



Implementation of Ecological Messages in Prophetic Hadiths for Environmental Education in Cirebon: Realizing the Climate City Program Based on Nubuwwah Values

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Abstract: This study aims to explore religious ethos in the implementation of the climate city program in Cirebon through the actualization of environmental values derived from the teachings of the Prophet Muhammad SAW. The climate city program (Proklam), which began in 2017, involves various efforts to mitigate and adapt to climate change carried out by diverse elements of society. This study highlights the important roles of various stakeholders, such as the government, communities, and religious leaders, who actualize prophetic messages to build an eco-religious identity in managing environmental programs. Using a religious ecology approach, this study analyzed four stages of activities: orientation to prophetic values (orienting), raising awareness (grounding), environmental care (nurturing), and behavioral change (transforming). This study employed qualitative methods with purposive sampling techniques, involving observations, interviews, and documentation studies from various agents, including policymakers, religious leaders, students, and environmental activists. Data were analyzed using triangulation to ensure validity. The findings indicate that the values of hadith regarding the environment have been successfully implemented in social movements based on environmental justice, such as Proklam, which is spread across 15 locations in Cirebon. The hadiths on environmental preservation, such as the prohibition of urinating stagnant water and encouragement to plant trees, motivate the community to actively engage in climate change mitigation. The novelty of this study lies in the integration of prophetic values within religious ecology, which strengthens a community's commitment to environmental preservation. This study has implications for the development of the religious ecology approach as an effective framework for combining religious teachings with the principles of environmental sustainability.

Keywords: Climate city program; Eco-religious; Environment; Hadith.

Abstract: Penelitian ini bertujuan mengeksplorasi etos religius pada pelaksanaan program kota iklim di Cirebon melalui aktualisasi nilai-nilai lingkungan dari hadis Nabi Muhammad SAW. Program kota iklim (Proklam), yang dimulai sejak 2017, melibatkan berbagai upaya mitigasi dan adaptasi terhadap perubahan iklim yang dilakukan oleh beragam elemen

masyarakat. Studi ini menyoroti pentingnya peran berbagai pihak, seperti pemerintah, komunitas, dan tokoh agama, yang mengaktualisasikan pesan-pesan nubuwah untuk membangun identitas ekoreligius dalam mengelola program lingkungan. Dengan menggunakan pendekatan religious ecology, penelitian ini menganalisis empat tahap kegiatan: orientasi nilai-nilai kenabian (orienting), penanaman kesadaran (grounding), perawatan lingkungan (nurturing), dan perubahan perilaku (transforming). Penelitian ini menggunakan metode kualitatif dengan teknik purposive sampling, melibatkan observasi, wawancara, dan studi dokumentasi dari berbagai agen, termasuk pengambil kebijakan, tokoh agama, santri, dan aktivis lingkungan. Data dianalisis menggunakan triangulasi untuk memastikan validitas. Hasil penelitian menunjukkan bahwa nilai-nilai hadis tentang lingkungan berhasil diimplementasikan dalam gerakan sosial berbasis keadilan lingkungan, seperti Proklim yang tersebar di 15 lokasi di Cirebon. Hadis tentang pelestarian lingkungan, seperti larangan kencing di air tergenang dan anjuran menanam pohon, memotivasi masyarakat untuk aktif dalam mitigasi perubahan iklim. Novelty dari penelitian ini adalah pengintegrasian nilai-nilai nubuwah dalam religious ecology yang memperkuat komitmen masyarakat terhadap pelestarian lingkungan. Penelitian ini berimplikasi pada pengembangan pendekatan religious ecology sebagai kerangka kerja efektif dalam menggabungkan ajaran agama dengan prinsip keberlanjutan lingkungan.

Kata Kunci: Eco-religius; Hadis; Lingkungan; Program kota iklim.

1. Introduction

Climate change poses a threat to humans. Therefore, it is necessary to make real efforts for mitigation and adaptation (Aldrian, Karmini, & Budiman, 2011) that it causes. Various countries are committed to addressing the impacts of climate change through the *Paris Agreement on the United Nations Framework Convention on Climate Change*. (Delbeke, Runge-Metzger, Slingenberg, & Werksman, 2019a)., (Delbeke, Runge-Metzger, Slingenberg, & Werksman, 2019b).. The Indonesian government responded to the agreement by issuing Law Number 16 Year 2016 (President of the Republic of Indonesia, 2016). The tangible manifestation of the Indonesian government's commitment to addressing the impacts of climate change is the climate-city program. The climate village program received a legal umbrella based on the regulation of the Minister of Environment and Forestry of the Republic of Indonesia number p.84/menlhk-setjen/kum.1/11/2016 concerning the climate village program. (Minister of Environment and Forestry of the Republic of Indonesia, 2016).

