Ecological Da'Wah of Syekh Yusuf Al-Makassari: Digitalization of Environmental Messages and Internalization of Environmental Ethics in Local Communities

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Abstract. This study analyzes the ecotheological relevance of Syekh Yusuf Al-Makassari's Sufi thought, formulates a digitalization strategy for its environmental messages, and examines the internalization of environmental ethics in local communities. Employing a descriptive qualitative design with philological text analysis and library research, primary data were drawn from manuscripts *Zubdat al-Asrār* and *Al-Nafḥah al-Ilāhiyyah* and relevant secondary literature. Content, thematic, and interpretive synthesis analyses reveal that Syekh Yusuf's Sufi thought offers ecotheological value by reconstructing *tauhid*, *khalifah*, *amanah*, *mizan*, and *fasad*, while *zuhud* and *qana'ah* serve as ethical safeguards against environmental exploitation. Digitalization requires curating, contextualizing, and transforming these classical values into accessible media formats like microblogs, short videos, infographics, and podcasts. Internalization progresses through exposure, understanding, acceptance, appreciation, moral orientation, and ecological action, strengthened by local initiatives such as Eco-Pesantren, mosque waste sorting, and coastal conservation. Ultimately, this research yields an integrative framework connecting Nusantara Sufi heritage, Islamic ecotheology, digital da'wah, and ecological praxis.

Keywords : *Digital, Da'wah, Syekh Yusuf Al-Makassari.*

1. Introduction

1.1 Background of the Problem

The ecological crisis is one of the increasingly complex global issues because it involves interrelationships between climate change, biodiversity loss, ecosystem degradation, and human activity. The Intergovernmental Panel on Climate Change (IPCC) asserts that climate change has caused widespread impacts on human and natural systems, while land-use change and resource exploitation further increase pressure on ecosystems (IPCC, 2022a; IPCC, 2023; World Meteorological Organization [WMO], 2025). In line with this, the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) shows that changes in land and sea use, exploitation of organisms, climate change, pollution, and invasive species are the main factors driving changes in biodiversity and ecosystems (IPBES, 2019). This condition shows that the ecological crisis is not merely a biophysical problem, but is also related to the way humans understand, utilize, and treat nature.

The social and ethical dimensions become important because part of the ecological pressure occurs through patterns of production, consumption, resource use, and human

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behavior. The IPCC places changes in consumption patterns, technology, institutions, and behavior as an important part of the transformation toward a more sustainable system (IPCC, 2022b). Thus, solving ecological problems cannot rely solely on technological innovation and regulation, but also requires changes in values, norms, moral orientation, and everyday life practices. At this point, environmental ethics becomes important because it provides a normative basis for questioning how humans should relate to nature, resources, and other living beings. Ecological problems therefore concern not only what happens to the environment, but also how humans should act toward the environment.

This problem has strong relevance in the Indonesian context. As an archipelagic country with high biodiversity and a population spread across regions with diverse ecological characteristics, Indonesia faces environmental pressures from various directions, including land-use change, ecosystem degradation, pollution, waste management issues, and the risk of climate change and hydrometeorological disasters. The IPCC study on the Asian region shows that climate change has implications for various sectors of life, including ecosystems, water resources, coastal areas, health, and community livelihoods (IPCC, 2022a). This pressure is reflected in environmental, forestry, climate, waste, and disaster statistics published by government agencies such as the Ministry of Environment and Forestry, the National Waste Management Information System (SIPSN), the Meteorology, Climatology, and Geophysics Agency (BMKG), and the National Disaster Management Agency (BNPB).

Ecological pressures in Indonesia occur in various interrelated forms, ranging from changes in forest cover and ecosystem degradation to issues of waste generation and management, changes in climate conditions, and community vulnerability to hydrometeorological disasters (Kementerian Lingkungan Hidup dan Kehutanan [KLHK], 2024). This shows that environmental challenges in Indonesia do not stand alone in a particular sector, but are related to patterns of resource use, the quality of environmental management, ecological conditions, and the social vulnerability of communities. Thus, ecological problems need to be understood not only as technical problems that can be measured through environmental indicators, but also as social and ethical problems related to how humans view, utilize, and take responsibility for the environment. This perspective is important because solving ecological problems ultimately requires changes not only in environmental policy and governance, but also in the values, awareness, and behavior of society.

