafat*' editions of '*Ákhlak kepada Alam*' and '*Kembali ke Alam*'; (b) analyze how these ideas are framed and communicated as *eco-dakwah* to a lay audience; and (c) examine the forms of audience response and engagement with the content, as reflected on the Jenderal Sudirman Mosque YouTube channel. By conducting this analysis, it is hoped that it can increase environmental awareness through understanding philosophies that are often difficult for ordinary people to understand.

¹⁹ Fahrurddin Faiz, "ISLAMIC-ECORELIGIOUS: PRINSIP-PRINSIP TEOLOGIS ISLAM TENTANG ETIKA LINGKUNGAN," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 14, no. 2 (2014): 151–64, <https://doi.org/10.14421/ref.v14i2.1105>.

²⁰ Some of Fahrurddin Faiz's works or writings focus on Hermeneutics of Quránic Studies, Islamic Philosophy, and Eco-relligious. (<https://scholar.google.co.id/citations?user=kzW0XaQAAAAJ&hl=id>)

²¹ MJS is an acronym from Masjid Jenderal Sudirman

Through the achievement of these purposes, the researcher hopes to contribute to the literature on *eco-dakwah* studies, *dakwah* strategies, and their relation to increasing environmental consciousness in minimizing the climate crisis especially in this current situation.

Method

This study adopts a qualitative case study design, drawing methodologically on the framework articulated by Creswell and Poth, in order to investigate, comprehensively and in depth, the contribution and discursive influence of Fahrudin Faiz's philosophy based *eco-dakwah* as it is articulated within the 'Ngaji Filsafat' program held at Jenderal Sudirman Mosque, Yogyakarta. A case study, by its very methodological nature, demands the delineation of a clearly bounded case, one that is anchored within a specific temporal and spatial context, and that is illuminated through the triangulation of multiple, complementary sources of information so as to yield a richly textured, in depth, and holistic description of the phenomenon under investigation. Within the scope of this research, two particular editions of Fahrudin Faiz's Ngaji Filsafat series that engage explicitly with environmental philosophy, namely *Akhlak kepada Alam* (2021) and *Kembali ke Alam* (2024), constitute the bounded case that anchors the present inquiry, serving as the primary discursive terrain from which the study's analytical findings are drawn.²²

Data for this study were meticulously gathered through a combination of library-based research and digital source exploration, encompassing an array of materials such as peer reviewed journal articles, scholarly books, and audiovisual content disseminated

²² John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, Fourth edition (SAGE, 2018).

through the official YouTube channel of Jenderal Sudirman Mosque. In order to systematically analyze and interpret this corpus of data, the study employs qualitative content analysis as its principal analytical technique, with particular attention directed toward two interrelated dimensions of inquiry: first, the substantive environmental philosophical ideas and ethical propositions conveyed by Fahrudin Faiz across the two editions of *Akhlak kepada Alam* and *Kembali ke Alam*; and second, the discernible audience responses, manifested through patterns of viewership, engagement, and interactive commentary on the YouTube platform, that reflect the reception and resonance of his message among his followers. Through the careful examination of these two dimensions in tandem, the study seeks to assess the broader significance of Faiz's *eco-dakwah* as a vehicle for transmitting philosophical ideas capable of cultivating and deepening environmental consciousness among his audience.

In seeking to appraise the intellectual stature and public influence of Fahrudin Faiz, it becomes methodologically imperative to carefully measure and contextualize the significance of the *eco-dakwah* he articulates through his sustained engagement with environmental philosophy. As Creswell and Poth persuasively argue, the exploration of a case study ought to extend beyond the surface level content of the case itself, encompassing also the biography of the central figure, together with the particular events, cultural milieu, and circumstantial conditions that have shaped and given texture to that figure's intellectual trajectory. In light of this methodological imperative, the present study likewise draws extensively upon Fahrudin Faiz's biography and career trajectory, his intellectual formation, his pedagogical evolution, and the broader socio religious context within which he operates, so as to situate and contextualize his

eco-dakwah within a fuller, more nuanced interpretive framework, thereby enriching the analytical depth and explanatory power of the present inquiry.

