



Portrait of Ecology-Based Da'wah in Ambon City

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ABSTRACT

The purpose of this research is to find a portrait of ecology-based da'wah in Ambon city. This research uses descriptive qualitative research methods supported by quantitative data with a phenomenological approach in the form of field research. The results showed that the portrait of ecology-based da'wah in Ambon city found five dominant objects of study that can contribute to ecological improvement in Ambon city, which are summarized in three da'wah methods, namely; Da'wah bi al-lisan as a pattern of ecological da'wah campaigns in the form of da'wah through pulpits, ecology-based counseling and socialization. Da'wah bi al-Qalam as a pattern of publication of ecological da'wah in the form of information messages through media based on ecological da'wah, and Da'wah bi Hal (actions) as a pattern of initiation of ecological da'wah in the form of environmental care actions and environmental rescue organizations. Of the three findings of the da'wah method, the most dominant in contributing to ecological improvement in Ambon is the Environmental Rescue Organization with 56% stating that it exists and 44% stating that it does not exist, while the other is Media Messages About the Environment with the acquisition of 52% stating that it exists and 48% stating that it does not exist. And the least contributing to ecological improvement is da'wah through the pulpit with the acquisition of 32% existing and 68% who stated that it did not exist. Therefore, it is suggested to the authorities to pay attention to ecology-based da'wah in order to save the environment in Ambon city.

Keywords : Ambon city; ecological da'wah; environment; portrait.

INTRODUCTION

The environment (ecology) is currently in a state of crisis, physically, biologically and socially critical. In fact, this crisis is the result of human actions. Initially humans picked and collected the available food in the surrounding natural environment but because of greed, they used tools to reap more benefits.

The destruction of the ecological environment felt by humans today

is a major concern of both developed and developing countries so that they must continue to seek solutions collectively in order to avoid environmental crises that can destroy the human environment at any time. Furthermore, [Gassing](#) mentioned that one of the increasing population, wasteful use of energy, human views on nature are wrong and the pattern of approach to nature is unfriendly without being accompanied by religious moral messages to be happy to protect nature ([Gassing, 2011](#)).

Ecological Da'wah with a religious approach is considered to be able to provide solutions by warning humans to protect the environment, maintain natural ecosystems, and conserve the environment. According to [Asep Muhyiddin \(2010\)](#) the vision of da'wah according to the Qur'an is to describe the values of *ulubiyah*, *mulukiyyah*, and *rubbubiyah* which are summarized in asmaul husna into individuals and community groups, and from there the basic rules of Islamic da'wah emerge, namely Islamic da'wah with a humanitarian and cultural perspective (sociological-anthropological perspective), Islamic da'wah with an environmental perspective (ecological perspective) and Islamic da'wah with a divine moral perspective (theological perspective), with these methods giving birth to the character of *qur'ani* da'wah that reflects safety, benefit, welfare and usefulness throughout the universe.

Ecological da'wah actually examines environment-based religious values in order to maintain the sustainability of ecosystems and relationships between elements ([Hamzah, 2013](#); [Fathurrahman, 2023](#)). Many verses of the Qur'an and Prophetic Hadiths describe the relationship with the natural environment, but those values tend to be ignored by humans. Ecology-based da'wah is not only meant by da'wah through the pulpit discussing the environment and the natural environment but ecology-based da'wah is all human activities either verbally, in writing or in actions carried out by humans related to caring for and improving the environment or caring for the environment.

The portrait of ecology-based da'wah is an expression of an environmentally friendly da'wah activity. When viewed from the theory of da'wah according to [Bakhyul Al-Khuly \(1952\)](#), namely moving a people from one situation to another better situation, meaning inviting people to always improve themselves. Ambon has many environmental problems, ranging from poorly organized settlements due to the hilly natural conditions coupled with the humanitarian tragedy of the 1999 communal conflict that gave birth to segregation of the population based on beliefs,

one of the consequences of this is the coercion of residents in one community to make protected forests a place of settlement.

