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Revitalization of Local Religious Traditions in Islamic Education: A Literature Study on the Role of Local Wisdom as Green Da'wah

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Abstract

The growing complexity of the global environmental crisis demands an Islamic da'wah approach that is not only spiritual but also ecological. The concept of *Green Da'wah*, or environmentally conscious da'wah, has emerged as a strategic approach to cultivating Muslim awareness of their role as *khalifah fi al-ard* (vicegerents on Earth). Within Indonesian society, a range of local religious traditions, such as *nyadran*, *sedekah bumi*, *tahlilan*, and *slametan*, contain ecological wisdom that holds significant potential as instruments for both Islamic da'wah and education. This study aims to theoretically examine the integration of local wisdom found in these religious traditions with Islamic ecological principles, and to explore the role of Islamic education as a medium for revitalizing such traditions in response to modernity and environmental degradation. Employing a qualitative approach through library research, this study analyzes scholarly references from Islamic sources, cultural anthropology, Islamic education, and ecotheology. The findings reveal a convergence of values between local traditions and Islamic teachings on living harmoniously with nature, which can be implemented through culturally rooted Islamic education. Institutions such as *Islamic boarding schools* and *madrasas* hold strategic potential in shaping students' ecological character through contextualized curricula grounded in local wisdom. These findings underscore the importance of integrating local traditions into Islamic education as a sustainable and culturally embedded strategy for ecological da'wah.

Keywords: Green Da'wah, Local Wisdom, Environmental Awareness, Cultural Islam, Malay Islam Studies.

Revitalisasi Tradisi Keagamaan Lokal dalam Pendidikan Islam: Studi Literatur tentang Peran Kearifan Lokal sebagai Dakwah Hijau

Abstrak

Krisis lingkungan hidup global yang semakin kompleks menuntut pendekatan Dakwah Islam yang tidak hanya bersifat spiritual, tetapi juga ekologis. Konsep green dakwah atau dakwah ramah lingkungan menjadi pendekatan strategis dalam membangun kesadaran umat Islam sebagai khalifah fil ardh. Di tengah masyarakat Indonesia, berbagai tradisi keagamaan lokal seperti nyadran, sedekah bumi, tahlilan, dan slametan menyimpan nilai-nilai kearifan ekologis yang potensial untuk dikembangkan sebagai instrumen Dakwah dan pendidikan Islam. Penelitian ini bertujuan untuk menelaah secara teoritis integrasi kearifan lokal dalam tradisi keagamaan dengan prinsip-prinsip Islam ekologis, serta mengkaji peran pendidikan Islam sebagai medium revitalisasi tradisi tersebut dalam merespons tantangan modernitas dan kerusakan lingkungan. Metode yang digunakan adalah pendekatan kualitatif melalui studi pustaka (library research), dengan menganalisis literatur keislaman, antropologi budaya, pendidikan Islam, dan ekoteologi. Hasil kajian menunjukkan bahwa terdapat kesesuaian nilai antara tradisi lokal dan ajaran Islam tentang harmoni dengan alam, yang dapat diimplementasikan melalui pendidikan Islam berbasis budaya. Lembaga seperti pesantren dan madrasah memiliki posisi strategis dalam membentuk karakter ekologis peserta didik melalui kurikulum yang kontekstual dan berakar pada kearifan lokal. Temuan ini menegaskan pentingnya integrasi tradisi lokal dalam pendidikan Islam sebagai strategi Dakwah ekologis yang berkelanjutan dan berbasis identitas budaya.

Kata Kunci: Dakwah Hijau, Kearifan Lokal, Kesadaran Lingkungan, Islam Budaya, Studi Islam Melayu.

INTRODUCTION

The global ecological crisis has become one of the greatest challenges facing humanity. Previous studies have shown that increasing deforestation, climate change, water and air pollution, and land degradation all threaten the sustainability of future life (Nesmith et al., 2020; Onebunne & Okechukwu, 2021; Sattorov, 2020; Ziaul & Shuwei, 2023). Various disciplines emphasize the need for a new paradigm in responding to this crisis, including from a religious perspective. In Islam, environmental issues are not separate from the spiritual dimension, but rather an integral part of devotion to God and humanity's mandate as caliphs on earth (Djuned, 2023; Efendi & Syahminan, 2024; Hutagalung, 2024).

