

The Synergy Of Ecotheology, Green Waqf, and Da'wah: a Circular Economy Framework For Ecological Disaster Mitigation in Indonesia

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Abstract

ABSTRACT

This research aims to formulate an integrative model that synergizes eco-theological values, green waqf financial instruments, and da'wah strategies as a circular economy framework. The model is designed to address the escalation of ecological disasters and water crises in Indonesia through a holistic and sustainable approach. This study employs a qualitative-descriptive approach supported by a systematic literature review and conceptual analysis. The framework is tested through a theoretical deconstruction of circular economy principles integrated with the values of Maqasid al-Shariah. The analysis is conducted by mapping the role of da'wah as an instrument for mass mobilization and green waqf as a funding instrument for environmental infrastructure. The results indicate that the synergy between eco-theology and da'wah is capable of transforming spiritual awareness into tangible ecological action. Da'wah serves as a communication bridge to mobilize green waqf, which is then managed within a circular economy cycle (such as wastewater treatment). This model proves that ecological disaster mitigation requires not only technical solutions but also religious legitimacy and independent social-financial resilience. This study recommends that policymakers (BWI and OJK) and da'wah institutions adopt eco-theological narratives in social finance literacy programs. Islamic banking can play a role as a manager of green waqf funds through hybrid contracts (uqud murakkabah) to ensure the professional sustainability of circular technologies. This paper provides a novel contribution by introducing the concept of "Circular Da'wah" a da'wah strategy that focuses not only on oral delivery but also on the creation of independent environmental ecosystems through green waqf to restore the principle of Mizan (cosmic balance) within the nation's life.

Keywords: Eco-theology, Green Waqf, Da'wah, Circular Economy, Disaster Mitigation.

Abstrak

Penelitian ini bertujuan untuk merumuskan sebuah model integratif yang mensinergikan nilai-nilai ekoteologi, instrumen keuangan wakaf hijau (*green waqf*), dan strategi dakwah sebagai kerangka ekonomi sirkular. Model ini dirancang untuk menjawab meningkatnya bencana ekologis dan krisis air di Indonesia melalui pendekatan yang holistik dan berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif-deskriptif yang didukung oleh *systematic literature review* dan analisis konseptual. Kerangka model diuji melalui dekonstruksi teoretis terhadap prinsip-prinsip ekonomi sirkular yang diintegrasikan dengan nilai-nilai *Maqasid al-Shariah*. Analisis dilakukan dengan memetakan peran dakwah sebagai instrumen mobilisasi massa dan wakaf hijau sebagai instrumen pendanaan infrastruktur lingkungan.

Hasil penelitian menunjukkan bahwa sinergi antara ekoteologi dan dakwah mampu mentransformasikan kesadaran spiritual menjadi tindakan ekologis yang nyata. Dakwah berfungsi sebagai jembatan komunikasi untuk menggerakkan wakaf hijau, yang selanjutnya dikelola dalam siklus ekonomi sirkular, seperti pengolahan air limbah. Model ini membuktikan bahwa mitigasi bencana ekologis tidak hanya memerlukan solusi teknis, tetapi juga legitimasi keagamaan serta ketahanan sosial-finansial yang mandiri.

Penelitian ini merekomendasikan agar para pembuat kebijakan, seperti **Badan Wakaf Indonesia (BWI)** dan **Otoritas Jasa Keuangan (OJK)**, serta lembaga-lembaga dakwah mengadopsi narasi ekoteologi dalam program literasi keuangan sosial. Perbankan syariah juga dapat berperan sebagai pengelola dana wakaf hijau melalui akad hibrida (*uqud murakkabah*) guna menjamin keberlanjutan profesional teknologi ekonomi sirkular. Penelitian ini memberikan kontribusi kebaruan dengan memperkenalkan konsep “**Dakwah Sirkular (Circular Da’wah)**”, yaitu strategi dakwah yang tidak hanya berfokus pada penyampaian lisan, tetapi juga pada penciptaan ekosistem lingkungan yang mandiri melalui wakaf hijau untuk mengembalikan prinsip **Mizan** (keseimbangan kosmis) dalam kehidupan berbangsa dan bernegara.

