



Zero Waste Movement In *Tahalli* Perspective: A Study On The Campus *Da'wah* Institution Uin Raden Mas Said Surakarta

Muhammad Ardhany Firdaus¹, Imam Aris Utomo¹, Hidayatul Mustafida^{1*},
Muhammad Atha Aufa¹

¹UIN Raden Mas Said Surakarta

*Corresponding author's email: hidayatulmustafida1005@gmail.com,

Abstract

The global environmental crisis, particularly the increase in waste volume reaching 2.3 billion tonnes per year, demands a paradigm shift in waste management that is not only technology-based but also involves spiritual and moral transformation. This study examines the implementation of the concept of *tahalli* in the zero-waste movement among the Campus *Da'wah* Institutions (LDK) at UIN Raden Mas Said Surakarta. *Tahalli*, as a stage of self-purification by filling the soul with virtuous character in Sufism, has the potential to serve as a spiritual foundation for sustainable environmental movements. This study employs a quantitative approach with a survey design targeting 76 LDK members from the JQH Al-Wustha and UKMI Nurul 'Ilmi organisations. Data was collected via a Google Form questionnaire with closed and open-ended questions, then analysed using descriptive statistics and thematic analysis. The results indicate that *tahalli* values have been internalised in the ecological consciousness of LDK members, with a very high level of conceptual understanding: 100% of respondents understand the role of *khalifah fil-ardh*, 98.7% agree with the expansion of *mahabbah* towards nature, and 78.9% implement gratitude through environmental actions. In zero-waste practices, 72.4% of respondents have applied this movement in their daily lives through activities such as bringing reusable cups, reducing single-use plastics, and sorting waste. These findings confirm that the concept of *tahalli* is not only spiritual-individual but also social-ecological, serving as a strong foundation for an Islam-based zero-waste movement. This study reveals a gap between conceptual awareness (98.7-100%) and actual practice (72.4-78.9%), indicating the need for more comprehensive environmental *da'wah* programmes. LDK has proven effective as an agent of transformation in internalising *tahalli* values into ecological practices, with the majority of respondents evaluating campus *da'wah* as an effective medium for building environmental



awareness. These findings contribute theoretically to the development of an Islamic-values-based environmental movement and practically as a reference for developing environmental programmes at Islamic universities that integrate spiritual and ecological aspects.

Keywords: *Zero Waste, Tahalli, Campus Da'wah Institution, Da'wah, Moral Transformation.*

Introduction

The contemporary era, characterised by rapid technological development and urbanisation, shows that the global environmental crisis is becoming an increasingly worrying issue as human activity and world population growth increase. One of the most pressing problems is the increasing volume of waste, particularly municipal solid waste (MSW). MSW is a type of waste generated from the daily activities of people in residential areas, public facilities, institutions, and commercial sectors in urban environments, such as food waste, plastic, paper, textiles, metals, and other household waste (Kaza et al., 2018). Global MSW generation has reached approximately 2.3 billion tonnes per year and is projected to increase to 3.8 billion tonnes by 2050 if not balanced with adequate management systems. Ironically, only about 58% of total MSW is managed properly, while the rest (about 42%) is still disposed of indiscriminately or burned openly (Maalouf & Mavropoulos, 2023).

The issue of waste, particularly plastic, cannot be viewed narrowly because it has serious ecological and social impacts. Cheap and durable plastic is difficult to break down naturally, making it a major contributor to global waste accumulation. It is noted that plastic is among the most problematic types of waste because it takes hundreds of years to decompose (Bergmann et al., 2015), while Maalouf et al (2023) estimate that total global waste could reach 28 billion tonnes by 2030 and 46 billion tonnes by 2050, with plastic being the largest contributor. The impact is most evident in the oceans, where Indonesia is the second largest contributor of marine plastic waste in the world, accounting for around 10% of the total volume of plastic pollution (Our World in Data, 2022; Jambeck et al., 2015) This situation is exacerbated by low recycling and waste sorting rates, with more than 80% of households in Indonesia still disposing of waste in mixed bins (Budiyarto et al., 2025). Thus, the issue of waste is not merely a technical or ecological problem, but also reflects social, cultural and institutional challenges.

Based on the data presented above, it is clear that waste management has not been a serious concern in many regions, especially in developing countries. Therefore, effective waste management requires a change in mindset, social systems, and collective commitment from various elements of society. As a concrete manifestation of this awareness, the zero waste movement has emerged as a lifestyle approach that aims to reduce waste production to near zero through the 5R principle: Refuse, Reduce, Reuse, Recycle, and Rot (Sartika et al., 2025). This



movement was born in response to growing awareness of the negative impacts of excessive consumption patterns and the linear (take-use-dispose) economic system that dominates modern life. The zero waste approach not only emphasises end-of-life waste management, but also challenges the way people think to be more discerning in choosing, using, and disposing of goods (Magfirah HS, 2023). Many countries, including Indonesia, have begun to adopt zero waste principles, such as the Zero Waste Indonesia (ZWID) community and Zero Waste Adventure Bandung, as a form of active participation in building a more sustainable life system. This movement is considered relevant as an alternative approach to waste management based on behavioural change and collective awareness, rather than simply relying on technology or infrastructure (Noviyanti et al., 2022).

