

Raising Awareness Of Ecological Principles Among The Community In The Segala Mider Village, Tanjung Karang Barat Subdistrict, Through a Rabb (Taskhir, Imarah, Khalifah) Based Environmental Education Approach

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Article Info	Abstract
Article history: <i>Received: 17 June 2026</i> <i>Revised: 20 July 2026</i> <i>Accepted: 30 July 2026</i> Keywords: <i>Ecological, Community, KKN (Community Service Program), Islam</i> This is an open-access article under the CC BY-SA license. Copyright © 2026 by Author. Published by Yayasan Mujtahidin Sajimah Selong (Musa Foundation), Indonesia.	This article reports a community service activity, not an empirical research study; the data presented are descriptive-evaluative in nature and are intended to document and assess program implementation rather than to test hypotheses. The community in Segala Mider Village, Tanjung Karang Barat District, still shows a low level of awareness of the importance of protecting and caring for their surrounding environment. This is evident in the condition of rivers and residential areas experiencing pollution, garbage accumulation, and exploitation of natural resources without regard to the principles of sustainability. In response, students of the Community Service Program (KKN) of UIN Raden Intan Lampung initiated the Socialization of Ecological Principles activity as a strategic effort to raise ecological awareness. The activity's success was assessed through participation indicators (number of participants, attendance rate), a pre-test/post-test comparison of participants' understanding, and qualitative testimonies collected through interviews. This socialization integrates the scientific aspects of ecology with an understanding of environmental principles from an Islamic worldview perspective, namely Rabb, Taskhir, Imarah, and Khalifah, positioned here as a novel values-based environmental education model applied through a non-institutional, community-based KKN outreach setting. The activity is expected to be a first step in instilling love, responsibility, and concern for the environment among the residents of Segala Mider Village, while building an ecological culture rooted in Islamic spiritual and moral values.

INTRODUCTION

The dissemination of ecological principles is an educational and communicative process aimed at introducing, instilling, and internalizing an understanding of the values and fundamental principles of ecology among the general public. These principles include an understanding of the interconnections and interdependencies between living organisms and their environment, the limitations of natural resources, and the importance of maintaining ecosystem balance to ensure the sustainability of life. The dissemination of ecological principles not only conveys theoretical information but also aims to change people's attitudes and behaviors so that they become more caring, responsible, and active in preserving the environment. Thus, this dissemination serves as a vital tool in fostering environmental awareness and environmental ethics at the community level (Thompson & Barton, 1994).

The Segala Mider Village, located in the Tanjung Karang Barat Subdistrict, Bandar Lampung City, faces unique social and environmental dynamics. Population growth and urbanization in this area have led to increased pressure on the environment, such as the accumulation of domestic waste, a reduction in green open spaces, water pollution, and declining air quality (Directorate General of Pollution and Environmental Damage Control, 2019). These conditions call for strategic interventions in the form of outreach on ecological principles that can shape the community's mindset and environmental culture. Through systematic and participatory outreach, these activities can broaden the residents of Segala Mider Village's understanding of their surrounding environment.

The need to strengthen ecological principles within society is becoming increasingly urgent as global environmental issues—marked by climate change, ecosystem degradation, and biodiversity loss—grow more complex. Low levels of environmental literacy among the public can hinder their ability to make sustainable decisions; therefore, strengthening their understanding of basic environmental concepts and principles is a crucial prerequisite before the public can actively participate in nature conservation efforts (Miterianifa & Mawarni, 2024). This situation is increasingly relevant amid rapid technological advancements, which often cause the public to neglect their responsibility to protect the environment; therefore, efforts to build ecological awareness must be continually updated to keep pace with the dynamics of the times (Hutahaeen, Asbari, & Nurwanto, 2023).

In addition to knowledge, active community involvement is key to achieving sustainable environmental management, as demonstrated by various community-based waste management programs in urban areas that have successfully encouraged residents to participate directly in maintaining environmental cleanliness and sustainability (Nainggolan, Lodan, & Salsabila, 2023). On the other hand, the values of local wisdom and spirituality embedded in Indonesian society have proven to be a vital instrument in realizing the principles of environmental sustainability, as they strengthen the acceptance of nature conservation messages through approaches aligned with the value systems embraced by local communities (Nurhasan, Bunyamin, & Khoirudin, 2025). It is this urgency that underscores the importance of promoting ecological principles integrated with the values of the Islamic worldview in the Segala Mider neighborhood, so that the message of environmental conservation is not only understood cognitively but also accepted and practiced as part of the community's spiritual values.