This complexity shows the need for an approach that is not only oriented toward environmental management, but also toward shaping the ethical orientation of society. In a religious context, religious values and teachings can be one source of moral orientation formation because religion not only provides a set of beliefs, but also offers a view on human responsibility, human relationships, and the relationship between humans and nature (Nasr, 1996; Palmer & Finlay, 2003). In Islam, this relationship can be read through a number of concepts such as *khalifah* (steward), *amanah* (trust), *mizan* (balance), and the prohibition against committing *fasad* (corruption/damage) on earth (Mangunjaya, 2014). These concepts provide a normative basis for understanding the environment not merely as an object of exploitation, but as part of a created order that demands human moral responsibility. Contemporary studies on Islamic ecotheology

show that the principles of *khalifah*, *amanah*, and *mizan* can be used to build a framework of ecological ethics and responsibility in Muslim society (Lestari & Al-Ayyubi, 2025).

Islamic ecotheology is an important framework for connecting theological dimensions with ecological problems. Ecotheology asks not only about the existence of nature within religious doctrine, but also about the moral and practical implications of the relationship between God, humans, and nature. With this framework, environmental problems can be read as problems that have spiritual and ethical dimensions. Values such as *amanah* can be directed toward the responsibility of preserving creation, *khalifah* toward human responsibility as manager of the earth, *mizan* toward balance, while *fasad* provides a normative basis for criticizing actions that damage the ecological order. This framework allows religious teachings to be translated from normative principles into ethical orientations relevant to contemporary environmental problems (Ridho et al., 2025).

1.2 Theoretical Framework

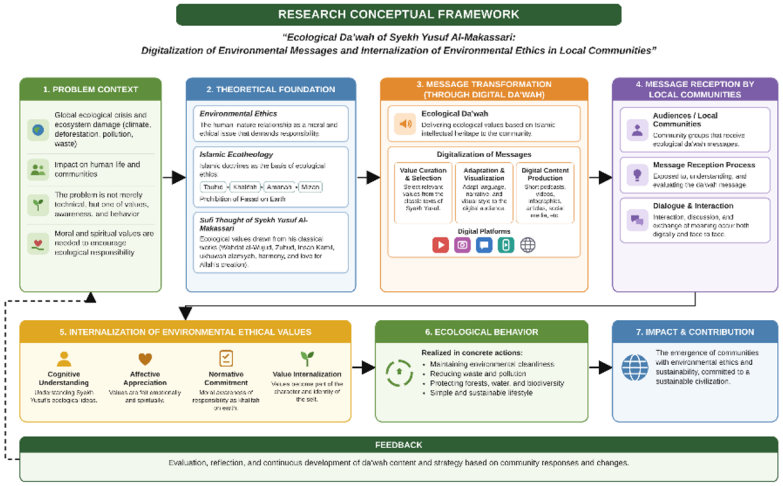
Ecological values do not automatically become behavior simply because they are already available in religious texts or doctrines. A communication process is needed that allows these values to be understood, accepted, and internalized by society. Da'wah can be understood not only as the delivery of religious information, but as a process of value communication aimed at shaping understanding, attitudes, and life orientation. Therefore, the idea of ecological da'wah becomes relevant when religious messages are directed toward building awareness of human responsibility toward the environment. Research on ecotheology-based da'wah shows that Islamic principles such as *amanah*, *khalifah*, *mizan*, and the prohibition of *fasad* can be integrated into environmental communication strategies in Muslim communities (Suciadewi & Rafiq, 2026). In this research framework, these normative concepts are anchored in the Sufi intellectual legacy of Syekh Yusuf Al-Makassari, specifically through his primary manuscripts *Zubdat al-Asrār* (PNRI Cod. A 45; Al-Makassari, 1676/ms-a) and *Al-Nafḥah al-Ilāhiyyah* (PNRI Cod. A 101; Al-Makassari, 1678/ms-b), where doctrines of *Ma'iyyatullāh* (Divine Presence) and *Zuhud* (ascetic self-restraint) provide an ontological foundation for environmental stewardship.