In this context, universities have a strategic role as agents of social and ecological change. Campuses not only function as centres of education and scientific development, but also have a responsibility to shape the mindsets and behaviours of students as the young generation who will lead the direction of sustainable development in the future (Bakaruddin et al., 2023). Through education, research, and community service, universities can encourage a more environmentally friendly lifestyle and build an environmentally conscious culture in academic circles and beyond.

As active subjects, students not only undergo the educational process but also encourage change through communities, organisations, and campus movements that uphold the principles of sustainability, such as zero waste lifestyles, waste banks, minimising plastic campaigns, developing environmentally friendly technological innovations, and sustainable waste management. Small-scale behavioural changes, such as student movements, have a systemic effect if implemented consistently (Rachmadian et al., 2024). Their involvement in various movements demonstrates critical concern for global issues that directly impact local life. Therefore, fostering ecological awareness in higher education environments is a crucial first step in responding to the increasingly widespread and complex waste crisis.

One of the strategic entities on campus that plays a major role in shaping the character and direction of student movements is the Campus *Da'wah* Institution (LDK). Although it has been known as an institution that focuses on spiritual and religious guidance, the role of the LDK is actually much broader. Islamic ethics in protecting the environment must be part of Muslim character building. Religious institutions, including LDK, are obliged to integrate this into their *da'wah* (Andi Awaludin, 2025). LDK has a moral responsibility to improve the character of students, both individually and collectively, through holistic and transformative Islamic values. An important concept in moral development that is part of the LDK's duties is *tahalli*, which is the process of filling and adorning oneself with praiseworthy morals such as trustworthiness,



responsibility, caring, and simplicity. Good morals are those that not only improve one's relationship with Allah, but also with other people and nature (Hamka, 1983; Subhi, 2016). The concept of *tahalli* is not only relevant in the context of forming a pious personality, but can also be implemented in the social and ecological spheres, such as through the zero waste movement. LDK should be the party that best understands and internalises the values of *tahalli*, because the essence of the *da'wah* movement is to realise benefits in all aspects of life, including in protecting the environment.

Furthermore, the responsibility to protect the earth as a mandate from Allah has been emphasised in His words: 'Verily, I am going to place a *khalifah* on earth.' (QS. Al-Baqarah: 30). This verse indicates that humans, including students as part of LDK, have a mandate as *khalifah fil-ardh* or Allah's representatives on earth who are obliged to protect and preserve His creation. We are caretakers (*khalifah*) of the Earth, and Islam is explicit in commanding us to avoid waste, to maintain balance (*mizan*), and to avoid corruption (*fasad*) on Earth (Rakhmat, 2022). Therefore, the involvement of LDK in the zero waste movement is a manifestation of the implementation of the mandate of *khalifah*, which is not only spiritual but also ecological and social. With a spirit of *da'wah* that is integrated with the value of sustainability, LDK should be able to become a driving force for change towards a more environmentally conscious campus, as well as a role model in carrying out its role as a *khalifah* responsible for the earth.

Based on this background, this study aims to examine how the concept of *tahalli* is implemented in the zero waste movement by campus *da'wah* institutions and whether they have implemented it in their *da'wah* activities. As agents of spiritual guidance, LDKs should not limit their *da'wah* to ritual worship alone, but also expand the scope of their *da'wah* to socio-ecological issues that touch on real life, such as the waste crisis and environmental damage. In this context, *da'wah bil hal*, which integrates *tahalli* values with concrete actions such as waste management, a plastic-free lifestyle, and campus community empowerment through the zero waste movement, is a form of *da'wah* that is not only relevant but also solution-oriented and transformative in addressing waste issues for the present and the future. This research is expected to serve as academic reference material for interdisciplinary studies between environmental science, *da'wah*, and Sufism, encouraging the development of Islamic and environmental studies, as well as making a real contribution to shaping the character of students who are not only religious in terms of rituals but also active and aware in protecting the environment as a form of practising faith and *khalifah* responsibility.

Methods

This study uses a quantitative approach with a survey design to obtain a comprehensive understanding of the implementation of the *tahalli* concept in the zero waste movement among



members of the Campus *Da'wah* Institute (LDK) of UIN Raden Mas Said Surakarta. This approach was chosen because of its ability to provide a measurable and systematic picture of the phenomenon being studied.

The research population consisted of all members of the Jam'iyah Qurra' wa Huffadz (JQH) Al-Wustha organisation and the Nurul 'Ilmi Islamic Student Activity Unit (UKMI), with a total population of around 900 members. The research sample consisted of 76 respondents selected using convenience sampling with the criteria of being active members of both organisations and active students at UIN Raden Mas Said Surakarta. Data collection was conducted through an online questionnaire using Google Forms.

The research instrument consisted of closed and open questions compiled in Google Forms. The validity of the instrument was determined through expert judgement by the supervising lecturer, who provided input on the clarity of the wording and the suitability of the indicators with the theory. The *tahalli* variable was operationalised as the application of praiseworthy morals in environmental behaviour, which included gratitude (in environmental actions), trustworthiness (the concept of *khalifah fil-ardh*), and *mahabbah* (love not only for Allah and humans, but also for nature). Meanwhile, the zero waste variable was measured through zero waste practices in an Islamic context, including bringing tumblers, reducing single-use plastics, sorting waste, reducing wasteful spending, and environmental education activities.