Result and Discussion

Short Biography about Fahrurddin Faiz

In this section, I will describe the profile of Fahrurddin Faiz, who was the lecturer at the *Ngaji Filsafat* event at the Jenderal Sudirman Mosque. Fahrurddin Faiz or known as Ustadz Fahrurddin Faiz was born on August 16, 1975 in Ngrame Village, Pungging District, Mojokerto Regency, East Java. He is a philosopher, academic, practitioner of Quranic studies and Islamic philosophy. Furthermore, the educational background section is an interesting thing to explore. Fahrurddin Faiz is an alumnus of MAPK (Madrasah Aliyah Special Program) in Jember in 1993 and the school was designed since the era of Minister of Religion Munaawir Sadzali. In addition, he is also part of the alumni of Ali Maksum Krapyak Islamic Boarding School in Yogyakarta in 1993-1998.²³

Furthermore, after completing the MAPK school in Jember, in 1994, he continued his studies at the next university level at UIN Sunan Kalijaga Yogyakarta with the S-1 program majoring in *Aqidah* and Philosophy. After that he also continued his next education S-2 Postgraduate Religion and Philosophy and graduated in 2001. Finally, he did not stop there and continued his education to a higher level of S-3 by majoring in Islamic Studies at the same university and completed his education in 2015. To know the depth of knowledge of a character, we can examine through his scientific works. Fahrurddin Faiz is an

²³ Bukunesia, "Biografi Fahrurddin Faiz: Biodata, Pendidikan, Karir Dan Karya Buku - Penerbit Bukunesia," May 30, 2023, <https://bukunesia.com/tokoh/fahrurddin-faiz/>.

academic who is quite productive in publishing many works such as journal articles, books, and researches.

Table 1. A list of the works of Dr. Fahrudin Faiz throughout his career as an academic.

Books	Journal Scientific	Research Article
Qur'anic Hermeneutics: Between Text-Context and Contextualization	Qur'anic Hermeneutics: Between Text-Context and Contextualization	Qur'anic Hermeneutics: Between Text-Context and Contextualization
Persian Sufism and Its Influence on Islamic Culture in the Nusantara Region in Esensia	Persian Sufism and Its Influence on Islamic Culture in the Nusantara Region in Esensia	Persian Sufism and Its Influence on Islamic Culture in the Nusantara Region in Esensia
The History of Suhrawardi Al-Maqtul's Thought	The History of Suhrawardi Al-Maqtul's Thought	The History of Suhrawardi Al-Maqtul's Thought
New Interpretations of Islamic Studies in the Multicultural Era	New Interpretations of Islamic Studies in the Multicultural Era	New Interpretations of Islamic Studies in the Multicultural Era
Gibranism: Between Existentialism and Romanticism in Reflection	Gibranism: Between Existentialism and Romanticism in Reflection	Gibranism: Between Existentialism and Romanticism in Reflection

Internet and Anti-Islamic Thought (An Epistemological Perspective on Anti-Islamic Thought in Faithfreedom.org)	Internet and Anti-Islamic Thought (An Epistemological Perspective on Anti-Islamic Thought in Faithfreedom.org)	Internet and Anti-Islamic Thought (An Epistemological Perspective on Anti-Islamic Thought in Faithfreedom.org)
Becoming Human Becoming a Servant	Becoming Human Becoming a Servant	Becoming Human Becoming a Servant
Ali Sina, Faith Freedom, and Anti-Islamic Thought	Ali Sina, Faith Freedom, and Anti-Islamic Thought	Ali Sina, Faith Freedom, and Anti-Islamic Thought
The Affair Between Religion and Politics (Mihmah Mu'tazilah in the Perspective of Michel Foucault's Theory of Power Relations)	The Affair Between Religion and Politics (Mihmah Mu'tazilah in the Perspective of Michel Foucault's Theory of Power Relations)	The Affair Between Religion and Politics (Mihmah Mu'tazilah in the Perspective of Michel Foucault's Theory of Power Relations)

Based on the table above, Fahrudin Faiz's works focus on Islamic studies, Islamic philosophy, and Qur'anic Studies. As I have previously explained, this is inseparable from his educational journey, which is entirely from a pesantren background and has consistently

focused on philosophy. In addition, Ustadz Fahrudin Faiz's role in *Ngaji Filsafat* has made him known to a large audience, especially young people and students who love philosophy.²⁴ Regarding the works that we have mentioned before, the role as a conveyor in *Ngaji Filsafat*, which is wrapped in audio media, makes it popular from various media series on YouTube channels, Instagram reels, and other social media. Hence, people in general could access the short course.

