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ANALYSIS OF SOCIAL MEDIA OPPORTUNITIES IN DA'WAH ECOLOGICAL FIQH

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Abstract

It is undeniable that all humans share a responsibility to address the climate crisis and environmental issues. In this context, Islam introduces the concept of ecological fiqh, known as "*Fiqh Al-Bi'ah*" in Arabic. However, many Indonesians, the majority of whom are Muslim, are either unfamiliar with or do not practice ecological fiqh in their daily lives. This research aims to explore ways to disseminate the study of ecological fiqh among the Indonesian population. Using a qualitative approach and a library research method, the author collects and classifies various reliable and relevant studies and articles on ecological fiqh and the role of social media as a tool for da'wah. The study concludes that social media offers a significant opportunity to promote ecological fiqh due to its five key characteristics: Reach, Accessibility, Usability, Immediacy, and Permanence. Additionally, the author identifies three challenges that preachers may face when disseminating ecological fiqh through social media: (1) Preachers must possess a high level of creativity to ensure the concept of ecological fiqh is relatable to all segments of Indonesian society. (2) Preachers need to select their language carefully, simplifying complex ideas and clearly outlining key points; otherwise, the study of ecological fiqh may be difficult for people to understand. (3) Preachers must serve as role models by demonstrating real actions in the community. Without this, the public may be less inclined to engage with or take action on ecological fiqh.

Keywords: Ecological Fiqh; Social Media Opportunities; Da'wah

INTRODUCTION

Nowadays, the climate crisis is a study that should not be put aside, because it shows that the earth we live on is not doing well. Climate crisis is a term for global warming and climate change caused by the greenhouse effect, where the heat emitted by the sun cannot be released by the earth maximally, so that the heat is trapped in the earth and causes surface temperatures to continue to rise (Sucofindo, 2024). The disruption of heat release is caused by human activities in utilizing non-renewable resources such as fossil fuels -oil, coal and gas-, where the effects of such use have contributed more than 75% of greenhouse gas emissions and close to 90% of carbon dioxide emissions (Unitednations, 2024). According to research data conducted by NASA, the Earth's surface

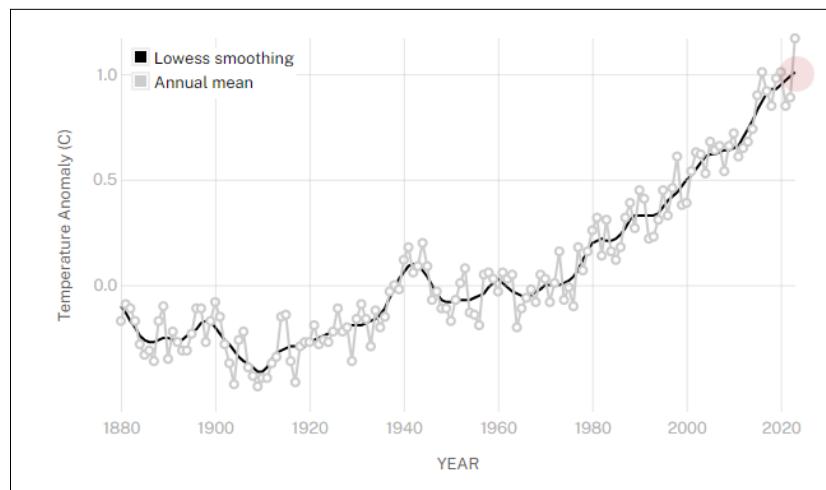
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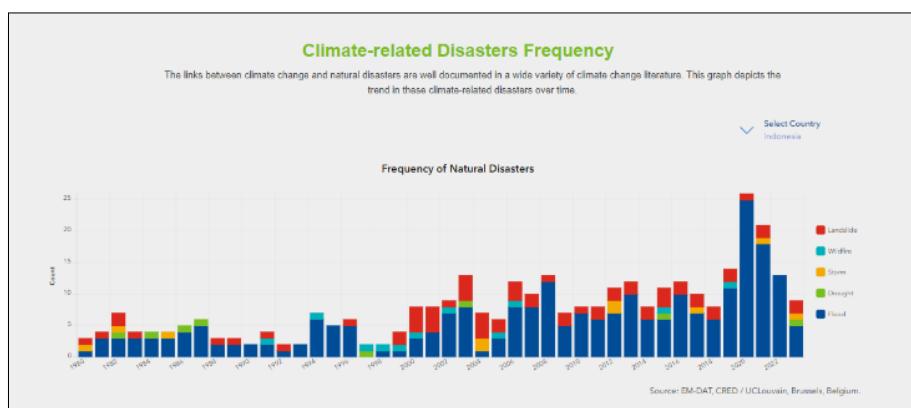
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temperature has increased dramatically from 1880 to 2023 with a rate of 1.17°C. Below is a graph of the temperature increase presented by NASA (Nasa, 2024).