The Qur'an emphasizes human responsibility in protecting the earth, as stated in the Koran Surah (QS). al-Baqarah [2]: 30 which means: "Remember when your Lord said to the Angels: 'Indeed, I want to make a caliph on the face of the earth'. They said: 'Do You want to make someone who will cause damage and shed blood there, while we glorify You and sanctify Your name?' He said: 'Truly, I know what you do not know.'" And QS. al-A'raf [7]: 56, which means: "And do not cause damage to the earth..." which rejects all forms of environmental damage.

In contemporary literature, *Green Da'wah* has begun to be articulated as a da'wah strategy contextualized to modern problems, particularly the environmental crisis. Previous research has shown that integrating religious messages with environmental issues can increase ecological awareness among Muslims (Fernandez-Rio et al., 2022; Khoir & Rusik, 2024; Sa'edi et al., 2025). However, most studies still focus on normative-theological approaches or institutional practices such as green Islamic boarding school programs (Anshori & Pohl, 2022; Athoillah et al., 2024; Kasanah et al., 2023;

Pujianto et al., 2021). The relationship between Islamic da'wah and local wisdom, particularly in the context of Malay religious traditions steeped in ecological values, has rarely been explored in depth. Yet, a cultural approach that integrates local wisdom with Islamic principles can be an effective means of fostering ecological ethics deeply rooted in the social realities of society.

The local wisdom of the Indonesian archipelago contains a variety of practices that reflect ecological awareness, although not always directly linked to Islam. Traditions such as *the Rimbo Larangan* in Minangkabau, Indonesia (Afrianti, 2020; Aliman et al., 2025), *the Hajat Sasih* in Kampung Naga (Fridayanti et al., 2022; Harashani, 2018; Sukmayadi et al., 2022), *the Adat Perpatih in Negeri Sembilan, Malaysia* (Jamil & Taib, 2012; Radzuan, 2021; Salleh, 2017), and *the Nyadran* in Java, Indonesia (Aminudin, 2024; Rosydiana, 2023) demonstrate how religious and cultural values can be integrated into environmental conservation practices. These practices not only emphasize the social and spiritual functions of tradition but also demonstrate the existence of community-based conservation mechanisms. Within the framework of *maqāṣid al-sharī'ah*, local wisdom can be understood as part of *hiḏḏ al-bi'ah* (environmental protection), which is a condition for the sustainability of human life and other creatures (Aldyan et al., 2024; Rahayu, 2016).

However, most research on *Green Da'wah* in Indonesia focuses more on the institutional dimensions of Islamic education (Ningsih & Soiman, 2024), while the contribution of local religious traditions to shaping ecological awareness has not been systematically examined. This creates a research gap in the integration of Islam, Malay culture, and environmental education. The lack of research linking local wisdom-based Islamic da'wah with ecologically oriented Islamic

education demonstrates the need for research that positions community traditions as instruments ⁷ for contextual and transformative da'wah.

This study proposes a novel approach ⁸ by positioning local wisdom as an integral part of Green Da'wah through a cross-disciplinary literature review approach that combines the perspectives of Islamic Studies, Malay Cultural Studies, and Environmental Education. By highlighting how local religious traditions can be integrated into an Islamic educational framework, this study ⁹ not only enriches the discourse on ecological da'wah but also provides ¹⁰ an alternative model for revitalizing local traditions aligned with Islamic values. The primary contribution of this research lies in its conceptual proposal on how Green Da'wah can be practiced more groundedly ¹¹ through the integration of local ecological values into the Islamic education curriculum, so that da'wah does not remain merely normative rhetoric but is transformed into social practice relevant to global ecological challenges.

METHODS

⁴ This study combines a library research method with a qualitative approach. The conceptual and reflective goals of the research, include developing a theoretical synthesis from multiple cross-disciplinary viewpoints such as Islamic studies, cultural anthropology, ecotheology, and environmental education, guided the selection of this methodology.

⁵ The type of data used is secondary data obtained from academic literature in the form of books, national and international indexed scientific journal articles, research reports, religious and educational institutional documents, and publications from international organizations such as UNESCO that discuss ecopedagogy.