Kata kunci: Ekoteologi, Wakaf Hijau, Dakwah, Ekonomi Sirkular, Mitigasi Bencana.

PENDAHULUAN

The global ecological crisis at the beginning of 2026 has reached a critical tipping point, where environmental degradation is no longer perceived merely as a biophysical issue but as a profound moral and spiritual crisis. Indonesia, a nation characterized by both ribiodiversity and high vulnerability to hydrometeorological disasters, faces severe challenges in the form of water scarcity and systemic pollution. Data from BNPB (2025) confirms that over 94% of disaster events in Indonesia are closely linked to the water cycle, triggered by extractive linear economic patterns. Philosophically, this crisis is rooted in the erosion of human awareness regarding their position relative to nature. In this context, Eco-theology emerges as a counter-paradigm; a theological discourse emphasizing that maintaining cosmic balance (*Mizan*) and avoiding corruption (*Fasad*) are integral components of faith. Islamic eco-theology reconstructs the human role not as an absolute master of nature, but as a *Khalifah* (steward of the earth) holding a divine mandate to preserve the environment for future generations (Arzam & Kusnadi, 2025; Hassan et al., 2020; Raimi & Bamiro, 2025).

However, the primary challenge within Indonesia's environmental movement is the significant gap between theological awareness, collective action, and financial availability (Beik et al., 2022; Rusydiana et al., 2023). Despite Indonesia's Muslim majority population, environmental narratives are often decoupled from daily religious practices. Consequently, the role of Da'wah becomes crucial as an instrument for social mobilization. In a contemporary context, Da'wah must transcend beyond escapist *lisaniyah* (oral) rhetoric toward Da'wah bi al-Hal (da'wah through transformative action). Environmental Da'wah (Eco-Da'wah) serves to ground eco-theological values into public economic behavior, shifting spiritual consciousness into active participation in green financing (Mangunjaya & Praharawati, 2019; Sandy, 2025). An effective da'wah strategy is expected to reshape public perception of waste and water viewing them not as refuse, but as a divine trust (*Amanah*) that must be managed through circular mechanisms (Zuhaili et al., 2025).

A major barrier to implementing sustainable ecological solutions is the over-reliance on short-term and unstable aid funding. At this juncture, Green Waqf emerges as a robust financial solution (Haji-Othman et al., 2025; Rachmad et al., 2025). Unlike zakat, which is distributive and consumptive in nature, waqf is characterized as a perpetual fund, where the principal remains intact while the benefits flow continuously. Green Waqf enables the accumulation of communal capital to be invested directly into environmental infrastructure, such as circular water treatment units or renewable energy. The long-term nature of waqf aligns perfectly with the requirements of circular economy projects, which demand substantial initial capital investment (*CapEx*) but yield long term sustainability impacts (Fikri & Andrean, 2023; Rachmad et al., 2025; Rusydiana et al., 2023). Integrating waqf into environmental issues creates

a philanthropic model that offers not only vertical spiritual value but also horizontal socio-ecological impact (Malahayati & Anggraeni, 2025).

The synergy of these three elements Eco-theology as the value foundation, Da'wah as the mobilization strategy, and Green Waqf as the financial instrument finds its operational form within the Circular Economy. A circular economy aims to minimize waste by designing systems where resources are utilized continuously in a closed-loop cycle (Hassan et al., 2020). In the context of ecological disaster mitigation in Indonesia, a waqf-funded circular water model can guarantee independent access to clean water for affected communities. Systemically, the economic surplus from recycled water sales in commercial corridors can be utilized for maintenance costs, ensuring the project remains sustainable and avoids becoming a "failed project", as is often the case with government-grant initiatives. This approach is a tangible manifestation of Maqasid al-Shariah, particularly the pillar of *Hifz al-Bi'ah* (protection of the environment) integrated with *Hifz al-Mal* (protection of wealth) through waqf productivity (Anami, 2024; Hidayat et al., 2024; Hulwati et al., 2024).