Quantitative data were analysed using descriptive statistics and visualised in bar charts using Microsoft Excel. Data from open-ended and closed-ended questions were analysed using thematic analysis to identify key themes related to the perspective of *tahalli* in the zero waste movement. This study adhered to research ethics principles through informed consent and maintained the confidentiality of respondent data.

Results and Discussion

1. The Relevance of *Tahalli* Values in an Ecological Context

The transformation of the understanding of gratitude from a ritual dimension to an ecological dimension is reflected in data showing that 78.9% (Figure 1.1) of respondents have implemented gratitude through concrete actions such as tree planting. This finding indicates that the majority of respondents understand the concept of gratitude not only as a verbal expression (*hamdalah*), but also as a practical manifestation in the form of environmental concern (Taufiqurrahman & Hijriyah, 2019). Most respondents demonstrated the internalisation of actionable gratitude values, in line with the concept of *tahalli*, which emphasises filling oneself with praiseworthy morals (Andani, 2023).

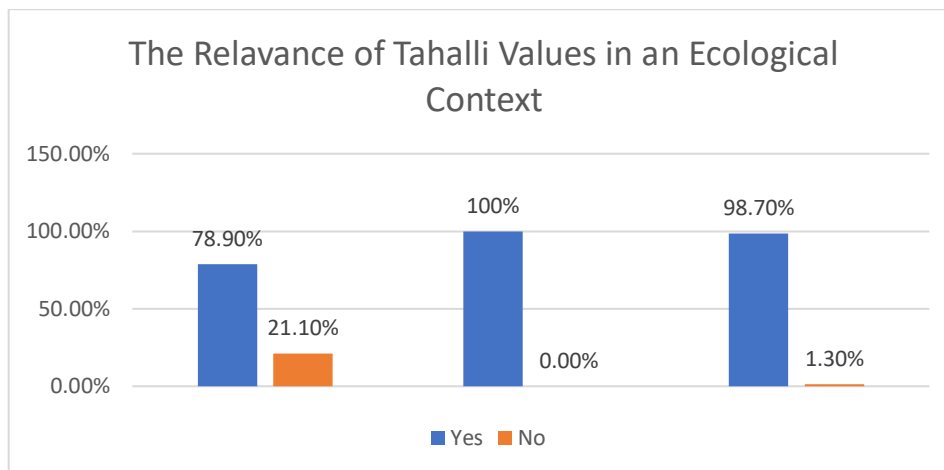


Figure 1.1

However, 21.1% (Figure 1.1) of respondents have not implemented gratitude in the form of environmental action, indicating the need to strengthen the holistic understanding of the concept of gratitude. This implementation gap indicates that the transformation of values from the spiritual dimension to the practical dimension still requires further strengthening in the process of continuous *tahalli*, as emphasised in studies on the implementation of morals towards the environment (Akromusyuhada, 2023).

The universality of understanding the concept of *khalifah fil-ardh* is reflected in the results showing a perfect consensus of 100% (Figure 1.1) on the role of humans as *khalifah* responsible for protecting the earth. This finding reflects a very strong understanding of the concept of *khalifah* in Islam, where 100% consensus indicates that the value of *amanah* in *tahalli* has been firmly embedded as the theological foundation of environmental concern (Arsyad & Hasanah, 2025). This solid understanding can be the basis for the development of a more comprehensive environmental *da'wah* programme, as stated in research on the role of humans as Allah's caliphs on earth from an ecological perspective (Watsiqotul dkk, 2018).

The expansion of the scope of *mahabbah* not only to Allah and humans, but also to nature received very high support, with 98.7% of respondents (Figure 1.1) agreeing with this concept. Almost all respondents demonstrated a holistic understanding of *mahabbah* that encompasses all of Allah's creation, while only 1.3% of respondents (Figure 1.1) showed resistance to the concept of ecological *mahabbah*. This minimal resistance may be due to a limited understanding of the conventional interpretation of *mahabbah*, which does not yet include the ecological dimension (Nurrahmi S. et al., 2023).

The three findings above show that LDK respondents have undergone a *tahalli* process that is not only spiritual-individual but also socio-ecological. This is in line with Hamka's concept (Zulfikar dkk, 2023), which states that good character not only improves one's relationship with



Allah but also with humans and nature, as reflected in Tafsir al-Azhar, which emphasises the importance of a balanced relationship between humans and the environment (Nurrahmi S. et al., 2023). The data shows a pattern of tiered implementation, where the level of conceptual awareness (*amanah* and *mahabbah*) reaches 98.7-100%, while the level of practical implementation (*syukur*) reaches 78.9%.

The gap between conceptual awareness and practical implementation of 21.1% indicates that there are obstacles in translating values into concrete actions, which needs to be the focus of environmental *da'wah* programme development (Habibi, 2018). These findings confirm the relevance of *tahalli* values to the zero waste movement as stated in research on nurturing the earth through Islamic ethical practices (Basri et al., 2024). The internalised values of gratitude, trustworthiness, and love can serve as a strong foundation for the development of a zero waste movement based on Islamic spirituality, where the process of *tahalli* becomes a bridge connecting spiritual awareness with concrete environmental action (Syukriya & Safitri, 2021).