Eco-dakwah and Ngaji Filsafat : A study analysis of Fahrudin Faiz's Philosophical short course.

Da'wah is a means of conveying messages, calls, and invitations to Islam and helping them improve their spiritual lives. Therefore, the methodology and means of *da'wah* can cover all life activities consisting of two methods, namely *bil-lisan* (through speech) and *bil-hal* (actions). Furthermore, all aspects of the life of *da'wah* activities in Islam cover all dimensions of human aspects such as cultural, political, economic, social, and other activities. In addition, *da'wah* towards environmental care is also part of the aspect of human responsibility. This highlights how important it is to protect the environment, and the essence of Islam itself is not only about humans and God but how they relate to nature. The concept is often echoed as the three pillars of relationships, namely *hablum minallah*, *hablum minannas*, and *hablum minal alam*. Accordingly, it is also stated in the Qurānic and Hadith narratives that the universe and its contents must be preserved and protected.²⁵ One of them is in Surah al-A'raf verse 56:²⁶

²⁴ Helma Winda and Rahma Wati, "MUSLIM YOUTH, RECEPTION COMMUNITY, AND SOCIAL MEDIA: USTAZ FAHRUDDIN FAIZ PHILOSOPHY," *Wasilatuna: Jurnal Komunikasi Dan Penyiaran Islam* 6, no. 02 (2023): 92, <https://doi.org/10.38073/wasilatuna.v6i02.964>.

²⁵ Marjorie Hope and James Young, "Islam and Ecology," *CrossCurrents* 44, no. 2 (1994): 180, JSTOR.

²⁶ Qurān, "Surah Al-A'raf - 56," Quran.Com, accessed January 17, 2025, <https://quran.com/al-araf/56>.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ

الْمُحْسِنِينَ ٥٦

And do not corrupt the earth after it has been created good. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good.

Therefore, based on Anna M. Gade's explanation in her article, the introduction to da'wah and the environment can be referred to as *eco-dakwah*. The use of the term da'wah aims to universalize an environmental message in religious terminology, which is also a formative part of Muslim environmental justice.²⁷ Similarly, original *eco-dakwah* can be reviewed through the personal life of Kiai K.H Thontawi Jauhari Mushaddad of Pondok Pesantren Wasilah. In *the Muslim Environmentalism* book by Anna M. Gade, she described in her field research through the case Thontawi *da'wah*, a mode of environmentalist preaching that frame only for the sake of Islam and explicitly respects and cares about the environment of the surrounding community.²⁸

Studies related to the environmental *da'wah* approach can be seen through the research "*Islam and Conservation: A Da'wah Approach in Environmental Preservation*" by Jumarddin La Fua and Ismail Suardi Wekke. In their works, they explain that the environmental da'i approach is one of the options that can be used to form environmental awareness in the midst of society and can also mobilize Muslims to be involved in saving the environment by emphasizing aspects of

²⁷ Anna M. Gade, "Islamic Law and the Environment in Indonesia," *Worldviews* 19, no. 2 (2015): 162, <https://doi.org/10.1163/15685357-01902006>.