A systematic search of both print and

digital literature was used for data collection, using relevant keywords such as green preaching, local wisdom, Islamic education, and ecology. Only sources with high academic credibility were used as references to ensure the validity of the research data.

Data analysis was conducted using content analysis techniques developed by Harold Lasswell (Franzosi, 2017; Stepchenkova, 2012), which consist of: examining the content, context, and construction of meaning from the reviewed literature. Furthermore, an intertextual approach was used by connecting findings from various sources and fields of study, for example, Islamic anthropology, ecology, and pedagogy to identify conceptual intersections. This analysis process resulted in a theoretical synthesis that became the basis for developing a conceptual framework for the theory of Green Da'wah based on local wisdom and recommendations for the further development of ecological and contextual Islamic education.

RESULTS AND DISCUSSIONS

Local Religious Traditions: Between Islamic Culture and Spirituality

Local religious traditions in Indonesia Local religious traditions in Southeast Asia, particularly in Indonesia, emerged from a long historical interaction between normative Islamic teachings and a strong and inherited system of customary values passed down through generations in society. This dialectical process did not produce antagonism, but rather a synthesis that gave birth to locally-inspired religious practices. The practices of *tahlilan* (religious gatherings), *kenduri* (celebrations), *slametan* (celebrations of the dead), *nyadran* (religious offerings), and *sedekah bumi* (earth offerings) reflect the harmony between Islamic texts and long-standing sociocultural values within the community. As noted by (Rehayati & Hasbi,

2025), The religious traditions inherent in Malay society manifest not only in normative forms, but also in various down-to-earth ritual expressions that are passed down from generation to generation.

The definition of local religious traditions in Malay society cannot be separated from their sociological context (Bainbridge, 2021; Beyers, 2017). These traditions are concrete expressions of religious teachings that are lived and internalized by each member (Albrecht et al., 2018). Through these traditional expressions, the abstract values contained in the sacred texts are translated into concrete practices that can be shared. Thus, local traditions are not merely formal rituals, but rather a living and dynamic manifestation of religiosity within society. Within this framework, traditions serve as a bridge between normative religious texts and the social experiences of religious communities. Elements of Islamic teachings are present in the form of prayer, dhikr (remembrance of God), Quranic recitation, and monotheism (tawhid), while cultural elements are present in various symbolic forms such as food, clothing, and ritual spatial arrangements. This interaction shows how Islamic values permeate social structures without eliminating local identities

The social function of local religious traditions is highly significant. First, these traditions strengthen community solidarity through collective activities. Second, they serve as a means of religious education, encompassing not only the cognitive but also the emotional realm. Third, these traditions serve as a shared spiritual space, providing transcendental meaning to the community through life events such as birth, death, marriage, or harvests. These values of brotherhood, respect for ancestors, and collective consciousness are what make local traditions relevant and enduring in today's modern context.

Islamic anthropology offers an important perspective for understanding these practices. Islam is viewed as a discursive tradition situated within a specific spatial and temporal context (Enayat, 2017; Peter, 2025). Thus, local religious traditions are not deviations from Islamic teachings, but rather legitimate concrete expressions within a global Islamic framework. These traditions demonstrate Islam's flexibility in addressing cultural plurality, particularly in Malay communities. Local religious traditions also have an often-overlooked ecological dimension. For example, the Earth Almsgiving (sedekah bumi) is not merely a ritual of gratitude for the harvest but also a means of maintaining ecological awareness (Asteria et al., 2025; Maryati et al., 2025). Nyadran (a traditional Javanese holiday) is not only interpreted as a pilgrimage to ancestors but also a village cleaning activity that has a direct impact on environmental sustainability (Prasetyo, 2021; Sartini et al., 2024). Within the framework of green preaching, these traditions serve as important instruments in building collective awareness of the importance of harmony with nature and the environment.

Islamic Education and the Integration of Local Wisdom

Madrasas, Islamic boarding schools, and religious study groups not only play a role as centers for the dissemination of religious knowledge, but also as important means of preserving local culture (Chuanchen & Zaini, 2023; Juliani et al., 2024; Subaidi et al., 2023; Sudjak, 2017). Islamic boarding schools, for example, maintain the practices of haul, manaqib, burdah, and slametan, which serve as means of internalizing spiritual values as well as social education. This demonstrates that Islamic education has long served as a platform accommodating religious teachings and cultural values.