Cirebon is one of the cities in Indonesia that are piloting the *Climate Resilient and Inclusive Cities (CRIC)* project. (Priyadi, Marlinang, Kristanti, & Aldian, 2020).. The climate city program is an effort to address climate change through multi-stakeholder cooperation. The goal is to strengthen community-based climate change adaptation and mitigation capacities. The Indonesian government, through the Ministry of Environment and Forestry, Directorate General of Climate Change Control, has

developed a *road map* to strengthen the implementation of the climate city program. (Albar et al., 2017).

On the other hand, Islamic scientists and leaders produced the *Islamic Declaration on Global Change* (IDGCC). (IFEES, 2015). The IDGCC is considered to complement global agreements related to climate change. This declaration is an affirmation of scientists and Islamic leaders responding to the negative impacts of climate change. The theological normative foundations related to the environment and environmental damage are an inspiration for developing rhetorical dialectics and empirical dialectics of Muslim scientists to increase concern for the environment. Commands to protect the environment have been mentioned in the Qur'an and al-Hadith. Al-Quran surah al-Baqarah: 60 and al-A'raf: 56 contains a prohibition on doing damage. Hadith of the Prophet Muhammad related to protecting the environment as narrated by Imam Muslim (Muslim, 1997) as follows.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا أَبَانٌ حَدَّثَنَا يَحْيَىٰ أَنَّ زَيْدًا حَدَّثَهُ أَنَّ
 أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اطْهُورْ شَطْرُ
 الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ. وَالصَّلَاةُ نُورٌ
 وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حَجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَايِعَ نَفْسَهُ فَمُعْتَقِبَهَا
 أَوْ مُؤَبِّقَهَا (رواه مسلم).

The statement that cleanliness is part of faith from Prophet Muhammad is very important. Faith will be completed by paying attention to cleanliness. Islam teaches a wide scope with regard to maintaining cleanliness (Qardhawi, 2007). The Prophet also ordered his people to plant trees so that they would become charitable (Al-Bukhari, n.d.). (Al-Bukhari, n.d.) Although doomsdays will come tomorrow (HR. Bukhari and Ahmad). Based on Prophet's hadith, it can be shown that the environment is very influential on human life. (Rahmasari, 2017).

The normative values of the hadith can be articulated in research activities or actions of the sustainable concern of scientists to control the environment and minimize environmental damage as a result of development. The problem lies in the lack of foresight of scientists to elaborate on the normative spirit of Islamic teaching sources in developing a religious ethos, so that it becomes an inspiration in efforts to mitigate various ecological and climate changes. Mitigation efforts are not reactive efforts, but projective efforts that include aspects of identifying the value system (philosophical aspects) that must be built into ecological change mitigation activities. Projective efforts always require multi-stakeholder and multi-perspective cooperation to mitigate climate and environmental change.

Multi-stakeholder cooperation means that all components of society, without exception, must take responsibility for climate change and carry out comprehensive mitigation. Components of society that have vertical mobility (political policies and budget policies) and components of society that have horizontal mobility (grassroots

communities who care about movement activities) can combine to respond to climate change. Multi-perspective cooperation means that diverse perspectives involving various disciplines can enrich and strengthen the urgency of mitigating climate change, including religious teaching. Herein lies the urgency of studying the actualization and articulation of environmental hadis by the community to support the Cirebon climate city program.

According to Watt (2000), political ecology is a way of understanding the complex relationship between nature and society through a careful analysis of so-called forms of access to and control over resources and their impact on environmental health and sustainable livelihoods (Paul Robbins, 2012). The relationship between religion and ecological politics can be interpreted from a religious perspective that can be incorporated into environmental policies. Of course, normatively, it can be articulated by making religious values and doctrines a *spiritual-religious ethos* to create a more constructive relationship between humans and the environment. This relationship is based on the doctrine that ecology and humans are two entities that represent the embodiment of Sang Khaliq. Theoretically, an equal relationship between the two is part of devotion to the Creator, while a subordinate relationship where one exploits the other means minimizing one of the entities that represents the embodiment of the Creator. With such a relationship, it is expected to emerge, borrowing Whitney A. Bauman's term (2014: 107-119) an *ecological religious identity (ecoreligious identities)*.

Eco-religious identities are a way to combine religious beliefs with environmental concerns. It stems from the understanding that religion is not only about man's relationship with God, but also about man's relationship with the universe. People with eco-religious identities often feel a moral responsibility to care for the earth, as God creates and maintains the balance of the ecosystem. Referring to this concept, we can identify many Qur'anic verses and prophetic traditions that discuss the environment (QS al-Anbiya-30; QS Ar-Ruum-44; QS Al-Baqarah-22; QS Al-Araf-56). Therefore, the development of *eco-religious identities* model as a movement to increase environmental awareness based on religious values can be done through da'wah activities, education and community empowerment activities.