²⁸ Anna M. Gade, *Muslim Environmentalisms: Religious and Social Foundations* (Columbia University Press, 2019), 229–33.

muamalah towards the environment and the universe which are manifested in the form of worship.²⁹ In addition, this is also explained by Hakis et.al that ecological *da'wah* with a religious approach is a solution in giving warnings to humans to be more concerned about protecting nature, balancing ecosystems, and conserving the environment.³⁰ Additionally, some other literature related to *Eco-dakwah* can be traced such as *Ecological Da'wah based on Eco-Pesantren Approach to Persuasive Communication Da'wah of Tuan Guru Hasanain Juaini* by Putra Pujiانتara and Zulkarnain³¹ and the *Role of Da'wah in Promoting Sustainable Environmental Practices: Insights from an Islamic Perspective (Eco-Dawah)*.³² Accordingly, the two articles share the commonality that the role of ecology *da'wah* is an act of *bil-hal* and *bil-lisan* used as a method to conduct persuasive communication with the aim of fostering a sense of environmental responsibility among Muslims. Furthermore, this can be a certain guideline as an effort to pay more attention that the concept of worship can be by protecting the environment and *da'wah* must include warnings to humans to be aware of the environment and provide awareness of the consequences of the crisis if ignored.

In parallel with this, this research tries to connect the contribution of Dr. Fahrudin Faiz's *eco-dakwah* through *Ngaji Filsafat* with the environmental theme at Jenderal Sudirman Mosque.

²⁹ Jumarddin La Fua and Ismail Suardi Wekke, "ISLAM DAN KONSERVASI: Pendekatan Dakwah dalam Pelestarian Lingkungan," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 2 (2017): 423, <https://doi.org/10.21154/altahrir.v17i2.998>.

³⁰ Hakis Hakis et al., "Portrait of Ecology-Based Da'wah in Ambon City," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 18, no. 1 (2024): 154, <https://doi.org/10.15575/ida.jhs.v18i1.30198>.

³¹ Pujiانتara, *Dakwah Ekologi Berbasis Eco-Pesantren Pendekatan Dakwah Komunikasi Persuasif Tuan Guru Hasanain Juaini*, 61.

³² Syarifudin and Ningsih, *The Role of Dawah in Promoting Sustainable Environmental Practices: Insights from an Islamic Perspective (Eco-Friendly Dawah)*, 86.

Historically, the General Sudirman Mosque itself has been established since 1394 H with a vision of "Maintaining a series of activities in a spiritual frame, honing intellectuality, while preserving culture. In the article *Mosque as Literacy Space (Case Study of General Sudirman Mosque Colombo, Sleman, Yogyakarta)* by Dwi Adhe Nugraha and Agnes Sunartiningsih they describe the history of *Ngaji Filsafat* and Fahrudin Faiz has been started since 2006 as a step to brand and enliven a mosque. The mosque is located at Jalan Rajawali No. 10 Colombo Complex, Demangan Baru, Caturtunggal, Depok, Sleman, Yogyakarta.³³ *Ngaji Filsafat* activity itself is routinely carried out on Wednesdays for more than two hours. In addition, this activity is recorded into an audio or video and then uploaded on the official website of the General Sudirman Mosque and the MJS youtube channel.³⁴ The term '*Ngaji Filsafat*' itself was the idea of a caretaker of the General Sudirman Mosque named M Yaser Arafat, which was taken from the term Study to '*Ngaji*'. This was emphasized by Fahrudin Faiz that the meaning of *Ngaji Filsafat* itself is an effort to seek glory and become noble through philosophy.³⁵ Furthermore, Fahrudin Faiz in his book argues that philosophy is a way to train to think more critically and correctly.³⁶ Consequently, thinking correctly is a religious command and it is an obligation to think. The form of study '*Ngaji Filsafat*' itself is a forum for young people to learn philosophy which is

³³ Ambiro Puji Asmaroini et al., "The Role of Mosque for Internalizing Pancasila through Ngaji Filsafat in MJS Yogyakarta," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 15, no. 02 (2020): 274, <https://doi.org/10.37680/adabiya.v15i02.510>.

³⁴ Achmad Abdul Arifin and Muhammad Nur Kholish Abdurrazzaq, "Hubungan Menonton Tayangan Video Ngaji Filsafat Akun Youtube MJS Channel dengan Respons Kebijakan Viewers," *Alhadharah: Jurnal Ilmu Dakwah* 21, no. 2 (2022): 67, <https://doi.org/10.18592/alhadharah.v21i2.7513>.