2. Implementation of the Zero Waste Movement by Campus *Da'wah* Institutions

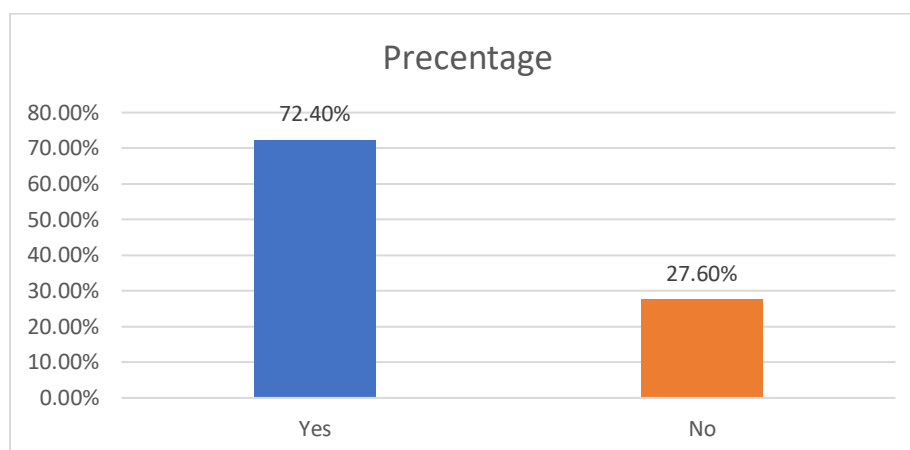


Figure 2.1

The findings show that 72.4% of respondents (Figure 2.1) have implemented the zero waste movement in their daily lives, while 27.6% (Figure 2.1) have not. These figures reflect a significant adoption of sustainable practices among LDK members, but also indicate that there is room for substantial improvement. The majority of respondents who have implemented the zero waste movement demonstrate a practical commitment to a sustainable lifestyle, which is driven not only by environmental awareness but also by deep spiritual motivation, in line with



the concept that motivation is very important because groups that are motivated will be more successful than those that are not (Zainal & Ansar, 2021).

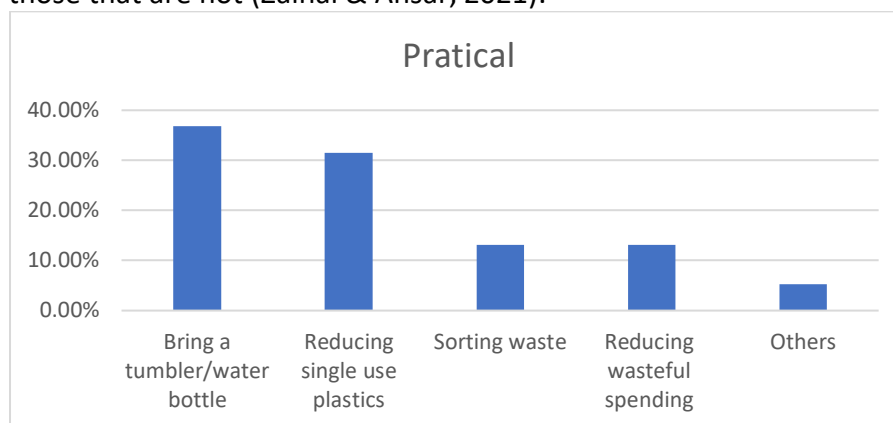


Figure 2.2

Empirical essay data analysis reveals that the majority of respondents view zero waste practices as an integral part of worship and a manifestation of Islamic morals. These findings indicate a deep internalisation of spiritual values in ecological practices, where the concept of *khalifah fil-ardh* (stewardship of the earth) is the main driver in the implementation of zero waste (Arsyad & Hasanah, 2025). Respondents demonstrated an extraordinary ability to integrate Islamic values with environmentally friendly practices, creating a harmonious synthesis between spirituality and concrete environmental action, as emphasised in research on the integration of spiritual and social attitudes in Islamic education (Mutakalim Mutakalim, 2020).

The multi-level implementation patterns identified in the LDK community reflect the complexity of transforming values into concrete actions. At the theological awareness level, the majority of respondents demonstrated a very high understanding of the importance of protecting the environment as part of their spiritual mandate. However, when viewed from the perspective of practical implementation, only 72.4% of respondents (Figure 2.1) actively applied the zero waste principle in their daily lives, while the rest still faced certain obstacles. Behavioural consistency also appears to vary, reflecting differences in the intensity of applying sustainability principles, which is in line with research on instilling spiritual and social attitudes in learning (Made Rianita et al., 2020).

The 27.6% gap between awareness and implementation indicates multidimensional barriers. Structural barriers, such as the lack of adequate waste management infrastructure, and individual barriers, such as old habits or a lack of long-term motivation, are factors that influence the level of implementation. These findings indicate that although the spiritual foundation is strong, a more comprehensive strategy to strengthen environmental *da'wah* programmes is



needed to bridge the gap between awareness and practice, as emphasised in research on Islamic morals in environmental security (Hasnawati, 2020).

The results of the study reveal specific practices carried out by respondents, including consumption practices such as bringing tumblers and reducing single-use plastics, as well as management practices such as sorting waste and reducing wasteful spending. The values underlying these practices are trustworthiness, simplicity, and care for God's creation, which shows that *tahalli* values have begun to be internalised in the ecological behaviour of LDK members (Akromusyuhada, 2023). These findings support Hamka's (Zulfikar et al., 2023) view that the praiseworthy morals taught in Sufism not only improve human relations with Allah, but also with fellow humans and the universe, as reflected in Tafsir al-Azhar (Nurrahmi S. et al., 2023).