Islam has underlined the importance of the *co-existence* paradigm (QS al-Zukhruf 9-14) in establishing harmonious relations between humans and nature. From the Islamic perspective, the environment can be studied in almost all fields of Islamic studies: theological studies, fiqh studies, Sufism studies, and Islamic philosophy studies. If we examine the work of Richard C. Foltz et al (2003) in his book *Islam and Ecology; Bestowed Trust*, it illustrates that the text of verses and hadith as a source of inspiration and a source of value on the environment has presented theological, fiqh and Sufism perspectives of thinkers in their fields on Islam and the environment.

Several scientists have criticized the relationship between political ecology and religion, including Dominic Wilkins's criticism in his article *Where is religion in political ecology?* published in *Progress in Human Geography*. (Wilkins, 2020). He

observed that political ecologists failed to involve religious studies in environmental policy (political ecology). According to him, religious background can be an important factor in analyzing the environment and environmental policy. According to Wilkins, religious institutions and their followers have a large share of environmental policy issues. Each religion influences its followers to understand the natural environment in which living things live. Religious organizations and their followers are often affiliated with social movements that raise environmental themes. Religion plays an important role in defining the adherents' relationship with the environment in which they live.

According to Wilkins, religious normativity can be used to resist efforts that have a negative impact on environmental change, including climate change. Religion is required to critically assess climate change. This refers to the function of religion, which has the authority to provide moral limits to humans by regulating a more just relationship with the environment. (Wilkins, 2020). Ecological justice is an ethical standard clearly formulated in the Qur'an to ensure the sustainability of human civilization.

Referring to the *religious ecology* paradigm (John Grim and Mary Evelyn Tucker, 2014), nature is considered a very valuable entity for humans; it requires special treatment and practices to maintain its existence, or to change it with all the limitations it has for humans. The *religious ecology* approach in changing, maintaining and caring for nature can use the model introduced by John Grim and Mary Evelyn Tucker (2014: 39-41). He presents four stages of *religious ecology*: *orienting*, *grounding*, *nurturing*, and *transforming*. The *orienting* stage is to direct humans to the importance of nature as a sustaining force; the *grounding* stage is to instill in the soul so that they feel part of nature; the *nurturing* stage is to maintain and care for nature and its sustainability; and the *transformation* stage is to change behavior in interacting and expressing actions to nature as part of religious values.

By using a four-stage approach, as introduced by John Grim and Mary Evelyn Tucker, the actualization and articulation of hadiths about the environment were carried out to succeed in Cirebon City as a Climate City program by maximizing the ability of the community to be skilled in mitigating and adapting through a four-stage *religious ecologies* awareness development process. In addition, this research uses a structure and agent approach to determine the actors and institutions that play an important role in mitigation and adaptation efforts due to climate change. After the structure and agents can be identified, an examination is conducted to determine the implementation of mitigation and adaptation efforts due to climate change in Cirebon.

From this explanation, the proposition can be made that hadith can be used to suppress the adverse effects of climate change. In Cirebon, it is a value system and spiritual ethos that moves every agent horizontally and vertically to mitigate and adapt to climate change.

This research uses qualitative methods (Creswell, 2017). The unit of analysis in this study is the people of Cirebon City, both structurally (government organizations

and/or communities) and agents (individuals). The object of this research is the environmental hadith, which is used as the basis for conducting the climate city program (Proklam) in mitigation and adaptation efforts due to climate change in Cirebon. The research was conducted in Cirebon City because it was proclaimed to be one of the ten cities in Indonesia that piloted the climate-resilient and inclusive city project. The research was conducted for six months. Primary data sources were obtained through observation, interviews, and documentation (Endraswara, 2006). (Endraswara, 2006). Selection of informants using *purposive* techniques. Determination of informants using *the snowball* technique. The data validity in this study used triangulation and *member cheking* techniques. Data analysis was carried out through the stages proposed by Creswell (2017).

2. Results

Environmentalist Orientation to Respond to Climate Change

Religious ecology, often called ecotheology, is often realized in an effort to maintain a balance between humanity and the universe. In this context, religion does not always hinder scientific understanding of the universe, and ecology does not always negate the spiritual values of religion. (Aisah, 2023). The integration of religion and ecology can strengthen commitment to environmental conservation by combining spiritual values and a scientific understanding of nature. This can be seen in religious practices that support environmental conservation, such as the use of renewable energy, wise management of natural resources, and protection of biodiversity. Critical considerations in ecotheology also include three types of approaches: apologetic, constructive, and listening. (Safdar & Shams-ur-Rehman, 2021). The apologetic approach was often used in the early development of ecotheology, which focused on anthropocentric environmental ethics.