³⁵ Nugraha and Sunartiningsih, "Masjid Sebagai Ruang Literasi (Studi Kasus Masjid Jenderal Sudirman Colombo, Sleman, Yogyakarta)," 149.

³⁶ Fahrudin Faiz, *Sebelum Filsafat* (MJS Press, 2023).

known to be complicated and heavy, even few people have this field of knowledge. Through the study of philosophy is the embodiment of a rational way of thinking. It is especially to realize the phenomena that occur today with a critical reaction. The issue of climate crisis is the viral issue which often discussed. Fahrudin Faiz himself has contributed to the awareness of ecology through the study of philosophers who are concerned about nature and the environment. Through his way of teaching, in short through *Ngaji Filsafat* with the theme of the environment (Akhlak kepada Alam and Kembali ke Alam) is a combination of *Eco-dakwah* and philosophical insights of figures by Dr. Fahrudin Faiz illustrates a dynamic and responsive approach to contemporary issues. By synthesizing Islamic teachings with environmental ethics and social philosophy, these discourses contribute to a deeper understanding of the role of faith in promoting sustainable practices and fostering community resilience in the face of environmental degradation.

MJS YouTube Channel Analysis: Significance of *Eco-dakwah* by Fahrudin Faiz in Increasing Environmental Awareness

YouTube is a social media that is widely used by study committees, preachers, and lecturers to share the da'wah messages they give to the congregation.³⁷ This has become a new trend for young preachers to capitalize on a large audience on social media, especially young people.³⁸ In this research, the aspect of analyzing the YouTube channel of the General Sudirman Mosque is the focus, where Fahrudin Faiz's study delivers philosophers' thoughts on the theme

³⁷ Arifin and Abdurrazaq, "Hubungan Menonton Tayangan Video Ngaji Filsafat Akun Youtube MJS Channel dengan Respons Kebijakan Viewers," 66.

³⁸ Syamsul Haq, "Piety and Commercialization Da'wah: The Influence of Hanan Attaki's Kajian on Young Urban Muslims in Indonesia," *Al-Misbah (Jurnal Islamic Studies)* 12, no. 1 (2024): 18–19, 1, <https://doi.org/10.26555/almisbah.v12i1.9951>.

of nature and environment. This is done to prove the effectiveness through the significance of Youtube as the most popular social media by the Indonesian population. The analysis provides an overview of the significance of the eco-dawah movement through *Ngaji Filsafat*. This research has summarized two of the most interesting editions including *Kembali ke Alam* and *Akhlak kepada Alam*.



Figure 1 and 2 : These are the posters that has been posted from the Instagram of Masjid Jendral Sudirman and *Ngaji Filsafat* to promote the theme of philosophy that will be presented by Fahrurddin Faiz.

In a study conducted in 2021, particularly within episodes 305 to 308, there was an exploration of the imperative for Muslims to cultivate positive behavioral practices towards nature. This inquiry utilized a range of influential ecological philosophies, prominently featuring Aldo Leopold's concept of Land Ethics, Fritjof Capra's principles of Ecoliteracy, Sayyed Hossein Nasr's notion of Ecosophy, and the indigenous wisdom encapsulated in Memayu Hayuning Bawana. The findings indicated that Memayu Hayuning Bawana garnered significant engagement, emerging as the most viewed episode with over 98,000 views, thereby reflecting the resonance of traditional

ecological knowledge among contemporary audiences. In contrast, Aldo Leopold's Land Ethics secured the second position with more than 32,000 views, suggesting a considerable interest in ethical frameworks surrounding environmental stewardship. Episodes that discussed Ecoliteracy and Ecosophy were equally matched in viewership, each attracting 25,000 views, highlighting a diverse interest in various ecological philosophies. This data underscores the broader societal inclination towards integrating ethical considerations and historical wisdom into environmental discourse, particularly within a Muslim context.