Environmental observer [Husain Latuconsina](#) said that population growth led to the desperate opening of hilly land and water catchment areas as a place of settlement which had an impact on the destruction of the hilly environmental ecosystem ([Chen, 2019](#)). Head of Environment and Management of Ambon City Lusia Izaac admitted that the implementation of PERDA No. 11 of 2015 related to waste management which greatly pollutes the environment has not run optimally and there needs to be socialization to the community.

Speaking of waste, there are several points that are very vulnerable to waste, especially organic waste, for example Rumah Tiga, under JMP (Red and White Bridge), Waheeru beach, and so on which require a helping hand to maintain and maintain the environment of the coastal beach of Ambon city ([Aminah, 2021](#)). The increase in the volume of waste has the opportunity to cause environmental problems, especially damaging marine biota, therefore it must be handled seriously.

Then the issue of rivers, which in Ambon language are called wai, the Ambon region is a hilly area with five large wai whose water leads directly to the sea such as Batumerah, Ruhu, Tomu, Batu Gajah and Batu Gantung rivers. Furthermore, related to marine issues, such as in Baguala sub-district, Teluk Ambon sub-district is the highest finding of garbage on the seabed reaching approximately 45 M. The results of LIPI research in 2016 reached 7 meters thick on the seabed. On this basis, observers and environmental activists consider that the Ambon community lacks environmental awareness ([Chen, 2019](#)).

Plastic waste, heavy metal waste, ship discharge oil, oil and so on are all found on the shores of Ambon Bay. Therefore, the Kalesang Community of the Sea Coast or Moluccas Coastal Care (MCC), one of the environmental rescue organizations by [Stefani T. Salhuteru](#) as chairman, regrets that Ambon citizens are not yet aware of the environment ([Chen, 2019](#)). Ambon is experiencing an environmental crisis with a variety of problems including waste and population explosion and urbanization which is increasingly draining the land. As a result of not paying attention to environmental conservation, natural disasters often occur such as earthquakes, landslides, floods and so on, so it is very necessary to have an approach to improve this situation, so that the ecological crisis does not get worse in the future. There should be socialization about the environment.

According to [Irine](#), there is already an environmentalist organization in collaboration with educational institutions called Moluccas Green School that cares about the environment, but the work and socialization have not been maximized ([Chen, 2019](#)).

In previous research on ecological da'wah as published by [Ichsan Habibi \(2017\)](#) mentioned that to realize the Matras tourist area, the appreciation and support of all stakeholders is needed through the management of environmentally friendly and sustainable tourist attractions. Therefore, ecological propaganda is needed in accordance with the socio-cultural characteristics of the community. Then [Jumardin La Fua and Ismail Suadi Wekke \(2017\)](#) mentioned that religious activities became a technique to raise environmental awareness. the transformation of the da'i approach to the environment through lectures and sermons was very positively responded by the community and became the spearhead activity of the nature conservation movement and this activity also built collective awareness in the community.

Then the research conducted by [Deslita, et. al.](#), which aims to improve the environment due to forest fires by corporations in sustainable development efforts. The research used doctrinal legal methods, statutory approach methods and conceptual approach methods. The statutory approach method reviews various laws or regulations relating to the existence of the environment. Furthermore, the conceptual approach method reviews opinions that have developed in legal science, related to the environment. Environmental improvement can be applied Article 119 letter c of Law 32/2009. Additional criminal sanctions are imposed on corporations in order to restore environmental functions. This sanction is a lesson so that future development does not happen again so that the environment can be enjoyed by the next generation ([Herawati & Mukarromah, 2016](#); [Deslita, et. al., 2020](#)).

The next research was conducted by [Aisyah Hadi Ramadani, et. al \(2020\)](#), the research was conducted to improve the effectiveness of environmental literacy with the presence of trash bins and analyze it for environmental improvement in Negeri Hatu. The existence of these bins adds insight into environmental improvement in the community and its impact on public health. The existence of bins can reduce the incidence of domestic waste 0.17% in Negeri Hatu and can reduce carbon emissions 2702.35gCO every month. The existence of waste bins in the Hasoma Hatu smart home can change the social outlook of the community in Negeri

Hatu.