This value transformation is increasingly relevant because religious communication now takes place within a digital ecosystem. Social media not only expands the reach of religious messages, but also changes the way da'wah messages are produced, distributed, and received by audiences. The development of digital da'wah also brings about changes in the pattern of interaction between preachers and society and opens space for the emergence of various forms and styles of religious communication (Nihayaty, 2024; Pramula, 2025). Thus, the digitalization of da'wah should not be understood merely as the transfer of da'wah material from conventional media to social media, but as a process of adapting the message to the characteristics of the medium, language, visuality, attention patterns, and characteristics of the digital audience. This change also has implications for religious authority because digital space allows the

emergence of various actors and da'wah styles that compete for audience attention and legitimacy (Andika et al., 2026).

Within this research framework, digitalization is conceptualized as an epistemic transformation of the message, rather than a mere distribution channel. Classical intellectual heritage (*turāts*)—such as Syekh Yusuf's manuscript teachings on controlling human greed (*ḥirṣ*) and maintaining cosmic balance (*mīzān*)—must be systematically curated, interpreted, contextualized, and reformatted to resonate with contemporary digital audiences. Therefore, the academic problem is not only whether ecological messages can be disseminated through digital media, but how an intellectual heritage is translated into an ecological message that is relevant, communicative, and enables a process of value acceptance. The perspective of digital da'wah communication thus complements Islamic ecotheology: ecotheology provides the substance of value, while da'wah communication explains the process of delivering and negotiating value in social and digital spaces (Manaf et al., 2026).

At the next stage, this problem relates to value internalization. The delivery of an ecological message does not automatically result in behavioral change. Values must first be understood, accepted, internalized, and connected with the moral orientation of the individual or community before they can potentially be reflected in ecological practice. Therefore, this study views internalization not merely as an increase in environmental knowledge, but as a process in which ecological principles become part of how a person understands their responsibility and determines their actions toward the environment. With this perspective, the relationship between da'wah and ecological behavior is not positioned as a direct relationship, but as a process involving value communication, understanding, acceptance, appreciation, and action orientation. This conceptual framework is presented in Figure 1.



Source: Processed by Researcher (2026)

Figure 1.
Research Conceptual Framework

This framework opens space for reexamining the intellectual heritage of Nusantara Islam, particularly the thought of Syekh Yusuf Al-Makassari. Syekh Yusuf is an intellectual and Sufi figure who holds an important position in the history of Nusantara Islam and the broader Islamic intellectual network (Azra, 2004; Imawan, 2026). However, his thought has so far been placed more within the study of Sufism, *tarekat* (Sufi orders), spiritual ethics, and the history of Islamic thought. This study does not depart from the assumption that Syekh Yusuf explicitly constructed a modern ecological theory. Instead, this study seeks to reconstruct the ethical dimension of Syekh Yusuf's Sufi thought and read it through the perspective of Islamic ecotheology to identify its possible relevance to contemporary ecological problems.

This position also produces a research gap. Studies on Islamic ecotheology have developed by emphasizing the relationship between *khalifah*, *amanah*, *mizan*, *fasad*, and ecological responsibility (Anwar et al., 2026), while studies on digital da'wah show changes in the form of religious communication and the pattern of relationships between preachers and audiences. Other research has also begun to connect ecotheology with da'wah strategy and environmental communication (Lestari & Al-Ayyubi, 2025). However, there is still room to integrate the reconstruction of the thought of a Nusantara Sufi figure, the digitalization of ecological messages, and the process of internalizing environmental ethics in local communities into a single research framework. This is where research on Syekh Yusuf Al-Makassari gains its academic relevance.