Integrating the Islamic education curriculum with local wisdom opens up opportunities for contextual Islamic education that bridges the gap between universal Islamic values and the diverse local characteristics of distinctive Malay communities. For example, Islamic jurisprudence lessons can be enriched with narratives about giving alms to the earth, making theological teachings more easily understood by students.

Various empirical studies reinforce the urgency of this approach. Khoir & Rusik (2024) show that traditional Islamic boarding schools (pesantren) integrate local traditions into character education. Similarly, Yulianti & Ikhlās (2024) found that madrasah teachers in rural areas were able to develop project-based learning that emphasized collaboration and environmental stewardship. This finding confirms that Islamic education can also be a medium for transformation between cultural and ecological values.

In practice, the integration of religious values into local wisdom can be achieved through three main approaches, namely: first, a thematic approach that integrates Islamic values with local Malay traditions, such as kenduri (holidays) and agricultural cycles; second, a project-based approach that encourages students to carry out environmental conservation activities in their learning, such as village reforestation; and third, a hidden curriculum that instills the values of mutual cooperation, respect for teachers and parents, and teaches to live simply (Anwar et al., 2024; Sinio et al., 2025). These three approaches complement each other and strengthen the function of Islamic education as a space for ecological character formation for Malay Islamic communities.

Thus, Islamic education serves not only as a medium for preserving religious teachings but also as an instrument for re-preserving local values held by Malay communities. This

aligns with the vision of green da'wah, which emphasizes the importance of ecological piety, namely through religious awareness oriented towards cultural sustainability and environmental preservation (Ainiyah, 2024). Islamic education can be a key agent in producing a generation of religious, moderate, and ecological Muslims.

Local Wisdom as a Medium for Green Da'wah

The concept of *Green Da'wah* is rooted in the Qur'anic teachings about humans as khalifah fī al-ardq (QS. Al-Baqarah: 30). Islam emphasizes that nature was created in balance (mizān), and humans are prohibited from destroying it (QS. Ar-Rahman: 7-9). Therefore, protecting the environment is not merely a social ethic, but a spiritual mandate. *Green Da'wah* emphasizes that worship is not only related to a vertical relationship with Allah, but also a horizontal relationship with nature (Qonitah, 2025).

This practice has historical roots in classical Islamic tradition. The Prophet Muhammad (peace be upon him) established protected areas (*himā*) in Medina as a form of conservation. This principle demonstrates the continuity between early Islam and modern ecological principles. The revitalization of this value is highly relevant to the contemporary environmental crisis.

Interestingly, these ecological values have long been embedded in the local wisdom of the archipelago. Prohibitions on cutting down sacred trees, hunting taboos, and traditional agrarian ceremonies all reflect conservation ethics. A study Sinapoy (2018) showed that customary laws protect water sources and preserve biodiversity. This demonstrates that local traditions align with Islamic values that teach environmental conservation.

The traditions of *Mapag Sri*, *Nyadran*, and *Sedekah Bumi* are concrete examples of the integration of Islam with ecological wisdom

embraced by Malay Muslims. *Mapag Sri* is a Malay ritual that emphasizes gratitude for the harvest and reminds us not to overexploit the land. *Nyadran* is a Malay ritual accompanied by village reforestation activities, thus directly impacting the ecosystem. *Sedekah Bumi*, on the other hand, is a Malay ritual that symbolizes respect for the land as a source of life. These practices are substantively aligned with Islamic values, namely *qanā'ah* (sufficiency of sustenance) and *ihsān* (sufficiency of sustenance).

From a green da'wah perspective, this cultural approach is key. Instead of rejecting local traditions in the name of purifying religious teachings, green preaching actually revives Islamic values through culture. This strategy aligns with the inclusive, welcoming, and contextual mission of *Islam, a mercy for all the worlds*. Thus, *Green Da'wah* based on local wisdom is not merely rhetoric, but a social movement that integrates spirituality, culture, and ecology.