Research conducted by [Sriyanti](#) is related to Environmental Control and Management. Environmental rights are one of the protected administrative environmental law enforcement to always maintain its sustainability and function. The method used is a normative juridical approach. The nature of the research is descriptive analytical, by looking at the norms studied and then connecting them with theories and opinions of legal experts. Indonesia can be viewed through organic and pluralist state theories ([Yaqinah, 2019](#); [Sriyanti, 2023](#)).

Some of the studies mentioned above have different characters but the goal is the same, namely improving the environment, the difference from previous research is more on religious review as part of environmental improvement, one of the alternatives in improving the environment is through ecology-based da'wah with a theoecological approach. This research is descriptive qualitative using a phenomenological approach ([Moleong, 2009](#)) supported by quantitative data in the form of field research, research conducted at the location of the event ([Hasan, 2007](#)). This research describes the situation and events systematically and factually related to the factors, characteristics, relationships between phenomena ([Moleong, 2009](#)).

Data collection methods included observation, interviews, questionnaires, documentation and delphi technique. The delphi technique was used by collecting data through centralized discussions, discussing with environmental researchers remotely in order to improve this research. The data analysis is carried out by the process of systematically searching and compiling data. Data found from interviews, field notes and documentation are grouped into categories, broken down into units, arranged patterns sort out important data and less important data and then concluded so that it is easy to understand ([Sugiyono, 2011](#)). The data analysis model in this study uses the Miles and Huberman model, with data analysis carried out interactively and ongoing continuously until completion, until the data is saturated ([Sugiyono, 2011](#)) There are three stages of data analysis, namely reducing data, selecting key things, focusing on important things looking for themes and patterns. Furthermore, validity testing is carried out by triangulating data, namely adjusting the results of observations, interviews and documentation, and supported by quantitative data.

RESULTS AND DISCUSSION

The results of the discussion in this study found five forms of ecology-based persuasive da'wah, namely: Da'wah *bi al-lisan* in the form of ecological da'wah through the pulpit, ecological da'wah through socialization and counseling. Da'wah *bi al-Qalam* in the form of environmental messages through the media (mass media and social media), and da'wah *bi al-bal* in the form of environmental care social action and environmental rescue organizations. The explanation of the form of da'wah found is as follows:

Da'wah *Bi Al-Lisan* as a Campaign Pattern for Ecological Da'wah

Ecological da'wah delivered orally includes da'wah through the pulpit. Ecological da'wah through the pulpit from the results of informant interviews stated that it was very lacking, so that the implications for public knowledge about the environment were minimal. Whereas the pulpit is considered the most effective medium of da'wah for the community. Da'wah through the pulpit is an inseparable part of the life of mankind, the existence of da'wah since humans embraced the heavenly religions and the pulpit as the medium. The pulpit is one of the oldest media for da'wah. Dai who will deliver his da'wah through the pulpit must have extensive knowledge in the field of retotics, mastering the norms or manners on the pulpit. Dai first prepares himself including the theme to be discussed so that there is no confusion on the pulpit (Zaini, 2013; Aziz, et. al., 2018).

Da'wah *bi al-lisan* through social media is also missing in Ambon even though social media as a medium of da'wah through YouTube is very effective as stated by Angga Aminudin & Agus Suwardika stating that oral da'wah through YouTube as one of the many da'wah media provides opportunities for da'i to convey their da'wah through oral effectively and efficiently. In the current era of internet media or social media, YouTube is one of the platforms most favored by the public, especially the "Z" generation, therefore the YouTube channel is the right choice that can reach a wider audience and is not bound by time (Aminudin & Suwardika, 2022).