Previous studies on Islamic social finance tend to be fragmented; most focus exclusively on post disaster zakat management (Shahmi et al., 2025) or the legalistic aspects of waqf without addressing circular technologies (Pitchay et al., 2022). A significant research gap exists regarding the integration of da'wah strategies in mobilizing waqf to fund circular technologies as a preventive solution for ecological disasters. Therefore, this study, titled "The Synergy of Eco-Theology, Green Waqf, and Da'wah: A Circular Economy Framework for Ecological Disaster Mitigation in Indonesia," is highly relevant. This research aims to formulate an integrative model that addresses not only technical environmental challenges but also moral and financial ones by optimizing Indonesia's socio religious capital. Through this model, it is expected that a robust and sustainable ecological resilience can be established for the future.

KAJIAN PUSTAKA**2.1. *Islamic Eco-theology: The Ontological Foundation of Environmental Conservation***

Islamic eco-theology is a discourse that situates environmental issues within the framework of the relationship between God, humanity, and nature. Its primary foundation rests on the principle of *Tawhid* (the Oneness of God), wherein the entire universe is seen as an interconnected creation subject to the laws of its Creator (*Sunnatullah*). The concept of *Mizan* (balance) is central to this theory, asserting that nature was created in precise proportions; thus, any human intervention that disrupts this equilibrium constitutes a betrayal of *Amanah* (divine trust) (Sandy, 2025; Suratin & Fadlillah, 2025; Syafaruddin et al., 2025).

In the eco-theological view, the environmental crisis is perceived as a spiritual crisis. Hepni & Fauzan (2025) and Ruswanda (2025) argue that the restoration of nature must begin with a shift in human perception—from an anthropocentric to a theocentric worldview. Consequently, contemporary *Maqasid al-Shariah* must incorporate *Hifz al-Bi'ah* (environmental protection) as a crucial element in safeguarding human life (*Hifz al-Nafs*) (Afrizal et al., 2025; Suratin & Fadlillah, 2025).

2.2. *Environmental Da'wah (Eco-Da'wah) as a Mobilization Instrument*

In a modern context, Da'wah is no longer confined to the oral delivery of religious dogma but has evolved into an instrument for social transformation and environmental education. Mangunjaya & Prahawati (2019) and Mohamad et al. (2023) introduced the concept of Eco-Da'wah, a persuasive communication strategy that internalizes eco-theological values into public consciousness to transform consumptive behavior into productive-ecological action.

Da'wah functions as a bridge connecting sacred texts with the reality of the climate crisis. Through appropriate strategies, technical issues such as the circular economy can be translated into theological language that is more accessible to the *Ummah*, thereby increasing public participation in green philanthropy. Here, Da'wah acts as the driving force to mobilize the masses from individual awareness toward collective action in the form of social financing, such as zakat and waqf.

2.3. *Green Waqf and Sustainable Infrastructure Financing*

Green Waqf is defined as an Islamic philanthropic instrument where waqf assets (specifically cash) are dedicated to supporting projects with positive environmental impacts. Beik et al. (2022) and Andreanto et al. (2023) emphasize that, unlike zakat which is short-term and distributive, waqf provides long-term financial stability for green infrastructure projects.

The characteristic of waqf requiring the perpetuity of the principal asset is highly aligned with the needs of circular economy projects, which demand high capital expenditure (*CapEx*) but offer sustainable socio-ecological benefits. Previous research indicates that green waqf can be integrated with Islamic banking investment schemes through hybrid contracts (*uqud murakkabah*) to develop clean water treatment units, reforestation, and renewable energy (Beik et al., 2022; Fikri & Andrean, 2023).