Based on this framework, this study views ecological da'wah as a value communication process that brings together four main dimensions: (1) Syekh Yusuf's Sufi thought as the intellectual source to be reconstructed; (2) Islamic ecotheology as the perspective for reading the ecological dimension of that value; (3) the digitalization of da'wah as the process of transforming and communicating the message to the audience; and (4) the internalization of environmental ethics as the process of acceptance, appreciation, and application of ecological values in the life of local communities. Thus, this study does not stop at the question of the ecological content of a religious thought, but moves from value reconstruction, message transformation, digital communication, internalization, to the possible formation of ecological ethics and behavior.

On the basis of this framework, this research is directed at answering three main questions: (1) how can the Sufi thought of Syekh Yusuf Abū al-Maḥāsin al-Tāj al-Khalwatī al-Makassarī (hereinafter referred to as Yusuf Al-Makassari) be reconstructed within the framework of Islamic ecotheology; (2) what is the strategy and process of digitalizing environmental messages based on Syekh Yusuf's thought; and (3) how does the process of internalizing environmental ethics through this message relate to the formation of ecological behavior in local communities.

2. Method

2.1 Type of Research

This research uses a descriptive qualitative approach combining critical philological text analysis with *library research*. The research was conducted through the tracing, selection, critical reading, and synthesis of various relevant library sources to examine

the Sufi thought of Syekh Yusuf Al-Makassari, Islamic ecotheology, the digitalization of da'wah, and the internalization of environmental ethics. This method was chosen because the research focus is directed at the textual reconstruction and ethical-theological interpretation of manuscript-based Sufi thought, evaluating its conceptual relevance to contemporary Islamic ecotheology, digital da'wah, and environmental ethics.

2.2 Data Sources

Data sources consist of primary manuscript materials and secondary academic literature:

a. Primary Sources: Original Arabic manuscript copies of Syekh Yusuf Al-Makassari preserved in the National Library of Indonesia (Perpustakaan Nasional Republik Indonesia / PNRI), specifically:
   1. *Zubdat al-Asrār fī Taḥqīq Ba'ḍ Masyārib al-Akhyār* (PNRI Collection Cod. A 45, pp. 153–180; Cod. A 101).
   2. *Al-Nafḥah al-Ilāhiyyah fī al-Futūḥāt al-Rabbāniyyah* (PNRI Collection Cod. A 101).

   Primary data also include digital da'wah media content translating these classical ecological principles.

b. Secondary Sources: Scholarly books, peer-reviewed journal articles, conference proceedings, institutional environmental reports (IPCC, IPBES, KLHK), and literature on Nusantara Sufism, digital da'wah, and environmental communication.

2.3. Data Collection Technique

Data collection was carried out through systematic archival manuscript documentation and literature tracing. Primary manuscripts were retrieved from the PNRI collection, followed by transliteration, structural reading, and textual extraction focusing on key Arabic passages containing ontological and ethical themes (*Ma'iyyatullāh*, *zuhud*, *ḥirṣ*, *fasād*, *mīzān*). Secondary literature was selected based on thematic relevance, source authority, and academic currency (prioritizing 2024–2026 publications).

2.4 Data Analysis Technique

Data were analyzed using philological textual analysis, content analysis, and thematic synthesis. The analytical process was structured into four stages:

1. Textual Extraction & Translation: Transliterating and translating relevant verbatim Arabic manuscript passages from *Zubdat al-Asrār* and *Al-Nafḥah al-Ilāhiyyah*.
2. Thematic Categorization: Grouping manuscript concepts under ecotheological categories (*tauhid*, *khalifah*, *amanah*, *mizan*, *fasad*, *zuhud*, *qana'ah*).

3. Message Transformation Analysis: Mapping the curated manuscript values into digital communication formats (microblogs, infographics, short videos, podcasts).
4. Interpretive Synthesis: Synthesizing the relationship between manuscript-based ecotheology, digital da'wah transformation, and the internalization of environmental ethics within local community practices.