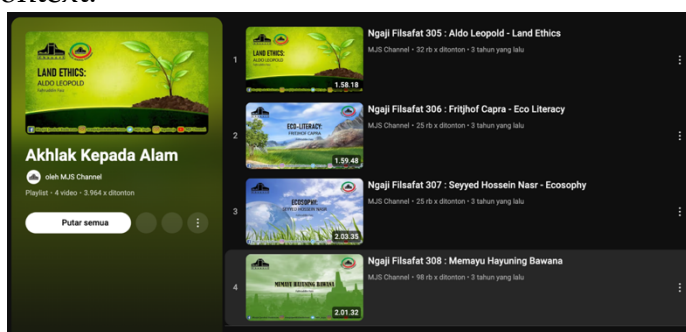


Figure 3. Playlist of *Akhlak kepada Alam* Edition (The Behaviour toward Nature)

https://www.youtube.com/playlist?list=PL4WN5OeL0n_ZNR0bcGSHnkXg55Thg6Ayt

Memayu Hayuning Bawana is a profound philosophical construct deeply entrenched in Javanese cultural life, reflecting the intrinsic values and worldview of Indonesian society, particularly the Javanese community. This concept embodies a holistic approach to existence, where the term 'Memayu' signifies the act of repairing or improving, 'Hayuning' denotes beauty, and 'Bawana' refers to the world or universe. Together, these elements illustrate a harmonious nexus wherein one's personal development and the pursuit of beauty serve as catalysts for the enhancement of the broader universe. The philosophy advocates for a balanced coexistence between individuals and their environment, fostering a sense of communal responsibility and

stewardship toward nature and societal well-being. Within the Javanese worldview, this concept emphasizes the importance of sustaining harmony not only within one's self but also in the relationships with others and the surrounding world, thus contributing to a collective effort in maintaining cosmic equilibrium. As such, the popularity and resonance of *Memayu Hayuning Bawana* in contemporary society can be attributed to its relevance in addressing modern challenges, reaffirming Javanese identity and cultural continuity, and its inherent call for a more conscious and respectful engagement with both local and global environments. Ultimately, it represents a timeless philosophical guide that encourages individuals to embrace their roles as agents of positive change, promoting beauty and balance in every facet of life, reflecting the core aspirations of the Javanese ethos in achieving a prosperous and harmonious society. This philosophical framework continues to be pivotal in nurturing a cultural legacy that intertwines with the values of community, sustainability, and mutual respect, standing as a testament to the enduring spirit of Javanese culture in nurturing both individual and environmental welfare.

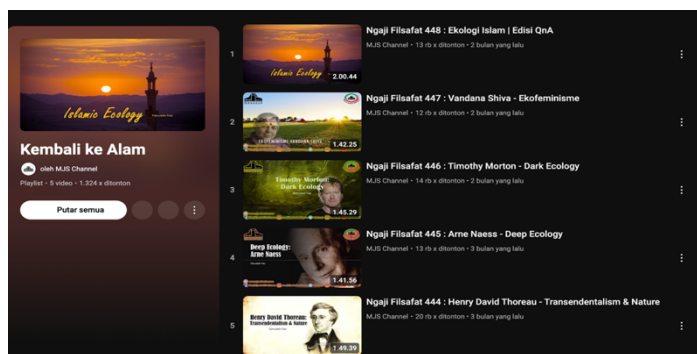


Figure 4. Kembali ke Alam (Back to the Nature) Edition Playlist
https://www.youtube.com/playlist?list=PL4WN5OeL0n_bvRUMVaD5uty_uPZHojrETT

The exploration of human attitudes toward nature amidst environmental crises is increasingly pertinent in contemporary ecological discourse, particularly within philosophical frameworks that resonate with a variety of audiences. This discourse, as highlighted in episodes 444 to 448 of the YouTube series "Back to Nature," engages profoundly with established thinkers, including Henry David Thoreau, Arne Naess, Timothy Morton, Vandana Shiva, and concepts relevant to Islamic Ecology. The prominence of these discussions is evident in their viewer engagement, underscoring a growing societal concern for environmental ethics.

Thoreau's transcendentalist philosophy, celebrated for its emphasis on individual connection to nature and self-reflection, serves as a foundational point for this series. His perspectives advocate for a return to nature as a means of personal and societal rejuvenation during crises. This theme resonates strongly with audiences, as illustrated by its position as the most watched segment, garnering over 20,000 views. Thoreau's call for immersive participation in natural environments offers a compelling narrative that challenges modern detachment from ecological consciousness.