This climate change has a very severe negative impact if not addressed immediately. Launching from Telkomuniversity, some of the impacts of climate change are; (1) Declining water quality and quantity. (2) Increased earth temperature. (3) Rising sea levels. (4) Damaging the ecosystem of life (Telkomuniversity, 2024). This negative impact is increasingly evident with the many *natural disasters* that have occurred recently, one of which is the wildfire in Los Angles which has attracted international attention. According to Reza, one of the triggers of this disaster is the greenhouse effect, and this disaster has cost US\$ 150 billion (Brilia, 2025; Malakaproject, 2025).

Moving to a national scale, data on natural disasters that occurred in Indonesia has increased from 1980 to 2023, where floods are the dominating disaster. The following statistics are presented by climate change data(Climatechangedata, n.d.).



As the author has stated at the beginning, this polemic should be a priority scale for all human beings. And it cannot be denied that the increasingly significant damage since the development of the industrial era is the effect of our actions on greed in utilizing

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natural resources without considering the short- and long-term effect. Of course, this is not only the responsibility of environmental activists, but all levels of humanity, including religious leaders (Hermanto, 2021).

To deal with this problematic, Islam comes with the study of ecological fiqh. This branch of fiqh has a deep focus on the rights and obligations related to human ecological behavior (Ulum & Nugroho, 2023). The responsibility of humans in protecting the earth has been mentioned by Allah in the Al-Quran letter Al-A'raf; 56:

وَلَا تُنْسِدُوا فِي الْأَرْضِ بَغْدًا إِصْلَاحًا

“Do not destroy the earth after it has been well-ordered.”

Unfortunately, the study of fiqh is only known by a However, the idea of protecting the environment has actually been instilled since long ago with evidence of the famous saying of scholars that reads:

النَّظَافَةُ مِنَ الْإِيمَانِ

“Cleanliness is part of faith.”

If the meaning of cleanliness is drawn more broadly, then of course the reflection of faith is not only from maintaining personal hygiene, but maintaining the cleanliness of the environment and nature around. However, these values are still not reflected in the lives of Indonesian people with evidence that Indonesia is ranked 117th in the category of the cleanest country in the world (Multicleanindonesia, 2024).

The author suspects that this low awareness is because the study of ecological fiqh has not been able to spread massively in all levels of Indonesian society. So that Muslims in Indonesia do not fully understand that our actions towards fellow humans or other creatures are also a concern from a religious perspective. If this continues to be ignored, gradually public awareness of the environment will decline, and have a very bad impact on future generations. Therefore, the author tries to examine how the study of ecological fiqh can be massively spread. The author's hypothesis states that social media can be a solution to this problem in spreading the study of ecological fiqh widely and evenly.

METHOD

This qualitative *research* uses a *library research* method to analyze the opportunities of social media in the da'wah of ecological fiqh. Data were collected from various written and digital sources, including scientific articles, books, fatwas, and relevant social media content. Data analysis is carried out through in-depth interpretation of the collected data, then presented descriptively in accordance with the conclusions obtained from the analysis process. The main objective is to comprehensively understand the potential of social media in spreading ecological fiqh in society.

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FINDINGS AND DISCUSSION

Ecological Fiqh

Etymologically, ecology comes from the Greek language which is a combination of two words, namely "oikos" which means residence and "logos" which means science (Uluum & Nugroho, 2023). Thus, Ecology is a scientific discipline that reviews the relationship between fellow creatures and the surrounding environment. Meanwhile, fiqh comes from Arabic which means knowing the practical Sharia law obtained from detailed arguments (Zakaria, 2021). When combined, the term ecological fiqh means the science that discusses the laws of sharia within the scope of the mutual relationship between fellow living beings and the environment. In Arabic literature, the term Ecological Jurisprudence is known as *Fiqh Al-Bi'ah* which means ecological fiqh (Abdullah, 2008).

This discipline aims to introduce religious values in behaviour towards others and the environment. With this, it is hoped that humans can act more wisely and think about the sustainability of life on earth in the long term (Habibi & Nabilah, 2024).

Allah's warnings and commands to protect the earth are many in the Quran, one of which is in Surah Al-A'raf; 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ حَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

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

The meaning contained in the verse is Allah's prohibition to humans not to shirk from Him for the behaviour that is done on earth, namely doing damage (At-Thabari, 2001). This message is certainly not only specific to you Muslims, but is universal considering the effects of environmental damage will be felt by all people.