3. Result and Discussion

Islamic Ecotheology in the Thought of Syekh Yusuf Al-Makassari

The results of the content analysis and thematic synthesis of the literature on the thought of Syekh Yusuf Al-Makassari, Islamic ecotheology, environmental ethics, and Islamic spirituality show that Syekh Yusuf's Sufi thought has interpretive space that is relevant to be developed as a basis for ecological ethics. This relevance does not mean that Syekh Yusuf explicitly constructed a modern ecological theory. Instead, this study reconstructs and interprets the ethical dimension of his Sufi thought through the perspective of Islamic ecotheology. This approach avoids anachronism while enabling the classical manuscript heritage of Nusantara Islam to address contemporary ecological crises.

a. ***Ma'iyyatullāh* (Divine Presence) and Ecological Sanctity in *Zubdat al-Asrār***
To substantiate the ecotheological foundations within Syekh Yusuf's intellectual legacy, direct textual engagement with his primary treatises reveals profound ontological and ethical connections to nature preservation. In *Zubdat al-Asrār*, Syekh Yusuf grounds his worldview on the doctrine of Divine Immanence (*Ma'iyyatullāh*) and Encompassing Knowledge (*Iḥāṭatullāh*):

Text (*Zubdat al-Asrār*, PNRI Cod. A 45, fol. 154b; Al-Makassari, 1676/ms-a):

"وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ... فَيَجِبُ عَلَى الْعَبْدِ أَنْ يَعْلَمَ وَيَتَحَقَّقَ أَنَّ اللهَ تَعَالَى مَعَهُ وَمَعَ كُلِّ مَخْلُوقٍ بِعِلْمِهِ وَإِحَاطَتِهِ، كَمَا قَالَ تَعَالَى: أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ"

Translation:

"He is with you wherever you are... Therefore, it is obligatory upon the servant to know and be fully convinced that Allah Almighty is with him and with every creation through His Knowledge and Encompassing Presence, as He stated: 'Unquestionably, He is of all things Encompassing' (QS. Fussilat: 54)."

By establishing that God's presence (*ma'iyyah*) accompanies every created entity (*kullu makhlūq*), Syekh Yusuf's ontology implies that nature is filled with sacred meaning. Environmental degradation (*fasād*) is thus not merely a biophysical offense, but a direct violation of the Divine presence reflected in creation (*tajallī*).

b. **Relational Ecotheology and Cosmic Signs (*Āyāt Kauniyyah*)** This relational ethic aligns directly with the Qur'anic principles of *khalifah* (stewardship), *amanah* (trust), *mizan* (cosmic balance), and the prohibition of *fasad*

(mischief/destruction) on Earth (Lestari & Al-Ayyubi, 2025).This relationship can be read through the idea of the unity of humans' spiritual orientation toward Allah SWT. Nature as *ayat kauniyah* (cosmic signs) can be understood as a sign of the greatness of Allah SWT that directs humans toward *tauhid* consciousness. Respect for nature is not only a utilitarian matter, but has a spiritual dimension. Environmental damage can be understood not merely as material damage, but also as an ethical problem because it reflects humans' failure to carry out their responsibility toward creation.

The results of this research indicate the possibility of building an *ecological tauhid*, namely a theological orientation that places awareness of the oneness of Allah SWT as the basis for forming a responsible relationship between humans and nature. This term is not intended as a new concept explicitly formulated by Syekh Yusuf, but as an interpretive category used to read the relevance of his Sufi thought within the framework of Islamic ecotheology. Based on this approach, nature is understood as part of the signs of Allah's greatness, so that excessive exploitation of nature contradicts the principle of human moral responsibility.

c. **Ascetic Discipline: *Zuhud* and *Qana'ah* as Anti-Consumerist Ethics** Another critical dimension is the ecological translation of *zuhud* (ascetic detachment) and *qana'ah* (contentment). In *Al-Nafḥah al-Ilāhiyyah* (PNRI Cod. A 101; Al-Makassari, 1678/ms-b), Syekh Yusuf emphasizes *tahdhīb al-nafs* (soul purification) to restrain *ḥirṣ* (unbridled greed and covetousness), identifying unchecked material appetite as the primary driver of corruption.
   1) **Zuhud:** Functions as an ethical boundary against treating nature merely as an instrument for material satisfaction.
   2) **Qana'ah:** Provides a normative basis for a "sufficiency ethic," cultivating self-restraint against hyper-consumerism.