However, ecology-based da'wah activities through the pulpit are rarely found in the city of Ambon, in fact there is almost never an ecology-based da'wah delivery through the pulpit. As researchers traced one of the leading preachers in the city of Ambon who said that since 1995 I have carried out da'i activities in the city of Ambon, I have never found any da'i

who discusses ecology or the environment, even if there is only a reminder that cleanliness is part of faith. Another informant said that the negligence of presenting ecology-based da'wah material to the community is due to the fact that none of the da'i have a background in environmental education or environmental activism, which ultimately has implications for the lack of delivery or ecology-based da'wah messages that cause a lack of public understanding of the environment. Ecology-based da'wah activities through the pulpit should be carried out by da'i or other stakeholders using the pulpit as a medium for messages in delivering environmental-based da'wah because it is very important to protect the natural environment around, because of the natural crisis as it is today.

Ecology or environment-based da'wah activities through the pulpit are very beneficial for the community, da'i in carrying out da'wah activities not only discuss human relations with God, human relations with humans and human relations with the surrounding nature including human relations with God's creatures such as animals and plants, how to take care of nature, maintain natural ecosystems, treat animals and plants properly as God's creation whose position is the same as humans, not just used as objects. Ecology-based preaching through the pulpit is expected to raise public awareness about the importance of protecting the environment, because destroying the environment is the same as killing future generations.

Furthermore, dakwah *bi al-lisan* found in Ambon city is socialization and counseling about the environment. Linguistically, the word counseling from English to counsel, with the intention to give advice or give advice. Counseling is a translation of counselling which is a guidance service or technique (Daulay, 2014).

Ecology-based da'wah through socialization and counseling The Ambon city government has been very enthusiastic in conducting counseling and socialization to keep the environment beautiful, and invites the community to care for the environment with the slogan JUMPA BERLIAN (Friday Morning Clean Environment) but the community lacks awareness, attention and care. The results of interviews with several informants included informants who stated that the city government still lacks socialization about the environment, the city government is only more focused on socialization in the city of Ambon while suburban communities are still less touched by socialization and counseling about the environment.

The government only comes to greet with socialization or counseling when there is a landslide or flood disaster that is incidental. The

government should intensely hold counseling on the environment, especially in the Sirimau protected forest area which is starting to be plowed into gardens and residential areas which should be a water catchment area. Caring for the environment should involve all institutions, including religious leaders and NGOs to work together to socialize protecting the environment.

Ecology-based cultural preaching in Maluku is the *sasi* customary law. The *sasi* custom was inherited by the ancestors of the Maluku people to protect the environment, prohibiting the taking of natural products both on land and at sea before a predetermined time. The *sasi* custom is already a culture of the Moluccan people, namely the prohibition of entering, taking, cutting down or carrying out activities within a certain period of time (Arifin & Zaini, 2019).

The symbol of *sasi* is in the form of yellow coconut leaves woven upside down and then stuck in a location, indicating that the location applies the *sasi* custom of prohibition to jam or carry out activities in it. The *sasi* custom is a form of human relationship with nature. Ecology-based socialization and counseling are very important for humans because humans and nature are integral creatures of mutual symbiosis (interdependence) in the pattern of life continuity, so that human survival is very dependent on natural conditions and how humans treat nature itself (Nurdin, 2015; Parwanto & Rosdiawan, 2016).

Ecology dakwah based socialization and counseling is to strengthen the community to always keep the nature around them from being damaged, because if the nature around them is damaged then their lives will be disrupted. Maintaining the environment is also included in the category of worship, therefore maintaining the environment is the same as maintaining oneself as stated by Ali Yafie calling the basic principles of protecting the environment the same as maintaining human self (Yafie, 2006). Humans who take care of nature are humans who take care of themselves, how can they take care of nature while they themselves cannot be maintained. Therefore humans first take care of themselves by protecting the soul is a primary obligation.

Islam teaches that life is a very valuable glory. The teaching of *al-nafs* is attached to three main elements in humans, namely the body and soul and honor. Humans are born with physical and mental development so that they grow into adults, then at the same time the mind functions optimally. Therefore, reason is very useful for humans and is a provision for living

life. A dignified life is the basic capital for humans to carry out their role and function as rahmatan lil alamin to protect and maintain nature. As the caliph of Allah on earth who has the responsibility to respect, maintain, and manage nature as a foothold for living creatures in accordance with His provisions.