Religious ecology, or ecotheology, is an approach that connects religious teaching with environmental conservation efforts. In the Islamic context, this concept is relevant when it is associated with Prophet Muhammad's hadiths that emphasize the importance of protecting the environment (Ouis, 1998). (Ouis, 1998). These traditions underline that environmental conservation is part of the mission of the human caliphate on Earth. As caliphs, humans have the responsibility to preserve nature and treat every living thing with intrinsic value, independent of its benefits to humans. In many traditions, the Prophet reminds his followers of frugal behavior and maintains a clean environment, both of which are considered part of faith. One of the relevant traditions is "*No Muslim plants a crop and then eats from it whether human or donkey or bird except that it will be a charity for him until the Day of Judgment.*" (HR Muslim). This Hadith reflects the Prophet's appreciation of the act of nature conservation and human contribution in maintaining the balance of the ecosystem, as by planting trees, one not only fulfills human needs but also creates benefits for other

creatures and the universe. In addition, other traditions also highlight the importance of environmental stewardship and the prevention of ecological disasters, which is in line with the broader principles of ecotheology.

The *orienting* stage in articulating environmental traditions is accomplished by identifying environmental-themed traditions in the community. The community is given an understanding that the Hadith of the Prophet Muhammad SAW is not just a mere dogma, but its teachings can be actualized and relevant to everyday life. Hadiths about the environment are introduced in various ways, both vertically and horizontally, in order to inspire Muslims in Cirebon to carry out various mitigation and adaptation movements due to climate change. Cirebon people with a religious character will certainly respond more easily to religious elements to be articulated in response to climate change. This includes mitigation and adaptation due to climate change, based on the spirit of the teachings of the Hadiths of the Prophet Muhammad.

Some of the Prophet's traditions that can be identified in the *orienting* stage that contain teachings to maintain, care for, and preserve the environment include the following:

- a. No urinating in stagnant water

حدثنا محمد بن ربح أنبأنا الليث بن سعد عن أبي الزبير عن رسول الله صلى الله عليه وسلم

أنه نهى أن يُبال في الماء الراكد

"Muhammad ibn Ruhm reported: Al Laits ibn Sa'd reported from Abu Az Zubayr reported from Jabir that the Messenger of Allah (blessings and peace of Allah be upon him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) forbade anyone from urinating in still water." (Ibnu Majah, 1971).

Hadith, narrated by Ibn Majah No. 343. This Hadith has also been narrated by many other narrators with another wording, which adds at the end "such as then he takes a bath from her" in Imam Muslim's narration no. 281. (Imam Muslim, 2003) Imam al-Nasa'i no. 35, 395, 396, 397 (Imam an-Nasa'i, 1971), and Imam Ahmad (Imam Ahmad, 2019). According to Mustafa az-Zuhaili, with regard to these traditions, the meaning of *يغتسل* is the prohibition of urinating in still water and then using that water for bathing. This prohibition applies to both those who intend to bathe by scooping water and those who soak in it. Meanwhile, the word *الجنب* comes from the term *الجنابة* which refers to major impurity, whether caused by sexual intercourse, seminal discharge, menstruation, or postpartum bleeding. Meanwhile, the meaning of *الدائم* is water that does not flow or water that remains stagnant.

- b. Planting Command

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم كان يوماً يحدث وعنده رجل من

أهل البادية أن رجلاً من أهل الجنة استأذن ربه في الزرع فقال له أأنت فيما شئت قال بلى ولكني

أحب أن أزرع قال فبذر فبادر الطرف نباته واستواؤه واستحصاده فكان أمثال الجبال فيقول الله

دونك يا ابن آدم فإنه لا يشبعك شيء فقال الأعرابي والله لا تجده إلا قرشيا أو أنصاريا فإنهم أصحاب زرع وأما نحن فلسنا بأصحاب زرع فضحك النبي صلى الله عليه وسلم

"Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) was speaking one day and a man from the land was standing next to him: "One of the people of Paradise asked his Lord for permission to cultivate. So his Lord said to him: 'Can't you get whatever you want?' The man said: 'Yes, but I like farming.' He said: "So the man hastened to plant seeds, and they grew so much that when they were harvested they were as big as a mountain. So Allah said: 'There is none greater than you, O son of Adam.'" So the man said: "By Allah, you will not find anyone like that except the Quraysh and Ansar because they are farmers while we are not farmers." So, the Prophet (peace and blessings of Allah be upon him) laughed. (Imam Bukhari, 1971).

The above Hadith is found in the book of *Al-Muzara'ah* (agriculture), the chapter on renting land for gold and silver. The Hadith shows the importance of planting plants, either for food purposes or the sustainability of a green natural ecosystem. So important is planting that the Apostle SAW strengthened, that even if tomorrow is the end of the world or the plants are eaten by animals, it will be an act of charity. Regarding quality, the hadith is classified as sahih. Through the sanad of Muhammad bin Sinan, who, according to Yahya bin Ma'in, commented, was *tsiqah*. Fulaih bin Sulaiman bin Abi Al Mughirah, Hilal bin 'Ali bin Usamah, Atha'bin Yasar who according to Ibn Hibban is mentioned as *'ats tsiqaat*. It is connected to Abu Hurairah, who is classified as a companion. This Hadith is in line with Bukhari's Hadith No. 5553 in the book of manners, a chapter on loving people and animals.