Following Thoreau, Arne Naess's framework of Deep Ecology emphasizes intrinsic value in all living beings, advocating for a profound shift in human perception of nature. This philosophy aligns with contemporary environmental advocacy, stressing a fundamental respect for ecological integrity and interconnectedness. With approximately 13,000 views, Naess's segment further bolsters the series' appeal, illustrating public interest in the deeper philosophical tenets behind ecological action.

Timothy Morton's concept of "Dark Ecology" introduces an unsettling yet critical perspective on human relationships with the

environment, acknowledging complexities and paradoxes without the veil of romanticism often associated with nature. This approach, garnering around 14,000 views, captures the attention of viewers who appreciate a more nuanced, if challenging, examination of ecological issues, prompting deeper reflection.

Ecofeminism, as articulated by Vandana Shiva, provides a significant gendered perspective on environmental issues, arguing for an intersectional approach that addresses both ecological degradation and social injustices faced by women. However, despite its importance, this segment appears to be the least viewed among the discussions in this series. This outcome may suggest varied audience engagement levels with feminist discourses in environmental philosophy, highlighting potential areas for further exploration and educational outreach.

The inclusion of Islamic Ecology within the series introduces a vital intersection of faith and environmental stewardship, emphasizing the ethical imperatives inherent in Islamic traditions concerning the natural world. This discussion is particularly relevant in contexts where religion plays a substantial role in shaping values and behaviors toward the environment.

Importantly, the analysis of viewer patterns from the General Sudirman Mosque's YouTube channel indicates the effectiveness of Ustadz Fahrudin Faiz's delivery of complex philosophical ideas using accessible language. His unique position as a philosopher specializing in environmental ethics not only attracts direct followers but also engages a broader audience interested in integrating *eco-dakwah* into their understanding of both Islamic teachings and contemporary ecological concerns.

Conclusion

Philosophy-based *eco-dakwah* is a new method articulated by Fahrudin Faiz in his '*Ngaji Filsafat*' session at the Jenderal Sudirman Mosque. The findings highlight that eco-dawah serves as an important channel for raising environmental awareness among Muslims, effectively bridging complex philosophical concepts with environmental awareness goals. By employing an approachable style of intellectual discourse, Faiz has successfully engaged diverse audiences, particularly young people, in understanding and taking action on their environmental responsibilities. The integration of religious teachings with environmental ethics is necessary to minimize the urgent ecological crisis exacerbated by anthropocentrism. This study reveals that religious leaders, through their authority and influence over society, can play an important role in fostering a culture of environmental awareness within Islamic communities. This is particularly relevant in Indonesia, where religious narratives and da'wah can significantly shape public attitudes towards ecological issues.

Some examples of topics presented by Fahrudin Faiz on his personal YouTube channel include Land Ethics by Aldo Leopold, Ecoliteracy by Fritjof Capra, Ecosophy by Sayyed Hossein Nasr, and Memayu and Hayuning Bawana. This demonstrates that Faiz has presented contemporary discussions in the field of environmental studies at both international and local levels, which are quite complex to understand but are presented in simple language within the academic circle at Masjid Jenderal Sudirman. Additionally, there are other interesting editions related to Henry David Thoreau on Transcendentalism and Nature, followed by Arne Naess on Deep Ecology, Timothy Morton on Dark Ecology, the concept of ecofeminism

from Vandana Shiva, and an introduction to Ecology and Islam. These topics aim to align Islamic teachings with Western philosophical thought on how to view the environment from an interdisciplinary perspective. Thus, the edition "Back to Nature and Moral Values in Nature" represents a unique breakthrough by Fahrudin Faiz in presenting environmental philosophy in a more accessible manner for young people, particularly students in Yogyakarta. Nevertheless, this research contributes to the wider discourse on eco-dawah by illustrating how philosophical frameworks can inform and enrich religious teachings on nature. The successful dissemination of these ideas through modern communication channels, such as YouTube, further amplifies their reach and impact.

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