If we investigate the work of the *salaf* scholars in codifying the discipline of fiqh, the author admits that none of them took the initiative to make Ecological Jurisprudence a separate chapter. However, many discussions implicitly have a relationship with Ecological Jurisprudence. As stated by Ibn Rif'ah on the impurity of urinating in small puddles or under trees. This is because it can damage the water and the tree (Rif'ah, 2009). In addition, in the issue of protecting the air, the Hanafiyah, Malikiyah, Shafi'iyah and Hanabilah scholars explained that a person is prohibited from harming his neighbours by polluting the air such as burning grass or spreading odors.

The above ruling is based on the following sayings of the Prophet: First, the Prophet's prohibition of urinating in non-flowing water and bathing in it.

لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِنِ لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ

"Do not urinate in still water that does not flow, then take a bath in it (Al-Bukhari, 2002)."

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Secondly, the Prophet forbade us to bathe in a small pond while *junub*.

لَا يَعْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ

“Do not bathe in still water when you are *junub* (Muslim, 1997).”

Thirdly, the Prophet's prohibition of harming oneself and others.

لَا ضَرَرٌ وَلَا ضَرَارٌ

“No harm to self or others (As-Syafi'i, 2004).”

The above arguments show that Islam not only regulates aspects of human relationships with God, but also with fellow humans and the environment. This also emphasizes that Islam is *rahmatan lil 'alamin* or mercy for all nature.

Da'wah

In Arabic, the word *da'wah* is *masdar* from verb *da'a-yad'u* which means exclamation, call and prayer (Zulkarnaini, n.d.). This sentence is absorbed into the Indonesian language into *da'wah* (da'wah) which means broadcasting or propaganda (KBBI, n.d.). Quoting from research conducted by Erwan et al, *da'wah* is the invitation of scholars or individuals who have insight into the religion of Islam, giving examples to the general public that produce an understanding of religious and world affairs according to their capabilities (Effendy et al., 2024).

In its implementation, *da'wah* requires media or tools to convey messages to audiences. In the discipline of communication science, Mohammad Ali divides the media into three parts (Burhanudin et al., 2019).

1. Spoken media, which utilizes tools that can emit sound such as gadgets, radios and the like.
2. Written media, which is in the form of print or writing such as newspapers, magazines, newspapers and the like.
3. Hearing-viewing media, which is a tool that contains live images that can be heard and seen such as television, movies, videos and the like.

In order for *da'wah* to be said to be successful or effective, there are five points that must be fulfilled (Uddin & Muhid, 2021).

1. Understood, the object of *da'wah* can understand the material conveyed by the preacher, one way is to convey the material with simple and systematic language.
2. Favored, the object of *da'wah* can feel comfortable when enjoying the studies presented.
3. Influential, the material presented can make the object of *da'wah* interested so that it can apply the messages or values contained in the study.
4. Forming good social interactions, where the object of *da'wah* gives good reactions such as *likes*, *comments* and *shares* if implemented on social media.

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5. Bringing up practitioners in the field. From the da'wah studies delivered, it can bring up people who want to plunge directly in real life.

Social Media

The word media comes from the Latin word *medius* which means intermediary, introducer or middle. While in English, *medium* is the singular form of *media* with the meaning between, average and middle. Communication experts process this understanding into a means of connecting messages conveyed by the communicator to the communicant. Meanwhile, social means things related to society. When these two terms are combined, social media is a medium for connecting with each other online. This causes interactions carried out not limited by time and space. Thus, all humans can connect with anyone regardless of where they live and when it can be done. In daily applications, social media can be used as a medium for marketing, trading, finding relationships, connections and so on (Burhanudin et al., 2019).

Referring to Purnama's information, social media has several characteristics as follows (Purnama, 2011),

1. Reach

In accordance with what the author states that social media is not limited by time and space. With this, interaction can occur not only in the surrounding area but also on a global scale.

2. Accessibility

Social media provides very easy access for its users regardless of age at a low cost.

3. Usability

The simplicity of social media means that anyone can utilize it without the need for special training or skills.

4. Immediacy

With the three characteristics above, social media can provoke responses from the general public quickly.

5. Permanence

Social media offers features that allow instant commenting and easy editing.