عن قتادة عن أنس بن مالك رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم ما من مسلم يغرس غرسا أو يزرع زرعاً فيأكل منه طير أو إنسان أو بهيمة إلا كان له به صدقة (رواه البخاري).

Qatadah reported Anas ibn Malik (may Allah be pleased with him) as saying: The Messenger of Allah (blessings and peace of Allah be upon him) said: "No Muslim cultivates or plants a crop and it is eaten by birds or people or animals, but it becomes a charity for him." (Imam Bukhari, 2006).

The important role of religious leaders in the *orienting* stage of mitigation and adaptation efforts due to climate change is to provide understanding and instill the content of the hadith above, so that it becomes the community's ethos and spirit in initiating mitigation and adaptation activities due to climate change. The teachings of the Prophet Muhammad emphasize ecological principles, lead to environmental preservation and sustainable agriculture, and prohibit destructive actions. (Daffa & Purnamasari, 2024).. Therefore, the recommendation to plant, which has a greater element of benefit, can be categorized as charity as a social impact. With its social capital, it is key to build a movement theology based on the teachings of the Prophet's

hadith about the environment, so that activities and community mobilization to mitigate and adapt to climate change can be carried out voluntarily.

In this *orienting* stage, the goal is to change the community's perspective on the environment from sub-ordinate by placing the environment as an object to co-existence, which places the environment as a partner. This refers to the religious spiritual basis of the teachings of the prophet's hadith, which places the environment as very noble and valuable.

Activity of Internalization of Nubuwwah Values on Environment

The next stage is the *grounding* stage, which is to ground or instill the values of the Prophet's hadith about the environment through *agencies* that are both vertical and horizontal. In this case, the most strategic role is that of several religious institutions in Cirebon, especially those with special departments that focus on disaster management and climate change. Some pesantrens in Cirebon also often carry out social movements that raise the theme of climate change. Scholars and students took action together to raise the issue of the movement to save the earth. Scholars and students did not hesitate to convey their aspirations to the government, private sector, and community, both central and regional, to make pro-climate policies. Not infrequently, students also receive teaching about the environment. In pesantrens, students are taught Quranic verses and traditions related to the environment by the leaders of the pesantren. In addition, some Islamic scholars invite environmental experts to teach students on the theme of human ecology. Thus, students' knowledge of the environment is adequate. The integration of religious and environmental knowledge makes Santri more responsive to the issue of climate change that occurs in Cirebon.

Hadiths about the environment are also actualized in the climate village program (Proklim) in Cirebon City. The climate village program involves religious leaders inviting the community to succeed in mitigation programs and actions to preserve the environment. The target areas of the climate village program in Cirebon include religious leaders in the management structure of the climate village program. One of the activities of the climate village program in Cirebon is to conduct religious activities that address the environmental theme. Religious leaders often give lectures on environmental themes. Hadiths about the environment are socialized to the community. The socialization of hadiths about the environment has had an impact on the increasingly active community to preserve the environment. This is because someone who conserves the environment is considered to have carried out a religious order. The reward is a reward that continues to flow from the Allah SWT. The impact on the community is becoming increasingly active in preserving the environment. Thus, environmental traditions are actualized in mitigation and adaptation efforts due to climate change in Cirebon.

The purpose of this *grounding* stage is to instill the values of *nubuwwah* and create an ethos that raises the values of *eco-religious identities*. The grounding stage causes the *prophetic* values to be internalized by activists or environmental activists and the surrounding community. This process gives rise to a *living* prophetic message (*living hadis*) in the daily life of the community so that it gives birth to spontaneous activities, full of volunteerism, and becomes an inherent character in the community (Qur'ana & Hashim, 2024).

Cirebon, as one of the pilot cities for climate resilience and inclusiveness in Indonesia, continues to be committed to growing the climate village program. From 2017 to 2023, 15 areas were included in the Cirebon climate city program. In the span of six years since the climate village program was rolled out, the 15 regions have developed a commitment to continue to care for and maintain the profile of the climate village with all its ups and downs. The 15 areas that participated in the climate city program (proklim) can be mapped into five categories: proklim verification process, intermediate proklim, Pratama proklim, main proklim, and sustainable proklim. The following is a list of the 15 climate village program areas in Cirebon based on their achievement classes:

Table 1. List of Climate Village Programs in Cirebon

No.	Name of Climate Village	Address	Year	Achievements
1	RW 10 Sidamulya Utara	Pekiringan Village Kesambi Sub-district	2017	- Proklim Madya
2	RW 08 Merbabu Asih	Larangan Village Harjamukti Sub-district	2018	- Proklim Lestari
3	RW 05 Cangkol Tengah	Lemahwungkuk Village Lemahwungkuk Subdistrict	2018	- Proklim Utama
4	RW 09 South Kesunean	Kesepuhan Village Lemahwungkuk Subdistrict	2018	- Main Proklim
5	RW 02 Krucuk	Kesenden Village Kejaksan Subdistrict	2018	- Proklim Pratama
6	RW 15 Karang Mukti	Larangan Village	2018	- Proklim Madya

		Harjamukti Sub-district		
7	RW 04 Surapandan	Argasunya Village Harjamukti Sub-district	2018	- Proklam Madya
8	RW 10 Gumelar Asih	Kecapi Village Harjamukti Sub-district	2018	- Proklam
9	RW 12 Mulya Endah	Karya Mulya Village Kesambi Sub-district	2018	- Proklam Madya
10	RW 17 Ciremai Giri	Kecapi Village Harjamukti Sub-district	2018	- Proklam Pratama
11	RW 03 Langensari	Pekiringan Village Kesambi Sub-district	2018	- Proklam Pratama
12	RW 07 Pulobaru Selatan	Pulasaren Village Pekalipan Sub-district	2018 2019	- Proklam Madya - Proklam Utama
13	RW 01 Karang Anyar	Kesambi Village Kesambi Sub-district	2018 2020	- Proklam Utama - Proklam Utama
14	RW 02 Sheikh Magelung	Kejaksan Village Kejaksan Subdistrict	2021	- Proklam Utama
15	RW 04 Kebon Benteng Tengah	Kesenden Village Kejaksan Subdistrict	2022	- In the verification process

The community-based climate village program (*proklam*) is considered a smart strategy for mitigation and adaptation efforts due to climate change. To make the climate village program a success, the central government, in collaboration with all stakeholders, is actively involved in the success of the climate change control agenda. The goal of the agenda is prosperous and climate-resilient Indonesia. Cirebon City, one of the areas directly affected by climate change, is committed to strengthening resilience to the impacts of climate change through adaptation and mitigation efforts.

Cirebon, as one of the pilot cities of the climate resilient city project, has successfully developed several climate village program locations. This cannot be

separated from the role of the Cirebon government, which actively socializes the climate village program in various administrative areas. The Cirebon city government prioritizes collaboration with the community, SOEs, the private sector, academia, media, and other stakeholders in implementing programs related to the environment. Several agreements outlined in the Master of Understanding (MOU) between the Cirebon city government and various parties interested in working together related to the environment are still being carried out.

The main obstacle to the success of the climate village program was the lack of stimulant funds. Stimulant funds from commands are available, but are not sustainable. Stimulant funds are very important for appreciating the climate village program that has been implemented. The government seems to rely on the independent efforts of program participants to obtain stimulant funds from third parties. Not infrequently, the activists of the climate village program must contribute independently to the implementation of the program in their respective areas.

Another obstacle is the difficulty in designing a profit-oriented climate village program. This is because the land and environment used in the climate village program are limited. For example, the concept of urban farming in the form of planting vegetable crops can only meet personal needs, not able to meet the needs of the wider community.

One example of a climate village program implementer in Cirebon is Rukun Warga 08 Merbabu Asih, Larangan Village, Harjamukti Subdistrict. This area was named a sustainable *proklim*. The sustainable *proklim* category is the highest of all the existing classes. Being named into the sustainable pro-climate class makes it a model for other regions in Indonesia. Various parties such as stakeholders, tourists, academics, and local governments come one after another to learn from the success of RW 08 Merbabu Asih. This success cannot be separated from the synergy of the participation of residents, government, private sector, BUMN, and other stakeholders.

Some of the activities of the climate village program implemented in RW 08 Merbabu Asih include urban farming, waste banks, infiltration ponds/biopores, hygiene competitions between residents, and environmentally based religious activities. Residents of RW 08 Merbabu Asih carry out routine activities on a scheduled basis every day, morning, and evening, watering existing plants. Residents often provide community services to plant plants, maintain public facilities, and clean the environment to keep it clean and comfortable. They regularly engage in environment-based religious activities.

Implementation of Nubuwwah Value in Transformation of Climate Change Adaptation and Mitigation

The Religious Ecology approach in the context of Cirebon can also be understood as a constructive effort in ecotheology, where the messages of nubuwwah are

understood more deeply to develop a theological understanding of human obligations towards nature. As mentioned, ecotheology not only limits itself to a particular religion but also includes many spiritual traditions, including Islam. In Islamic tradition, concepts such as *rahmatan lil 'alamin* (mercy of the whole universe) reinforce the relationship between humans, the environment, and God.