Thus, the zero waste practice in the LDK community is not merely an ecological movement, but also part of a deeper spiritual and moral process. The integration of Islamic values with environmentally friendly practices creates a new paradigm in spiritually-based environmental movements, where every ecological action is understood as a form of worship and a manifestation of devotion to Allah SWT, in line with the concept of nurturing the earth through Islamic ethical practices (Basri et al., 2024).

When compared to national and global data, the implementation rate of 72.4% (Figure 2.1) found in this study shows a better and more progressive trend. In a broader context (Apriani et al., 2025) shows that more than 80% of households in Indonesia still dispose of mixed waste without sorting, which indicates a low level of ecological awareness among the general public. This data is supported by findings from the Coordinating Ministry for Human Development and Culture, which show that 34.29% (7.2 million tonnes) of the total 21.1 million tonnes of national waste is not properly managed. In this case, the LDK community shows more progressive and commendable achievements, demonstrating that a spiritual value-based approach can be an effective catalyst for environmental behavioural change.

The practices carried out by respondents also show alignment with the zero waste movement that has developed in Indonesia, as promoted by Zero Waste Indonesia (ZWID) and Zero Waste Adventure Bandung. The habit of carrying tumblers, reducing the use of single-use plastics, and sorting waste according to type are concrete forms of implementing the 5R principle (Refuse, Reduce, Reuse, Recycle, and Rot), which is the main foundation of the zero waste movement (Meiwinda et al., 2024). This shows that even though the main motivation comes from Islamic spiritual values, the practices carried out are still in line with international standards of the zero waste movement, creating an interesting convergence between spirituality and



global environmental action, as emphasised by the Indonesian Zero Waste Alliance in its efforts towards sustainable waste management (Widiatmoko, 2024).

3. The Role of LDK as an Agent of Transformation through *Da'wah Bil Hal*

The construction of a strong identity among respondents as agents of environmental change, particularly in the context of campus *da'wah*. Self-awareness of their role as role models in the zero waste movement is prominent, although it is still in the process of gradual and continuous development. As many as 35.5% of respondents expressed their belief in their awareness as role models in building Islamic ecological behaviour. They understand that being a role model is not an instant or final status, but rather the result of a process of learning, exemplary behaviour, and consistency in living out the values they uphold. These findings reinforce the view that universities have a strategic role as agents of social and ecological change (Vioresa et al., 2023), and are in line with the concept of students as agents of change who play a role in detecting problems, forming environmentally conscious communities, and changing flawed systems (Amri, 2023). Students, through communities and organisations such as LDK, are not only objects of education but also active subjects who drive cultural change in their environment, where they can become agents of education by raising environmental awareness on campus and in surrounding communities through seminars, workshops, and environmental campaigns (Amir et al., 2025). This awareness is also in line with the opinion (Rahayu et al., 2025) which emphasises that small-scale behavioural changes such as student movements will have a systemic effect if carried out consistently and sustainably.

Campus *da'wah* is considered effective in internalising *tahalli* values as part of the spiritual and ecological transformation of students. As many as 69.7% of respondents stated that campus *da'wah*, particularly through the activities of the Campus *Da'wah* Institute (LDK), is considered effective to very effective in conveying and instilling virtuous moral values related to environmental awareness. This assessment is based on several key factors, including a *da'wah* approach that is relevant to contemporary issues, concrete actions in the field, the exemplary behaviour of LDK administrators, and consistency in programme implementation. This effectiveness is reinforced by the finding that LDK plays a significant role in shaping students' religious behaviour through ongoing religious guidance and activities (Saddam Husein, 2018). challenges remain, particularly in terms of increasing students' ecological awareness more broadly and evenly. These findings reinforce the idea that LDK not only plays a role in ritualistic spiritual guidance, but also has a moral responsibility to improve students' morals both individually and collectively through holistic and transformative Islamic values. This is in line with the function of LDK as an institution for fostering noble character that provides alternative guidance within campus organisations (Saddam Husein, 2018). The high effectiveness of campus

da'wah in this context proves that the concept of *tahalli* can be implemented broadly, not only as a form of spiritual purification, but also as the foundation for sustainable social and ecological behaviour. The high effectiveness of campus *da'wah* in this context proves that the concept of *tahalli* can be implemented broadly, not only as a form of spiritual purification, but also as the foundation for sustainable social and ecological behaviour.