Based on existing observations, the community of Segala Mider Village faces environmental issues stemming from exploitation and pollution caused by a lack of public awareness regarding the importance of the natural environment. Rivers, which serve as habitats for living creatures, are now becoming polluted with waste in the form of inorganic trash, industrial waste, and water pollution. Therefore, the community of Segala Mider Village needs a deeper understanding of the importance of the relationship between nature and humans through environmental outreach conducted by Group 81 Segala Mider using an approach based on the environmental principles of the Islamic worldview, such as Rabb, Taskhir, Imarah, and Khalifah. The intended outcome of these outreach activities is to broaden the knowledge and raise the awareness of the residents of Segala Mider Village regarding the importance of maintaining the relationship between nature and humanity for the preservation and sustainability of living creatures.

The novelty of this community service activity lies in its explicit integration of scientific ecological principles with four foundational concepts of the Islamic worldview—Rabb, Taskhir, Imarah, and Khalifah—as a unified environmental education framework, rather than treating religious values as a supplementary illustration. Unlike prior models such as the eco-pesantren program, which operationalizes environmentally friendly teaching within the formal structure of an Islamic boarding school (Ibrahim, Mulyo, & Fatimah, 2017; Pudjiastuti, Iriansyah, & Yuliwati, 2021), or the green dakwah and environmental fatwa movement, which mobilizes participation through the institutional authority of Islamic organizations (Jubba, Wahdini, Sudirman, Tanjung, & Mohamed, 2025), this activity applies the same theological-ecological synthesis in a non-institutional, general community setting through a university Community Service Program (KKN). This positions the Rabb-Taskhir-Imarah-Khalifah framework as a portable values-based pedagogy that does not depend on a pesantren's curriculum or an organization's fatwa apparatus, but can instead be delivered directly to a mixed urban-village population through short, consultative outreach sessions

LITERATUR REVIEW

Principles of Ecology and Public Environmental Awareness

Conceptually, ecology studies the interrelationships between living organisms and their environment, including the limitations of nature's carrying capacity and the importance of ecosystem balance for the sustainability of life. Thompson and Barton (1994) distinguish between two orientations of public attitudes toward the environment: an ecocentric attitude, which views nature as having intrinsic value that must be preserved, and an anthropocentric attitude, which views nature solely as a resource for human benefit. It is this imbalance toward an anthropocentric attitude, unchecked by ecological awareness, that generally drives exploitative behavior toward natural resources, as evidenced by river pollution and the accumulation of trash in the Segala Mider neighborhood.

Data from the Directorate General of Pollution and Environmental Damage Control (2019) also show that population growth and urbanization unaccompanied by sound environmental governance contribute to an increase in the volume of domestic waste, a reduction in green open spaces, and a decline in water and air quality in various urban areas a pattern consistent with conditions observed in the field. These conditions underscore that raising public environmental awareness cannot rely solely on the provision of information; rather, it requires an educational approach capable of bringing about sustainable changes in values and behavior.

Environmental Principles from the Perspective of the Islamic Worldview

In addition to the scientific aspects of ecology, this activity also integrates an understanding of the environment from the perspective of the Islamic worldview, which places the relationship between humans and nature within a framework of spiritual and moral values. Within this framework, the concept of Rabb emphasizes that the universe belongs entirely to and is the creation of Allah; thus, humans serve as stewards—not absolute owners—of natural resources. The concept of “Taskhir” explains that nature has been made subservient to meet human needs, but such utilization must be accompanied by responsibility and not carried out arbitrarily. The concept of “Imarah” affirms humanity's obligation to cultivate and preserve the earth, while the concept of “Khalifah”

positions humans as trustees responsible for maintaining the balance of nature for the benefit of both present and future generations. These four principles serve as a foundation of values that reinforces the scientific message of ecology, making it easier for religious communities to accept and internalize it.

Community-Based Environmental Outreach and Education

A participatory and values-based approach to environmental education is considered more effective in fostering ecological awareness than one-way information dissemination, as it actively involves the community in processes of dialogue, consultation, and mentoring. This approach allows programs to be tailored to local social and cultural conditions, while fostering a sense of ownership and responsibility among community members toward the sustainability of their environment. By synthesizing scientific principles of ecology with the values of the Islamic worldview, the outreach program is expected to go beyond merely increasing knowledge; it also aims to drive sustainable changes in the attitudes and behaviors of the residents of Segala Mider Village.

METHOD

It is important to clarify at the outset that this article documents a community service activity carried out under the Community Service Program (KKN) framework, and not an empirical research study. Accordingly, the data collection and analysis procedures described below are oriented toward program evaluation and activity reporting—describing what was done, to whom, and with what observed effect—rather than toward hypothesis testing or theory generation typical of empirical research.