At the orienting stage, traditions of environmental conservation can be introduced to the community to raise awareness of the importance of mitigating and adapting to climate change. For example, the Hadith that prohibits urination in stagnant water shows the Prophet's concern for environmental hygiene and health (Ibn Majah No. 343). This prohibition can be interpreted in the context of protecting water resources, which is crucial in dealing with climate change. By keeping water clean, communities can prevent contamination that could potentially exacerbate climate change impacts, such as clean water shortages.

In addition, Prophet's teaching of the importance of planting trees is also relevant in climate change mitigation efforts. The Prophet's Hadith recommends planting even before the end of the world (HR. Bukhari No. 2348) reflects the important role of plants in maintaining ecosystem balance. In the modern context, this can be linked to reforestation and urban farming efforts as part of climate change mitigation, reducing the greenhouse effect, and improving air quality. This includes community adaptation in ecosystems, water, food, and energy security. Good stewardship and management in accordance with *nubuwwah* values encourages the adaptation of public health within the scope of urban and rural settlements, to the coast and surrounding islands.

The implementation of these *nubuwwah* values, as reflected in the climate village program in Cirebon, helps people realize that protecting the environment is not only a social action but also part of the practice of religion that is rewarded. The Hadith of the Prophet (PBUH) states that planting trees that are then utilized by humans, animals, or birds will become charity (HR. Bukhari No. 5553) provides spiritual encouragement for the community to actively participate in environmental conservation efforts. These efforts have been applied in a variety of sectors. These include the forestry, agriculture, household, industrial, and energy sectors.

The culmination of environmental education using a religious ecology approach through prophetic messages to the people of Cirebon is the occurrence of changes (transforming) in values and behaviors that are translated into various policies both in individual initiatives and collective initiatives through the existence of agencies that are solidly integrated with each other. Individual and collective initiatives have integrated agencies embodied in mitigation and adaptation activities due to climate change as the top component of the agenda of the climate village program (Proklim) in Cirebon. In general, climate change mitigation and adaptation efforts are conducted in various ways. This condition can be explained as follows.

Mitigation Efforts Due to Climate Change

a. Forestry sector

Cirebon City is a coastal area with a long coastline of approximately 7 km. Coastal areas are prone to abrasion. To overcome the abrasion that occurs on the shoreline, efforts have been made to build mangrove forest areas.

b. Agriculture Sector

Agricultural land conversion, trade, and service plans narrow the area of green open space in Cirebon City. Cirebon City focuses on trade and services, but the agricultural sector is still being pursued by the government and community. Hydroponic farming is used in the agricultural sector.

c. Household Waste Sector

Mitigation efforts due to climate change in the household waste sector in Cirebon City are carried out through the utilization of wastewater treatment plant (WWTP) technology. The WWTP in Cirebon City uses a biofilter and *hybrid constructed wetland* technology. (Hastuti & Agustien, 2013), (Samina, Setiani, & Purwanto, 2013)..

d. *Industrial Process and Product Use* Sector

As a city of industry, trade, and services, Cirebon runs *the Industrial Process and Product Use*. The impact of these activities is an increase in greenhouse gas emissions. Greenhouse gas emissions can be generated during the manufacturing process or by end-consumers. (United State Environmental Protection Agency, 2020). Mitigation efforts in the industrial process and product use sector in Cirebon are implementing *climate smart agriculture (CSA)* or *strategic irrigation modernization and urgent rehabilitation projects (SIMURP)*.

e. Energy Sector

Some efforts to fulfill and equalize energy access for communities that consider climate change mitigation in the energy sector include the construction of energy infrastructure. The strengthening of energy infrastructure in climate change mitigation efforts involves the construction of solar street lighting (PJU-TS) and the use of biogas to run the tofu factory industry.

Adaptation Efforts Due to Climate Change in the Cirebon Community.

a. Food Security

Adaptation strategies due to climate change related to food security in Cirebon City include creating a sustainable food home area program (KRPL) and establishing food availability and distribution fields. Sustainable food home area (KRPL) (Agency for Agricultural Research and Development, Ministry of Agriculture, 2011), (Saliem,

2011) is a government program that cultivates people's home yards to be used wisely and intensively to ensure the availability of quality, diverse and sustainable household food.

b. Ecosystem Resilience

Adaptation efforts due to climate change in the ecosystem resilience sector are carried out in several ways such as the "*Jaga Kali*" program and *coastal clean up* activities. The *Jaga Kali* program is a community and Cirebon government movement to clean riverbanks and restore damaged ecosystems. . The government and community again carried out the Cirebon coastal clean-up movement so that pollution of marine ecosystems could continue to be suppressed.

c. Water Resistance

Various adaptation efforts due to climate change in the water security sector have been carried out in Cirebon, such as making biopores, infiltration wells, reforestation, rainwater reservoirs, and their catchment wells. Efforts in the water security sector are strengthened by the issuance of Cirebon Mayor Regulation Number 38 of 2019 concerning the Implementation of Groundwater Conservation through Infiltration Wells and Biopore Infiltration Pits.