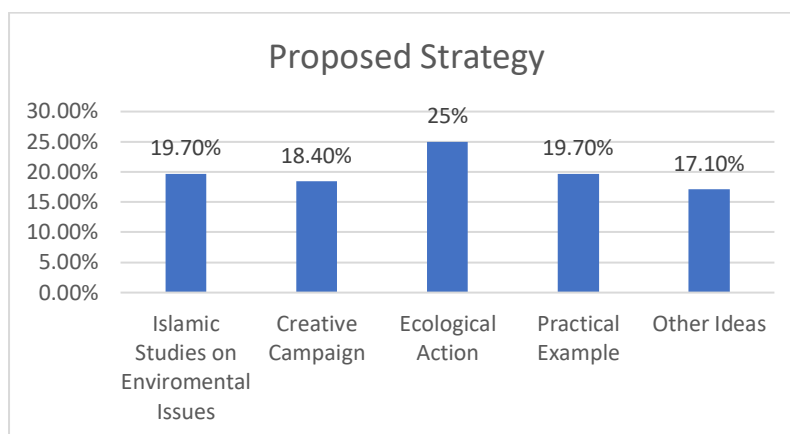


Figure 3.1

The strategy of developing a zero waste movement through campus *da'wah* organisations shows that Campus *Da'wah* Institutions (LDK) have great potential as drivers of ecological behavioural change based on Islamic values. Respondents proposed a strategic approach that combines thematic education, personal role models, and participatory sustainable programmes. Innovations arising from these proposals include Islamic studies with an environmental theme, creative campaigns that attract students' interest, the implementation of concrete ecological actions, and the cultivation of role models in everyday life. This approach is relevant to the LDK's *da'wah* strategy, which focuses on education through Islamic guidance and deepening programmes (Widianti, 2019). The key to the success of this strategy lies in consistent implementation, active member participation, and cross-community collaboration both on and off campus. This proposal clearly reflects the principle of *da'wah bil hal*, which integrates *tahalli* values with concrete actions. As stated in the study, *da'wah bil hal*, which is realised through waste management, a plastic-free lifestyle, and the empowerment of the campus community in the zero waste movement, is a form of *da'wah* that is not only relevant in the modern context but also provides solutions and is transformative in responding to global ecological challenges.



This is reinforced by the concept that LDK, as a student organisation engaged in *da'wah*, has an important role in forming a militant and highly committed *da'wah* movement (Gunawan, 2024).

The above data shows that LDK has undergone an evolution in its role from an exclusive focus on spiritual guidance to a more holistic orientation that includes socio-ecological responsibilities. This confirms the research hypothesis that 'LDK should not limit *da'wah* to the realm of ritual worship alone, but also expand its scope to socio-ecological issues that touch on real life.' This evolution is in line with the finding that university students gain more Islamic religious knowledge from Islamic study groups such as LDK, which shows the strategic position of LDK in Islamic religious education in public universities (Gunawan, 2024). LDK's response to the zero waste movement shows its relevance to the global challenges raised in the study. With global MSW projected to increase to 3.8 billion tonnes by 2050 (Maalouf & Mavropoulos, 2023) and Indonesia as the world's second-largest contributor to marine plastic waste ("Plast. Waste Discharges from Rivers Coastlines Indones.," 2021), the role of LDK as an agent of transformation is becoming increasingly strategic. The strategies proposed by respondents, such as Islamic studies on environmental themes, creative campaigns, and waste exchange programmes, are consistent with the 5R principles of the global zero waste movement: Refuse, Reduce, Reuse, Recycle, and Rot (Meiwinda et al., 2024). However, the LDK approach is unique in integrating the spiritual dimension of Islam as its main motivation, reflecting the LDK's function as a forum for student activists who are passionate and committed to militant *da'wah* (Hikmawati, 2021).

Conclusion

This study proves that the concept of *tahalli* (purification of the heart through noble character) can be used as a solid spiritual foundation for the zero waste movement at the Campus *Da'wah* Institution (LDK) of UIN Raden Mas Said Surakarta. LDK members have a good understanding of *tahalli* values, such as gratitude manifested through caring for the environment (78.9% practise this), responsibility as caliphs on earth (100% agree), and love for nature (98.7% agree). In their daily lives, 72.4% of respondents have adopted a zero waste lifestyle, such as using tumblers, reducing single-use plastics, and sorting waste, which they consider a form of worship. However, there is still a 21-27% gap between understanding and actual implementation, indicating the need for a more practical approach. LDK has succeeded in becoming a driving force for change through direct preaching (*da'wah bil hal*), such as through environmental studies, exemplary leadership, and programmes such as waste banks. As a result, Sufism values can be integrated with concrete actions for environmental conservation. These findings not only prove that Islamic values are relevant to addressing waste issues, but also offer concrete examples for Islamic campuses to build environmental movements rooted in religious teachings.