Social Media as Da'wah Media

With the development of the times, methods or ways of doing an activity are increasingly diverse, including in the field of da'wah. At the time of the Prophet, he conducted guerrilla da'wah from mouth to mouth and door to door while in Mecca. Arriving in Medina, he had switched to an overt way such as da'wah in the mosque. In simple terms, the way the prophet preached could change depending on the time and place. Likewise, in the current digitalization period, where previously da'wah was only carried out by holding assemblies or from door to door, it must develop and follow the changing times. This aims so that the da'wah carried out is not conservative, simple and

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monotonous, but can spread easily and be accepted by many people (R. Wahyuni & Harahap, 2023).

By understanding the five social media characters conveyed by Purnama above, it can be concluded that da'wah activities through social media can be more efficient than offline da'wah. Because, with da'wah through social media, preachers do not need to go all the way to the da'wah location, but only sit sweetly in front of the camera and deliver the material that has been prepared. According to Habibi, there are four advantages of using social media in da'wah , namely (Habibi, 2018):

1. Da'wah through social media can be done anytime, anywhere, so preachers can utilize time more efficiently and not cost a lot of money.
2. The da'wah carried out can be more varied and does not seem conservative, such as da'wah in the form of videos, *quotes*, audio and the like. With this, the object of da'wah can choose what da'wah model is suitable and comfortable with him.
3. Da'wah conducted through social media can be enjoyed by more people than da'wah conducted offline. In addition to the large number of social media users, the object of da'wah does not need to exert energy to go to the location of da'wah and does not incur costs.
4. Da'wah through social media is more cost-effective than direct da'wah, preachers do not need to spend money and energy to go to the location, as well as for the object of da'wah who can listen to studies at home.

In addition to da'wah through social media being efficient by considering the four points above, it is also effective. The following is empirical data from the research of several previous studies that show that da'wah on social media has effective results.

1. Research conducted by Nurul Afivah states that the invitation to cover *aurat* through Instagram is more effective than holding seminars or talk shows (Afifah, 2017).
2. Research conducted by Cut Sri Wahyuni explained that the religious content conveyed by ustaz Hanan Attaki through Instagram is considered effective because it can be easily accepted by his followers (C. S. Wahyuni, 2022).
3. Research conducted by Nurhasanah and Shidqi states that da'wah through Instagram social media by the @masjid.imaduddin account produces effective results in increasing religious knowledge for the congregation of the Imaduddin mosque (Nurhasanah & Shidqi, 2024).
4. Research conducted by Dwi et al. shows that the da'wah conducted by *ustaz* Khalid Basalamah through the Youtube platform has effective results in increasing religious understanding for UIN North Sumatra students (Dwi et al., 2024).

Da'wah Ecological Fiqh Through Social Media

From the description above, it can be concluded that the dissemination of ecological fiqh through social media is the right step considering the points that the author

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has described above. However, there are several challenges and obstacles that must be faced by preachers to launch and streamline the da'wah of ecological fiqh, namely:

1. Preachers must have a high level of creativity. So, both young and old people, can be interested in listening to the study of ecological fiqh.
2. The preachers must be able to simplify the language, so that all levels of Indonesian society can easily understand the study of ecological fiqh.
3. The preachers must become role models for the people of Indonesia. Not only massive in promoting ecological fiqh, but also providing concrete evidence with programs and activities in the field.

The three points above are the author's point of view generated from research on the heterogeneity of Indonesian society, from the *pre-boomer* generation to the *post* generation Z. And each generation has different characteristics that require different approaches. Therefore, the preacher and the content carried must be in accordance with the 3 points that the author has explained (Dewantari, 2024; Rosariana, 2021).

CONCLUSION

At present, the climate crisis is a problem faced by all humanity without exception. To respond to this problem, Islam comes with the idea of studying Ecological Jurisprudence. In simple terms, Ecological Jurisprudence is a science that discusses the relationship between humans and living things from the perspective of sharia. This idea has basically existed for a long time with the evidence that the author mentioned earlier. In an effort to spread this study, religionists or preachers must use creative ways, one of which is using social media. The existence of five characteristics of social media namely, Reach, Accessibility, Usability, Immediacy, Permanence, the dissemination of the study of ecological fiqh can be carried out massively. Because by using social media, the material can be reached by who, where and when without spending a lot of money, and also no special talent or expertise is needed to access social media. At first glance, this may be easy to implement. However, in the author's view, there are three points of challenge that must be faced by religionists or preachers, namely: (1) The preachers must have a high creative level. This is due to the existence of 6 generational groups that have different ways of approach. (2) The preachers must be good at choosing diction, simplifying language and mapping points. If not, the study of ecological fiqh will be difficult for Indonesian people to accept. (3) The preachers must be a role model for the community by providing real action in the field. Without this, people will be less interested in studying ecological fiqh and taking concrete action.

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