Da'wah *Bi Al-Qalam* as a Publication Pattern of Ecological Da'wah

Ecology-based da'wah *bi al-Qalam* in Ambon city is in the form of environmental messages through the media (mass media and social media). The emergence of social media is both a challenge and an opportunity for the development of da'wah activities. Social media as a medium for ecology-based da'wah provides the widest possible opportunity for humans to express their religious messages. Of course this is an opportunity to disseminate religious teachings, spreading the importance of protecting the environment. Social media is a new media in delivering da'wah to certain audiences. There are several advantages of doing da'wah through social media including da'wah can be done at any time, the reach of the audience is unlimited, da'i can deliver their da'wah anytime and anywhere.

In a research Cyberdakwah became a phenomenon in utilizing the internet to convey Islamic preaching. The utilization of the internet as one of the media for da'wah has advantages and disadvantages. The advantages of the internet can be used as a new media in conducting da'wah, can transmit Islamic teaching messages efficiently, effectively, openly, easily accessible, by anyone who has a very wide range with efficient time. Behind the advantages, of course, there are shortcomings, including the possibility of mixing sacred Islamic values with information that has no clear credibility and especially if it is hoax news and hatespeech, as well as other news on behalf of Islam with certain objectives (Nugroho & Halwati, 2023).

Mass media and social media are innovations in delivering Islamic da'wah. The emergence of social media provides innovation to da'wah messages that are more dynamic and flexible, and adjust to the times. The use of social media as a means of contemporary da'wah provides great opportunities for all levels of society who want to invite and convey goodness in da'wah activities.

The number of social media users with various features symbolizes that da'wah must innovate into activities that invite goodness with a more

varied and creative appeal. The freedom of the audience to choose the media to be used according to their respective selves, however, the use of social media as a means of da'wah is not easy. Several things need to be considered so that the da'wah can be well received by the audience in accordance with the expected goals. As for what needs to be considered, among others: first, good management in preparing da'wah content that is attractively wrapped so that people are not bored. Second, da'i are required to be extra active, innovative and creative in conducting da'wah on social media, then good at choosing features that will be used as da'wah media and proficient in the use of technology. Can know the condition of mad'u as an object of da'wah which is oriented towards changing mindsets and behavior (Fata, 2017; Qudratullah, 2019).

The enthusiasm of the people of Ambon city to use the media as a means of information, including environmental information, is a manifestation of their concern for the increasingly damaged environment. The media for them is a tool or vehicle used to convey and receive messages about the environment. Messages about the environment are mostly obtained through the media (mass media and social media). Therefore, information about the environment is very important and very much needed for the people of Ambon city, especially those in the suburbs. According to the results of the study, the community really expects the government to access news about the environment intensely so that the community understands the importance of protecting the environment.

Da'wah *Bi Al-Hal* as a Pattern of Initiation of Ecological Da'wah

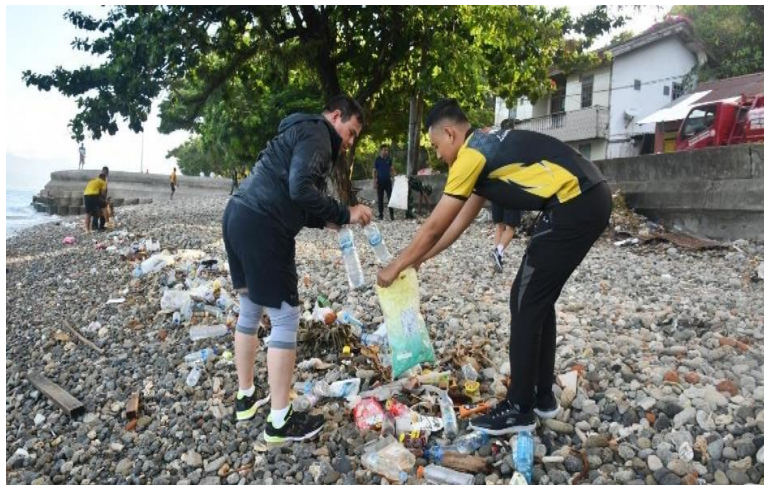
Da'wah *bi al-hal* (deeds) in the form of environmental social action and environmental rescue organizations, is a finding in this research that is widely carried out by the people of Ambon city because of their concern for the environment. Some activities that we can see how enthusiastic the community is to protect and maintain their environment.