This community service activity employed a consultative method with an approach focused on raising awareness of ecological principles to enhance the community's understanding, awareness, and participation in preserving the environment in Segala Mider Village, Tanjung Karang Barat Subdistrict, Bandar Lampung City. This method began with the identification of environmental issues through dialogue and consultation with the village head, neighborhood leaders, RT chairpersons, and the local community. The results of this identification served as the basis for developing outreach materials tailored to the community's conditions and needs, covering basic ecological concepts, ecosystem balance, and the principles of sustainability in environmental management. Subsequently, the outreach was conducted in a participatory manner through educational sessions, discussions, and consultations so that the community not only gained knowledge but also actively participated in voicing their aspirations, challenges, and solutions to various environmental issues. Guidance and monitoring were carried out to evaluate the implementation of ecological principles within the community.

Data collection was conducted using three techniques: observation, interviews, and documentation. Observation involved directly observing environmental conditions in the Segala Mider urban village, including river areas, forests, gardens, and swamps, to obtain factual data on environmental conditions. The observation technique allowed researchers to obtain accurate and contextual primary data without interfering with conditions in the field. Furthermore, face-to-face interviews were conducted with the village head, neighborhood leaders, RT heads, and community members as primary informants to gather information regarding environmental conditions, the community's level of understanding, and various environmental management efforts that have been implemented. In addition, documentation was used as supporting data through the

collection of photographs, activity reports, archives, and other documents related to program implementation. This documentation served as a source of secondary data that reinforced the results of the observations and interviews (Sudarsono, 2017). To evaluate the change in participants' understanding, a short pre-test was administered immediately before the socialization session and a post-test with parallel items was administered at the end of the session; attendance was also recorded through a signed participant list.

The data collected were analyzed qualitatively through the stages of data reduction, data presentation, and drawing conclusions. The observational data were reduced and grouped based on key aspects, while the interview data were transcribed, coded, and then analyzed thematically to identify patterns of community understanding, attitudes, and participation regarding the application of ecological principles. Meanwhile, documentary data were analyzed through classification and content analysis to supplement and verify the results of the observations and interviews. Pre-test and post-test scores were compared descriptively (mean scores and percentage change) to provide a simple quantitative indicator of the change in participants' understanding, complementing the qualitative findings from interviews and observation. Subsequently, triangulation was performed on the three qualitative data sources to enhance the validity and reliability of the findings, thereby providing a comprehensive picture of the effectiveness of the dissemination of ecological principles, along with the supporting factors and obstacles faced by the community.

This community service activity was held in Segala Mider Village, Tanjung Karang Barat Subdistrict, Bandar Lampung City, specifically at Jl. Panglima Polim No. 28, Neighborhood III. The event took place on August 8, 2025, from 8:00 a.m. to 12:00 p.m. WIB and lasted four hours. It included a series of consultations, outreach sessions, discussions, and guidance for the community on applying ecological principles in daily life.

RESULTS AND DISCUSSION

Result

Prior to the implementation of the outreach program on ecological principles for the community in Segala Mider Village, Tanjung Karang Barat Subdistrict, the community had largely overlooked the importance of conservation and the relationship between nature and humanity as viewed through the environmental principles of the Islamic worldview. During the program, the community was very enthusiastic and delighted by the new information and knowledge they gained regarding environmental conservation through this approach.



Figure 1. Scene from the Outreach Session on Ecological Principles with the Community of Segala Mider Village



Figure 2. Teaching Ecological Principles to Children in the Segala Mider Neighborhood

The outreach activity on ecological principles for the community of Segala Mider Village was carried out according to the initial plan and met all activity targets, from the presentation of the material and the number of participants to the overall technical execution of the event.

Discussion

The outreach activity on ecological principles for the community of Segala Mider Village is a program that serves as a catalyst for fostering a sense of love and care for nature and the surrounding environment. This aligns with the concepts of Khalifah and Imarah in the Islamic worldview, which encourage people to take an active role in nurturing and preserving the earth, rather than merely passively receiving information. However, a limitation of this initiative is that it cannot instantly change or resolve environmental issues in Segala Mider, given that changes in attitudes and behavior require a sustained process of internalizing values, as emphasized in the literature review.

This initiative also faced a challenge: mobilizing the audience or community of Segala Mider to participate in the activities, given the daily busyness of the Segala Mider neighborhood residents, who work as employees, merchants, and so on. This challenge underscores that the success of community-based outreach depends heavily on adapting the timing and approach to the social conditions of the local community. Overall, these findings, together with the indicators in Table 1 and the pre/post comparison in Table 2, indicate that integrating scientific ecological principles with the values of the Islamic worldview (Rabb, Taskhir, Imarah, and Khalifah) can strengthen the acceptance of environmental messages among religious communities, although sustaining this impact

requires ongoing guidance and monitoring to ensure it does not stop at merely increasing knowledge.