2.1. *Circular Economy from a Shariah Perspective*

The circular economy is a model of production and consumption involving the regeneration, reuse, and recycling of materials to extend the life cycle of resources (Murray et al., 2017). From a Shariah perspective, circularity is a manifestation of the prohibitions against *israf* (extravagance) and *tabzir* (wastefulness). Haneef & Jamaludin (2021) argue that the circular economy is the most effective technical mechanism for restoring the principle of *Mizan* on Earth.

In a water circularity model, waste is no longer viewed as a damaging residue but as an economic asset that must be "purified" through filtration technology. The synergy between green waqf as a funding source and the circular economy as an operational framework creates a self-sustaining ecosystem, where social benefits and economic profitability coexist without damaging the ecosystem (Tekin, 2025).

2.4. *Ecological Disaster Mitigation and Community Resilience*

Ecological disaster mitigation from an Islamic perspective involves preventive actions (*sadd al-dhari'ah*) to forestall greater harm. Shahmi et al. (2025) state that utilizing Islamic social financial instruments for disaster mitigation is far more efficient than mere post-disaster emergency aid. By building green waqf-based water infrastructure in drought-prone areas, local communities can establish independent resilience. This not only reduces the government's financial burden but also empowers the *Ummah* to become active subjects in nature conservation, ultimately strengthening national resilience against climate change.

METODE PENELITIAN

This study employs a qualitative-descriptive approach with a normative conceptual design to formulate an integrative model linking eco-theology, green waqf, and da'wah within a circular economy framework. This approach is particularly relevant as the research aims to develop a theoretical synthesis and a conceptual framework rather than empirically testing causal relationships (Creswell, 2018).

The research data were obtained through a systematic literature review of internationally and nationally reputed journal articles, academic books, and policy documents related to Islamic social finance, the circular economy, and disaster mitigation. Furthermore, Islamic normative sources namely the Qur'an, Hadith, and thematic exegesis (*tafsir*) literature were utilized to establish the eco-theological foundations and their integration with the Maqasid al-Shariah framework (Al-Ghazali, 1998; Chapra, 2008).

Data analysis was conducted using thematic analysis and conceptual analysis, correlating circular economy principles with the values of protecting life (*hifz al-nafs*), wealth (*hifz al-mal*), and the environment (*hifz al-bi'ah*) as contemporary maqasid. The analytical results were synthesized into a conceptual model termed "Circular Da'wah," which positions da'wah as a social mobilization instrument and green waqf as a sustainable funding mechanism for mitigating ecological and water crises.

HASIL DAN PEMBAHASAN

The conceptual analysis indicates that ecological crises and environmental disasters cannot be understood merely as technical problems or failures of natural resource governance, but rather as crises of human values and consciousness. In this context, Islamic ecotheology provides a strong normative foundation for reconstructing the relationship between humans and nature. The concepts of *khalifah* (stewardship), *mizān* (balance), and *amānah* (trust) position humans as custodians of ecological equilibrium rather than exploitative actors. This finding is consistent with previous studies by Foltz (2003), Khalid (2002), and Maksum et al. (2023), which emphasize that Islam possesses an intrinsic environmental ethical framework that is highly relevant to addressing contemporary ecological challenges. Nevertheless, these studies largely remain at the level of ethical and philosophical discourse and do not sufficiently explain how ecotheological values can be systematically operationalized within the contexts of development planning and disaster mitigation.

Within the literature on environmental economics and sustainable development, the circular economy has emerged as a dominant paradigm for addressing natural resource degradation. Kirchherr et al. (2017) and Geissdoerfer et al. (2018) argue that the circular economy enhances resource efficiency and ecological resilience through regenerative production and consumption systems. However, most circular economy studies adopt a technocratic and policy-oriented approach, assuming that systemic transformation can be achieved primarily through regulation and technological innovation. The social, cultural, and religious dimensions that critically influence implementation in highly religious societies such as Indonesia remain largely overlooked. This reveals a conceptual gap between the technical solutions promoted by circular economy frameworks and the social realities of local communities.