Source: Document, 2024

Picture 1.

Ambon City environmentalists initiated by Moluccas Coastal Care (MCC), were able to collect 3,891 kilograms of waste from plastic, textile and mixed types to be exact, in the Passo coastal area, Ambon, Maluku. Antara, Sunday, September 18, 2022



Source: Document, 2024

Picture 2.

Ambon, Malukuexpress.com-As a form of concern for the environment and society, Kodam XVI/Pattimura through Kodim 1504/Ambon carried out Clean Friday community service activities, namely cleaning up garbage along the coast / sea, Taman Baru and along the highway and public sector in the Kel. Air Salobar, Kec. Nusaniwe, Ambon City, Friday (02/02/2024).



Source: Document, 2024

Picture 3.

Ambon City's environmentalist communities and organizations carried out an action calling for "Shame on Littering" in Ambon City. The activity, coordinated by America Corner (AmCor) Pattimura University (Unpatti) Ambon, was carried out in front of the World Peace Gong in Ambon City, Tuesday, February 14, 2023) as a form of caring for the environment.

The Lebebae community also promotes environmental awareness, this community was founded by Kezia Arabelle Tulalessy which summarizes children aged 10-17 who care about the environment (Royaani, 2021). The Maluku environmentalist festival "*Arika Maluku Bumi*" initiated by the Madani Sustainable Foundation together with Green Molucca at Warung Katong, they realize that environmental issues are a concern for countries around the world on the awareness that the environment is an invaluable investment in the future of future generations. Protecting the

environment from damage and pollution is a form of concern for the lives of future generations (Lattan, 2023).

The existence of environment-based da'wah through environmental social action, according to informants that environmental social action in Ambon city is often carried out by agencies that care about the environment. However, due to the lack of public awareness about protecting the environment, agencies or NGOs that love the environment feel hot, garbage appears every time scattered. For example, the academic community of IAIN Ambon held a cleanup of the river around the campus and the XVI Pattimura Military Command by building a talut along the river around the campus, especially in Kahena Village. Then Kodam XVI Pattimura collaborated with the IAIN Ambon campus and the Maluku Provincial Forestry Service to plant a thousand trees.

Environment-based preaching through environmental rescue organizations, the environment is part of human life because humans must take good care of it. Humans cannot live in an environment alone. Humans fulfill their needs for food and drink very dependent on the environment. The environment also provides various natural resources that are the carrying capacity for human life. Therefore, humans, animals, and plants can obtain power or energy. With the environment, humans can also create and develop talent or art (Siahaan, 2004).

The environment is part of the integrity of human life that must be seen as one of the components of the ecosystem that has a value that needs to be respected, appreciated, and should not be harmed. This integrity also makes humans have a responsibility to behave well with the life around them. Therefore, the environmental rescue organization movement is actually carried out by people who care about the environment. They are very sympathetic to the environment where they find inspiration for life, the natural environment raises them, the source of life. There are several environmental rescue organizations that often invite people to always protect the environment and preserve it by planting trees, cleaning the environment and so on. In Ambon, there is an organization called Moluccas Green School, an environmentalist community that works with educational institutions that care about the environment, but has not been socialized to the fullest.

The aforementioned organization is a tangible manifestation of their love for the environment that has a work program to save the environment from the hands of ignorant humans destroying the earth. Actually,

according to the observations of researchers, environmental rescue organizations in Ambon city already exist but do not call themselves environmental rescue organizations but often take action on the environment.