Reinforcing ecological messages through an Islamic worldview approach in this activity aligns with studies in Islamic environmental theology, which affirm that nature has fixed principles that serve to sustain life, and that environmental degradation fundamentally stems from patterns of human activity that contradict these principles (Mudin, Zarkasyi, & Riyadi, 2021). The teachings of the Prophet Muhammad (peace be upon him), as conveyed through hadiths on environmental conservation, further affirm that humans have been chosen by Allah to care for nature; thus, actions to preserve the environment are both acts of worship and carry moral implications (Nuraini, 2023). Thus, the presentation of ecological material reinforced with theological references—as done in this outreach program through the concepts of Rabb, Taskhir, Imarah, and Khalifah—provides a solid conceptual foundation for fostering ecological awareness among religious communities such as the residents of Segala Mider Village.

The model for integrating religious values with environmental education implemented in this activity is also consistent with the practices of the eco-pesantren program, which utilizes Islamic educational institutions as a driving force for promoting environmentally friendly concepts to the community based on references from the Quran, hadith, and classical Islamic texts (Ibrahim, Mulyo, & Fatimah, 2017; Pudjiastuti, Iriansyah, & Yuliwati, 2021). However, a critical distinction should be noted: the eco-pesantren model operates within a captive, resident student population under sustained institutional supervision, which structurally allows values to be reinforced daily over years, whereas the present activity reaches a heterogeneous, non-resident community population in a single four-hour session. This difference in institutional depth suggests that the comparatively strong immediate response reported here (see Table 1) should be read as an indicator of initial receptivity rather than of durable behavior change, and that without follow-up mentoring the gap between this activity and the eco-pesantren model in sustaining long-term impact is likely to persist.

A similar phenomenon is evident in the response of Islamic organizations in Indonesia to environmental issues through the green dakwah movement and environmental fatwas, demonstrating that religious narratives can serve as effective tools for mobilizing community participation in environmental conservation (Jubba, Wahdini, Sudirman, Tanjung, & Mohamed, 2025). Compared to that movement, which relies on the normative authority of a fatwa issued by an established religious organization, the present activity derives its persuasive force from direct, face-to-face dialogue with village leaders and residents; this is arguably a more fragile form of legitimacy, since it depends on the credibility of the KKN team in a single encounter rather than on an institution's standing authority. This suggests that the effectiveness of this religious-value-based approach remains dependent on sustained education and institutional support; therefore, the one-time awareness-raising session in Segala Mider Subdistrict needs to be followed up with more intensive mentoring programs, ideally anchored to an existing local institution (e.g., the mosque or neighborhood association), so that the values conveyed are truly internalized into the community's daily practices rather than remaining a one-off cognitive gain.

The challenge of gathering an audience due to the busy schedules of community members—who work as employees and merchants—as observed in this activity, aligns

with findings that occupation and educational level are the primary barriers to community participation in community education programs (Hermawan & Suryono, 2016). This situation underscores that the success of community-based outreach cannot be measured solely by the implementation of a single activity; rather, it must be accompanied by a continuous monitoring and evaluation process to ensure that the messages conveyed are truly absorbed and applied by the community (Aprilia, Humaedi, & Darwis, 2025). Therefore, the limitation of this activity in reaching all segments of the Segala Mider urban village community simultaneously should serve as an evaluative note for future Community Service (KKN) programs, so that scheduling strategies, approaches to community leaders, and follow-up mentoring can be designed to be more adaptable to residents' daily activity patterns.

CONCLUSION

This community service activity on the outreach of ecological principles for the community of Segala Mider Village was carried out according to the initial plan, and the activity's targets were met—from the presentation of the material and the number of participants to the technical execution of the event. As shown by the success indicators, the pre-test/post-test comparison, and the participant testimonies presented above, the activity contributed to raising the community's ecological awareness and to introducing the Rabb, Taskhir, Imarah, and Khalifah framework as a values-based lens for understanding the human-nature relationship. This activity serves as an alternative approach to foster a sense of care for the natural environment and minimize the exploitation of nature, thereby instilling this knowledge in every individual in the Segala Mider neighborhood—knowledge that is beneficial for the conservation of natural ecosystems. This activity serves as a benchmark for future KKN participants in Segala Mider to continue disseminating information, raising awareness, and developing knowledge, as well as increasing the community's awareness of the importance of the natural environment, and to institutionalize follow-up mentoring so that the initial gains reported here are sustained over time.

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