References

- Akromusyuhada, A. (2023). Jurnal Multidisiplin Ilmu Akhlak Terhadap Lingkungan Perspektif Islam. *Akhlaq Terhadap Lingkungan Perspektif Islam*, 2(04), 1103–1109.
- Amir, F., Miru, A. S., & Sabara, E. (2025). *Urban Household Behavior in Indonesia: Drivers of Zero Waste Participation*. <http://arxiv.org/abs/2505.17864>
- Amri, A. S. (2023). Peran Mahasiswa Sebagai Agen Perubahan Di Masyarakat. *Journal of Instructional and Development Researches*, 3(1), 29–34.
- Andani, K. F. (2023). Tasawuf Akhlaki dan Relevansinya Terhadap Sikap Penolakan Akhlak Tercela Perspektif Islam. *Jurnal Pendidikan Agama Islam*, 4(2), 167–182. <https://doi.org/10.35719/adabiyah.v4i2.818>
- Andi Awaludin. (2025). Membangun Kesadaran Lingkungan melalui Gerakan Dakwah: Pendekatan Teori dan Praktik. *PROGRESIF: Jurnal Dakwah, Sosial, Dan Komunikasi*, 2(1), 31–40. <https://doi.org/10.63199/progresif.v2i1.32>
- Apriani, Y., Liquidanu, E., & Hisjam, M. (2025). *JPLB Tinjauan sistematis tentang faktor-faktor yang mempengaruhi perilaku pemilahan sampah rumah tangga*. 9(2), 178–197.
- Arsyad, M., & Hasanah, N. (2025). Nilai Ekologis Islam: Konsep Khalifah Dan Amanah. *Al-Mustafid: Jurnal of Quran and Hadith Studies*, 4(1), 33–48. <https://ejournal.iain-manado.ac.id/index.php/mustafid>
- Bakaruddin, B., Afriyeni, A., & Alagusri, J. (2023). Kampus Hijau Berkelanjutan Dalam Perspektif Pendidikan Lingkungan. *Jurnal Akuntansi Dan Ekonomika*, 13(1), 99–106. <https://doi.org/10.37859/jae.v13i1.4723>
- Basri, S., Adnan, Y., Widiastuty, L., Asrul Syamsul, M., & Indar, I. (2024). Islamic Environmental Ethics: A Cultural Framework for Sustainable Resource Management and Global Ecological Stewardship. *Diversity: Disease Preventive of Research Integrity*, 5(2), 86–93. <https://doi.org/10.24252/diversity.v5i2.52342>
- Bergmann, M., Gutow, L., & Klages, M. (2015). Marine anthropogenic litter. In *Marine Anthropogenic Litter*. <https://doi.org/10.1007/978-3-319-16510-3>
- Budiyarto, A., Clarke, B., & Ross, K. (2025). Overview of waste bank application in Indonesian regencies. *Waste Management and Research*, 43(3), 306–321. <https://doi.org/10.1177/0734242X241242697>
- Gunawan, C. (2024). Nilai-nilai dakwah pada lembaga dakwah kampus. *Spektra: Jurnal Ilmu-Ilmu Sosial*, 6(1), 174–191.
- Habibi, I. (2018). Implementasi Nilai-Nilai Dakwah Ekologis dalam Program Pengembangan Kampung Wisata Matras Kelurahan Sinar Baru Kabupaten Bangka. *Mawa'izh: Jurnal*



- Dakwah Dan Pengembangan Sosial Kemanusiaan*, 8(2), 259–274.
<https://doi.org/10.32923/maw.v8i2.774>
- Hasnawati. (2020). Akhlak Kepada Lingkungan. *Jurnal Penda's*, 2(2), 203–218.
- Hikmawati, H. (2021). *DAKWAH VIRTUAL: STRATEGI DAKWAH UKM LDK MPM UNHAS DALAM SITUASI PANDEMI COVID-19* (Sebuah Kajian Etnografi).
<https://repository.unhas.ac.id/id/eprint/7911/>
- Jambeck, J. R., Roland, G., Wilcox, C., Siegler, T. R., Perryman, M., Andrady, A., Narayan, R., & Law, K. L. (2015). Marine pollution. Plastic waste inputs from land into the ocean. *Science*, 347(6223), 764–768.
- Kaza, S., Lisa C. Ya, Perinaz Bhada-Tata, & Frank Van Woerden. (2018). *What a Waste 2.0: A Global Snapshot of Solid Waste Management to 2050*. World Bank. (Vol. 17).
- Maalouf, A., & Mavropoulos, A. (2023). Re-assessing global municipal solid waste generation. *Waste Management and Research*, 41(4), 936–947.
<https://doi.org/10.1177/0734242X221074116>
- Made Rianita, N., Luh De Erik Trisnawati, N., Eka Nopiyani, P., & Satya Dharma, S. (2020). Peningkatan Motivasi Belajar Berbasis Spiritual Terhadap Hasil Belajar Mahasiswa. *Mimbar Ilmu*, 25(3), 338–345. <https://ejournal.undiksha.ac.id/index.php/MI/article/view/28312>
- Magfirah HS, S. (2023). Tantangan Penerapan Gaya Hidup Zero Waste Skala Rumah Tangga di Indonesia. *Jurnal Multidisiplin West Science*, 2(07), 511–522.
<https://doi.org/10.58812/jmws.v2i07.491>
- Meiwinda, E. Ri., Fadhli, M., Hasibuan, R., & Zikri, A. (2024). Pengolahan Sampah Berbasis 5R (Reduce, Reuse, Recycle, Replace, Replant) Sebagai Implementasi Mata Kuliah Kewarganegaraan Di SD Negeri 137 Palembang. *Jurnal Dehasen Untuk Negeri*, 3(2), 241–246. <https://doi.org/10.37676/jdun.v3i2.6434>
- Mutakalim Mutakalim. (2020). Integrasi Sikap Spiritual dan Sikap Sosial dalam Pendidikan Islam. *AL-ISHLAH Jurnal Pendidikan Islam*, 18(2), 211–231.
- Noviyanti, V., Hidayat, D., & Hidayat, Z. (2022). Environmental care communication in the Zero Waste Indonesia community: A case study of the #TukarBaju digital campaign. *Fashion, Style and Popular Culture*, 9(4), 555–582. https://doi.org/10.1386/fspc_00160_1
- Nurrahmi S., A., Safrudin, I., Hasan Ridwan, A., & Sohifah, S. (2023). Keseimbangan Ekologis dalam Perspektif Islam: Studi Komparatif Tafsir Al-Misbah dan Tafsir Al-Azhar. *Islamica*, 7(2), 31–42. <https://doi.org/10.59908/islamica.v7i2.115>
- Plastic Waste Discharges from Rivers and Coastlines in Indonesia. (2021). *Plastic Waste Discharges from Rivers and Coastlines in Indonesia*. <https://doi.org/10.1596/35607>
- Rachmadian, R. H., Sumarmi, S., Masrurroh, H., Utaya, S., & Suharto, Y. (2024). Membentuk Kesadaran dan Keterlibatan Mahasiswa sebagai Aktor Penggunaan Transportasi dan Energi Berkelanjutan di Perguruan Tinggi. *Journal of Education Action Research*, 8(1), 169–178.
-