The number of community cleanup activities on the coast of Ambon city is a sign that people already understand environmental ethics. Environmental ethics provides a new paradigm as well as new behavior towards the environment and this is a solution to overcome the ecological crisis (Hakis, 2023). Human misunderstanding that ethics is only limited to humans with humans without ethics to other creatures. In the perspective of ethics of environment, the most important thing is human supervision of the environment.

The results of the final analysis of the existence of ecology-based da'wah in Ambon City with five indicators can be seen in the following table obtained from 100 respondents representing the people of Ambon city who researchers consider capable of providing answers related to the problem of the existence of ecology-based da'wah in Ambon city as follows:

Table 1
Table of Research Findings

Indicator	Mean	Existing	Not Existing
Ecological preaching through pulpit	6,68	32	68
Environmental counseling and socialization	8,56	32	68
Environmental messages through media	12,24	52	48
Environmental social action	15,60	46	54
Environmental rescue organization	7,40	56	44

Source: Author's Observation, 2024

The data table above shows that the portrait of ecology-based da'wah in Ambon city states that it does not exist, which means that ecology-based da'wah still needs attention from all authorized parties so that the surrounding natural environment is not damaged.

The destruction of the environment is not only the responsibility of a handful of people or only the concern of a group of environmental

activists but is a concern for the whole community. This statement is reinforced by [Robert Borrong](#) (an environmental activist and theologian), who states that currently the public's attention to protecting and maintaining environmental sustainability is increasing. This is in line with their knowledge that nature is currently sick and damaged by irresponsible hands ([Borrong, 1998](#)).

Furthermore, [William Chang](#) in his book "Special Morals" states that environmental problems are basically related to the crisis of human ethics ([Chang, 2015](#)). Then [Sonny Keraf](#) in his book "Environmental Ethics" reminds that environmental problems are human moral problems. Environmental ethics is not only related to human behavior towards nature, but the relationship between all life in the universe, humans with humans, humans with other creatures or with nature as a whole ([Keraf, 2010](#)).

Nature being damaged is not a technical problem but is linked to an ethical crisis in humans. Environmental ethics can be used as a way of looking at the environment. There are several theories about the relationship between humans and the environment, including: anthropocentrism theory, biocentrism theory and ecocentrism theory. The way humans see nature depends on the theory they follow.

The destruction of the environment is due to different understandings of environmental theory. There are people who still adhere to the theory of Anthropocentrism which states that humans are the center of the universe and the only creatures on earth that have value. The theory developed by Thomas Aquinas which focuses on the chain of life (the Great Chain of Being), the theory of Anthropocentrism views humans as the center of the universe that has more value than all creatures on earth while other creatures are tools and objects for the fulfillment of human needs ([Keraf, 2010](#)). The theory of Anthropocentrism holds that humans are the only creatures entitled to moral value while other creatures are only objects for human life ([Chang, 2015](#); [Nurdin, 2015](#)). The understanding of people who adhere to the theory is generally people who often damage the environment, exploit nature excessively because they think that nature is an object that has been provided by God to meet the needs of human life on earth without thinking about environmental damage.

Furthermore, there are people who have understood that nature is a creature created by God in the same position as humans and people who adhere to this understanding mean that they adhere to the theory of Biocentrism, the view of this theory argues that loyal creatures have value

and value in themselves. Nature has value in itself (intrinsic) apart from human interests. Then nature is treated as moral, regardless of whether it is useful for humans or not, because nature is a moral community. This means that life in this universe will be respected as humans respect the social system contained in their lives (Susil, 2012).

Then there are also people who argue more broadly that all components in the environment require ethics as well as human life requires ethics, such an understanding means embracing the theory of ecocentrism. This theory teaches that all communities, both living and non-living, need values that must be respected on earth so that this theory The Deep Ecology acts in two domains, namely the practical realm and the philosophical realm (Susil, 2012).