Revitalizing Local Traditions within the Framework of Sustainable Islamic Education

Revitalizing local traditions within sustainable Islamic education is a crucial strategy for developing a generation of moderate, ecologically sound Muslims rooted in cultural identity. This effort aims not only to preserve heritage but also to revive the ecological and spiritual values of traditions within an educational context.

The first strategy is education based on local values. Mutual cooperation, respect for nature, and the agricultural cycle can serve as a pedagogical foundation. The traditions of "sedekah bumi" (earth offering) and "Nyadran" (traditional offerings) can be used to teach monotheism, gratitude, and brotherhood, while "slametan" (celebration of the slametan) strengthens social solidarity. This kind of integration increases ecological

awareness while strengthening cultural identity in Malay communities.

The second strategy is community engagement. Islamic education must be connected to local communities, which have traditionally been the guardians of traditions. A community-based education model allows schools and Islamic boarding schools to collaborate with traditional leaders, parents, and civil society groups through programs such as community service, revitalizing village prayer rooms, or conducting field schools based on local culture.

The third strategy is the development of a contextualized local curriculum. This curriculum adapts Islamic material to local ecology and culture, so that students understand Islam not merely as abstract teachings, but as values embedded in their daily traditions.

This revitalization effort requires collaboration and involvement from various parties, such as religious leaders who provide normative legitimacy, educators who implement it into the curriculum and learning process, and cultural experts who preserve the aesthetic and symbolic aspects of tradition within the community. This collaboration can be realized through cultural forums, interdisciplinary seminars, and teacher training that emphasizes the utilization of local wisdom values.

However, revitalization faces serious challenges. Religious purification often rejects tradition as heresy, while modernization and globalization erode traditional lifestyles. Consumerism and individualism undermine mutual cooperation and a sacred relationship with nature. These challenges require a critical approach to Islamic education.

On the other hand, significant opportunities also exist. First, ecological character education can be enriched with Islamic values such as trustworthiness, gratitude, and asceticism. Second, religious

moderation programs can leverage local traditions to strengthen an inclusive and welcoming Islam. Third, this revitalization strengthens local identity amidst globalization, thus keeping the younger generation connected to their cultural roots.

Thus, revitalizing local traditions in sustainable Islamic education not only preserves cultural heritage but also creates a generation of religious, ecological, and moderate Muslims (Gade, 2019; Harahap & Harahap, 2024; Sumbulah et al., 2022). Contextual Islamic education based on local traditions contributes to the formation of a civilized society capable of responding to global challenges without losing its cultural roots.

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Conflicts of Interest

The authors declare no conflict of interest.

CONCLUSION

This study confirms that the global ecological crisis demands a more holistic Islamic da'wah paradigm, one that integrates spiritual and ecological aspects in a balanced manner. Within this framework, *Green Da'wah* gains relevance as a da'wah approach that connects monotheism, the mandate of the caliphate, and a commitment to environmental preservation as part of Islamic civilization *rahmatan lil 'alamin*. The literature review

shows that local wisdom in Indonesian Muslim religious traditions—such as *nyadran*, *slametan*, *tahlilan*, and *sedekah bumi* —contains an ecological dimension that aligns with *maqāṣid al-sharī'ah*, particularly *ḥifẓ al-bi'ah* (environmental preservation).

Furthermore, this study found that Islamic education, particularly through Islamic boarding schools (*pesantren*) and madrasahs (*madrasah*), plays a strategic role in revitalizing these local values. By integrating contextual curriculum, thematic learning, project-based learning, and the hidden curriculum, Islamic educational institutions can foster ecological awareness that aligns with students' religiosity. This demonstrates that cultural da'wah based on local wisdom not only strengthens the relevance of Islamic messages but also provides a down-to-earth, contextual, and environmentally friendly strategy.

The implication of these findings is the opportunity to develop a more progressive Islamic education, one that goes beyond the transmission of religious knowledge but also encourages the transformation of ecological behavior. However, resistance from some groups who reject local traditions presents a challenge that needs to be addressed with an integrative and dialogical approach between religious leaders, educators, and the community. Thus, *Green Da'wah* based on local wisdom can serve as a sustainable Islamic da'wah and education strategy relevant to the needs of contemporary Muslim society and the challenges of the global ecological crisis.

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