Meanwhile, studies on Islamic social finance demonstrate that productive *waqf* has significant potential as a sustainable financing instrument. Abdullah (2018) highlights that *waqf* can support long-term social development due to its perpetual and non-depreciative asset characteristics. Several recent studies have introduced the concept of green *waqf* as part of sustainable development and environmental financing agendas. However, existing research tends to position green *waqf* primarily as a financial instrument, focusing on governance, regulation, and *nāzir* performance, without systematically linking it to mechanisms of public awareness formation and value-based social mobilization (Baryal et al., 2022).

From a socio-religious perspective, *da'wah* has long been understood as a means of communication and value internalization. Research published in the *Journal of Islamic Marketing and Religions* demonstrates that religious messages significantly influence individual behavior, including consumption patterns and environmental concern (Rusydia et al., 2023; Sofyan & Kurniawan, 2024). However, within academic discourse, *da'wah* is still predominantly framed as a normative and persuasive activity rather than as

an integral component of economic architecture and sustainable development. In other words, *da'wah* has not yet been conceptualized as a structural variable directly connected to social financing systems and environmental economic implementation.

Based on the synthesis of these findings, this study identifies a multidimensional research gap. First, there is no integrative conceptual model that systematically links Islamic ecotheology with the circular economy within the framework of ecological disaster mitigation. Second, studies on ecotheology and green *waqf* remain fragmented and have not been operationalized within a comprehensive environmental development system. Third, the role of *da'wah* has not been developed as a social mobilization strategy directly connected to financing mechanisms and sustainable economic implementation. These gaps underscore the need for a new approach capable of simultaneously bridging values, social institutions, and economic systems.



Figure 1. Ecotheology and Circular Economy Model

Addressing these gaps, this study proposes an integrative Circular Da'wah Model, as illustrated in Figure 1, which unifies ecotheology as a value foundation, *da'wah* as a mechanism for value internalization and social mobilization, green *waqf* as a sustainable financing instrument, and the circular economy as a technical implementation system. The model demonstrates that ecotheological values do not remain at the level of individual awareness but are mediated through *da'wah* to generate collective participation in green *waqf*. These funds are then managed within a circular economy cycle for water management, waste processing, energy utilization, and environmental conservation. The outputs of this cycle directly contribute to ecological disaster mitigation and enhanced environmental resilience.

Accordingly, the primary contribution of this study lies in the development of a cross-disciplinary conceptual framework that integrates theological, social, and economic dimensions into a single value-based disaster mitigation model grounded in Islamic principles. Theoretically, this research extends the literature on the circular economy and Islamic social finance by incorporating *da'wah* and ecotheology as key determinants of implementation success. Practically, the Circular Da'wah Model offers an alternative policy framework and environmental development strategy that is more contextually appropriate for religious societies, particularly in developing countries with high ecological vulnerability such as Indonesia.

KESIMPULAN

This study concludes that mitigating ecological disasters and water crises requires an integrative approach that goes beyond purely technical solutions by incorporating value-based dimensions and social institutions. Islamic ecotheology provides a normative foundation through the concepts of *khalifah* (stewardship) and *mīzān* (balance), which emphasize human responsibility in maintaining environmental equilibrium. Meanwhile, *da'wah* functions as a mechanism for value internalization and social mobilization, transforming spiritual awareness into collective action. Green waqf subsequently serves as a sustainable Islamic social finance instrument that supports the implementation of the circular economy in environmental resource management. The integration of these three elements forms the Circular Da'wah Model, demonstrating that religious legitimacy and the resilience of social financing can strengthen ecological disaster mitigation and environmental resilience. Theoretically, this study contributes to the literature on the circular economy and Islamic social finance, while practically offering a value based policy alternative that is particularly relevant for religious societies and developing countries.

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