- <https://doi.org/10.23887/jear.v8i1.76919>
- Rahayu, S., Sitorus, N., Berutu, A., Handayani, A., Ariansyah, M., & Wulandari, S. (2025). *Peran Mahasiswa sebagai Agen Perubahan dalam Pelestarian Lingkungan Hidup Studi Kasus : Organisasi Mapasta UINSU & Mahasiswa FEBI UINSU*.
- Rakhmat, A. (2022). Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment. *Academic Journal of Islamic Principles and Philosophy*, 3(1), 1–24. <https://doi.org/10.22515/ajipp.v3i1.5104>
- Saddam Husein, N. K. A. P. (2018). Pembinaan Akhlak Mulia Mahasiswa Dalam Lembaga Dakwah Kampus (Ldk) Al-Izzah Iain Ambon. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 3(1), 53–64. <https://doi.org/10.33477/alt.v3i1.417>
- Sartika, Y., Sa'diah, H., Halisa, S. N., Suriansyah, A., & Cinantya, C. (2025). Pendidikan Karakter: Implementasi Program Zero Waste di Sekolah Dasar. *MARAS: Jurnal Penelitian Multidisiplin*, 3(1), 102–110. <https://doi.org/10.60126/maras.v3i1.650>
- Subhi, M. R. (2016). Pendekatan Sufistik dalam Pendidikan Islam (Telaah Pemikiran Hamka). *Edukasia Islamika*, 1(1), 62–88.
- Syukriya, A. J., & Safitri, L. R. (2021). Zero Waste Lifestyle Concept Within Islamic-Science Prespective. *Journal of Halal Product and Research*, 4(1), 32. <https://doi.org/10.20473/jhpr.vol.4-issue.1.32-42>
- Taufiqurrahman, Z. F., & Hijriyah, M. (2019). Implementasi Nilai-Nilai Kepedulian Lingkungan Hidup Dalam Mata Pelajaran Pendidikan Agama Islam. *Al-Misbah (Jurnal Islamic Studies)*, 7(2), 45–49. <https://doi.org/10.26555/almisbah.v7i2.1123>
- Vioreza, N., Hilyati, W., & Lasminingsih, M. (2023). Education for Sustainable Development: Bagaimana Urgensi dan Peluang Penerapannya pada Kurikulum Merdeka? *PUSAKA: Journal of Educational Review*, 1(1), 34–48. <https://doi.org/10.56773/pjer.v1i1.11>
- Watsiqotul dkk. (2018). Peran Manusia Sebagai Khalifah Allah di Muka Bumi Perspektif Ekologis dalam Ajaran Islam A . Pendahuluan umat didunia , khususnya masyarakat Indonesia . Saat ini , Islam. *Jurnal Penelitian*, 12(2), 355–378. <https://journal.iainkudus.ac.id/index.php/jurnalPenelitian/article/view/3523/pdf>
- Widianti, H. (2019). Strategi Dakwah Lembaga Dakwah Kampus (LDK) Dalam Meningkatkan Religiusitas Mahasiswa. *Adzikra: Jurnal Komunikasi Dan Penyiaran Islam*, 10(1), 50–76. <https://doi.org/10.32678/adzikra.v10i1.3799>
- Widiatmoko, S. A. (2024). *Penerapan Konsep Zero Waste Dalam Perspektif Hukum Lingkungan : Tantangan dan Prospek Masa Depan di Indonesia*. 1(3).
- Zainal, A. Q., & Ansar, A. (2021). Konsep Pendidikan Akhlak Menurut Syekh Al-Zarnuji Dalam Kitab Ta'lim Al-Muta'allim. *Education and Learning Journal*, 2(2), 126.
-



Proceedings of SARIRA:
Said Annual Roundtable on Indonesia and Religious Affairs
Theme: Religion and Ecology for Sustainable Development
Sukoharjo, August 27th - 28th 2025

<https://doi.org/10.33096/eljour.v2i2.135>

Zulfikar dkk, E. (2023). Eko-Teologi dalam Tafsir al-Azhar: Upaya Hamka dalam Membangun Paradigma dan Berkesadaran Lingkungan. *Proceeding International ...*, 32. <http://proceeding.iainkudus.ac.id/index.php/ICQS/article/view/399/0%0Ahttp://proceeding.iainkudus.ac.id/index.php/ICQS/article/download/399/335>