People who adhere to this ecocentrism theory are generally people who love and care about the environment. Researchers found that people who take action to care for the environment and people who join environmental rescue organizations say that the environment around humans also needs ethics or respect in the form of maintaining and maintaining it properly, because if it is not respected or when exploited, the environment will be damaged and if the environment is damaged, humans themselves will feel the consequences.

Humans and the environment are a symbiotic mutualism that cannot be separated. The environment is created perfectly as in QS. al-Mulk (67): 3. Therefore, humans must take care and manage it properly. Humans with all their needs such as in finding clothing, food and shelter are very dependent on the environment. And the environment also provides a variety of natural resources that are the carrying capacity for a decent human life.

Humans are actors who have the task of managing the environment for their survival. The task that humans develop as a consequence of creatures who have reason so that they can manage their lives. Humans are the best creatures created by God, as a substitute for God on earth so that he has a noble position in the survival of the universe.

In the view of Islam, humans and their environment have a very close relationship because Allah SWT created this earth including humans who are given the mandate to maintain its balance and harmony. This balance and harmony must be maintained by humans so as not to experience damage. The survival of life on this earth is also interrelated if one component is sick or damaged, it will affect other components.

In the ethics of environment, one of the components that is considered important in maintaining the relationship between nature and humans lies in humans in maintaining that relationship, meaning that humans do not arbitrarily damage the natural ecosystem. Indeed, the existence of religion is to warn or build awareness in humans so that they remain faithful to protecting nature as a place to continue their lives. If humans arbitrarily destroy nature, causing the environmental situation to worsen, humans will also feel the consequences and life will disappear and religion will not function (Wasim, 2005).

Humans are the main factor in environmental improvement, everything that happens in the environment and nature is in humans because humans are destined to be the most perfect creation equipped with reason. Armed with reason, humans are capable of religion. The Quran for a Muslim is a guide to life in which there is a warning that environmental damage on land and in the sea is due to human actions, but Allah at the end of the verse still hopes that humans can return to repair nature with the phrase *laallahum yarjiun* (may you return to repair nature). The exploitation carried out by humans is not limited to meeting the basic needs to sustain life but is based more on economic factors, power and fulfillment of lust that has no edge and that is what destroys the natural ecosystem.

Ecology-based da'wah is inseparable from structural da'wah and cultural da'wah. Ecology-based structural da'wah is basically the preaching of the authorities as a tool to fight for ecological values in protecting the environment, structural da'wah is more top down. The perspective of structural da'wah for the state is the most important instrument (Sukayat, 2011; Fata, 2017). Structural da'wah prioritizes the function of government structures, not starting from the inspiration of reformers, in the sense of sociological terminology but rulers who are produced to regulate the lower society to protect the environment, in contrast to cultural da'wah which prioritizes socio-cultural tools to improve the morals of the nation (Aziz, 2009).

On the improvement of nature requires structural da'wah and cultural da'wah, the cultural da'wah in question is an effort to use the cultural potentials that exist in society as a vehicle for instilling values and love for the environment. Islam has actually used a cultural approach in preaching, religion as a cultured human need and as a social being. According to Muhammad Alim Ihsan (2008), the cultural approach is very effective and persuasive and soothing, therefore protecting nature with a

cultural approach is in line with the virtues of Islamic teachings to protect and maintain nature.

CONCLUSION

After describing the results and discussion in this article, the researcher concludes that the portrait or picture of ecology-based da'wah in Ambon city is in a position that does not yet exist, the conclusion from the results of several informant interviews shows that the Ambon city government is enthusiastic about protecting the environment with the slogan "diamond meeting" Friday morning clean environment but the community is not fully aware of protecting the environment because there is no environmental-based da'wah contribution that touches the hearts of religious people.

Researchers hope that caring for and maintaining the environment is the obligation of all humans but there needs to be awareness to humans to always maintain the improvement of the natural environment around them. The government and religious leaders should collaborate to pay attention to efforts to protect the environment. The results of the study found that the five indicators of ecology-based da'wah were only two that existed and three that did not exist and even then the level of desirability was not significant, this means that it is still very necessary to pay attention to the authorities who intensively protect the environment.

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