d. Energy Independence

Thus far, the Cirebon government has been developing new renewable energy (EBT). This EBT development includes the construction of rooftop solar power plants (PLTS) for buildings, shifting official operational vehicles using electric vehicles, and utilizing the Cirebon waste processing and final processing site (TPPAS) as an energy source. In addition to solar power plants, electric vehicles, and TPPAS, the government encourages the use of induction stoves in the community. Government buildings, schools, and Islamic boarding schools in Cirebon have begun to use rooftop solar power plants as their energy sources.

e. Adaptation for Health

The Ministry of Health and Bappenas recommended nine climate change adaptations in the public health sector (Indonesia Climate Change Sectoral Roadmap - ICCSR, 2010).. The Cirebon City government responded positively to the recommendations of the health department and Bappenas. The Cirebon City Government drafted Cirebon City Regional Regulation No. Four Year 2011 on the Cirebon City Health System. (Regional Regulation (PERDA) of Cirebon City Number 4 Year 2011).. Local Regulation No. 4 of 2011 was complemented by Cirebon City Mayor Regulation No. 42 of 2012 concerning the Implementation Guidelines for Cirebon City Regional Regulation No. 4 of 2011 concerning the Cirebon City Health System (PERWALI). (Peraturan Walikota (PERWALI) Cirebon No. 42 Tahun 2012)..

f. Adaptation of Urban and Rural Settlements

Efforts to adapt Cirebon's urban and rural settlements to be climate resilient, such as handling slum areas. Slum areas in Cirebon City can be seen on several riverbanks. The government made a regulation in the form of Cirebon Mayor Decree Number

663/Kep.133-DPRKP/2018 regarding the second amendment to Cirebon Mayor Regulation Number 663/Kep.70-BAPPEDA/2015 concerning the determination of slum housing and settlement locations. In addition, the Cirebon City Government created Regional Regulation Number 9 of 2017 concerning Prevention and Quality Improvement of Slums and Slum Housing. In addition, the Cirebon City government prepared planning documents related to the management of slum areas in collaboration with KOTAKU (City Without Slums). The prepared documents included the Urban Slum Prevention and Quality Improvement Plan (RP2KPKP). To complement this, the Cirebon City government implemented an action plan for the urban slum program. (Priyadi et al., 2020)..

g. Coastal and Small Islands

Forms of adaptation due to climate change in the coastal sector in Cirebon include the development of resilient coastal areas (PKPT). Another form of adaptation is the construction of *seawalls/breakwaters*. *Breakwater* was also built by the government through the PUPR ministry made of concrete cubes.

3. Conclusion

This research shows that the traditions of the Prophet Muhammad regarding the environment have been successfully actualized in the climate village program (Proklim) in Cirebon as part of efforts to mitigate and adapt to climate change. These hadiths are used by various elements of society, including environmental activists, the government, clerics, and santri, as religious guidelines that drive social movements with the theme of environmental conservation. The environmental crisis experienced by Cirebon forced all elements of society, together with the government, to collaborate in mitigation and adaptation efforts.

The prophetic values contained in the hadith, such as the prohibition of urinating stagnant water (Ibn Majah No. 343) and the recommendation to plant trees even before the end of the world (Bukhari No. 2348 and No. 5553), show the importance of keeping nature clean and sustainable. These hadiths not only function as dogma but also become a relevant and applicable value system in the modern context through ecological religion. These values encourage the transformation of people's behavior towards protecting the environment and building a strong ecological identity.

The scientific contribution of this research is the integration of *nubuwwah* values in the implementation of ecological religion, which has been proven to strengthen the commitment of the Cirebon community to environmental preservation in terms of mitigation to adaptation. Through this approach, people not only carry out climate change mitigation actions but also consider it as part of worship that brings rewards. This makes religious ecology an effective framework for combining religious values with environmental sustainability principles.

One of the highest achievements in the climate village program was RW 8 Merbabu Asih, which successfully achieved the Proklim Lestari category, marking the success of this initiative. Overall, the climate village program that has spread across 15 locations in Cirebon continues to be developed, driven by the synergy between religion and science, particularly in addressing climate change issues. This synergy makes the climate village program more holistic, where religion not only plays a role as a spiritual moral but also as a key driver in maintaining ecological balance.

However, limited financial resources pose a challenge to the sustainability of climate-village programs. Limited stimulant funds often hinder further development; therefore, further research that focuses on profit-oriented financial sustainability and mitigation strategies is needed. Future research should explore more stable funding mechanisms to strengthen the long-term impact of the climate village program in Cirebon. mitigation and adaptation efforts due to climate change. Thus, religion has a very important influence on the implementation of the Cirebon City climate village program.

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