This spiritual self regulation directly supports demand-side consumption adjustments advocated by global climate bodies like the IPCC for sustainable transitions (IPCC, 2022b; Hasanadka et al., 2025).

The relationship between *zuhud* and environmental ethics needs to be positioned carefully. This study does not conclude that Syekh Yusuf directly spoke about the crisis of modern consumerism. What can be done is to interpret the principles of desire control, simplicity, and detachment from material domination as values that have normative relevance to the critique of contemporary consumptive behavior. In this context, *zuhud* can function as a moral orientation that limits humans' tendency to make nature merely an instrument for fulfilling material needs.

This relationship strengthens the position of the concept of *qana'ah* as a supporting value for ecological ethics. *Qana'ah* does not mean rejecting material needs or hindering economic development, but can be read as an orientation of sufficiency that limits the urge to consume excessively. From an ecological perspective, the orientation of sufficiency is relevant because pressure on the environment is, among other things, related to consumption patterns and resource

utilization. The IPCC places changes in consumption patterns, behavior, technology, and institutions as an important part of the transformation toward a more sustainable system (IPCC, 2022b).

Zuhud* as Spiritual Defense Against Ecological Degradation in *Al-Nafḥah al-Ilāhiyyah

In *Al-Nafḥah al-Ilāhiyyah*, Syekh Yusuf explicitly connects internal human desires (*ḥirṣ*) with external corruption on Earth:

Text (*Al-Nafḥah al-Ilāhiyyah*, PNRI Cod. A 101, fol. 12a; Al-Makassari, 1678/ms-b):

"لَيْسَ الزُّهْدُ بِتَرْكِ الدُّنْيَا مِنَ الْيَدِ، وَإِنَّمَا الزُّهْدُ خُلُوُّ الْقَلْبِ عَنِ التَّعَلُّقِ بِهَا... وَمَنْ غَلَبَ عَلَيْهِ الْحِرْصُ فَسَدَتْ أَعْمَالُهُ وَأَحْدَثَ الْفَسَادَ فِي الْأَرْضِ"

Translation: *"Asceticism (Zuhud) is not merely emptying the hand of worldly possessions, but rather freeing the heart from attachment to them... Whoever is overcome by greed, his deeds become corrupt, and he causes corruption upon the earth (fasād fī al-arḍ)."*

This primary text directly links unbridled greed (*ḥirṣ*) to ecological damage (*fasād fī al-arḍ*). In an ecotheological reading, *Zuhud* serves as an ethical mechanism that restrains overconsumption and resource exploitation.

Spiritual Stations (*Maqāmāt*) and the *Insān Kāmil* as Earth Steward

In *Zubdat al-Asrār* (fol. 162a–165b; Al-Makassari, 1676/ms-a), Syekh Yusuf outlines the spiritual progression of the seeker (*sālik*) through stages including *Taubah* (Repentance), *Akhlāq Ḥasanah* (Virtuous Conduct), and *Riḍā* (Contentment). When extended to environmental ethics:

***Taubah*:** Acknowledging collective guilt in harming nature.

***Akhlāq Ḥasanah*:** Extending moral compassion toward non-human creation.

***Insān Kāmil*:** Fulfilling the responsibility of *Khalīfah fi al-Arḍ* by maintaining cosmic balance (*Mīzān*).

Integrating Syekh Yusuf's manuscript doctrines with core ecotheological principles yields a robust normative framework: *Ma'iyyatullāh* and *Tauhid* provide ontological reverence; *Khalifah* and *Amanah* define moral agency; *Mizan* and Anti-*Fasad* prohibit harm; and *Zuhud* and *Qana'ah* enforce behavioral self-regulation against ecological destruction.

3.1 Digitalization of Environmental Messages Based on Turats

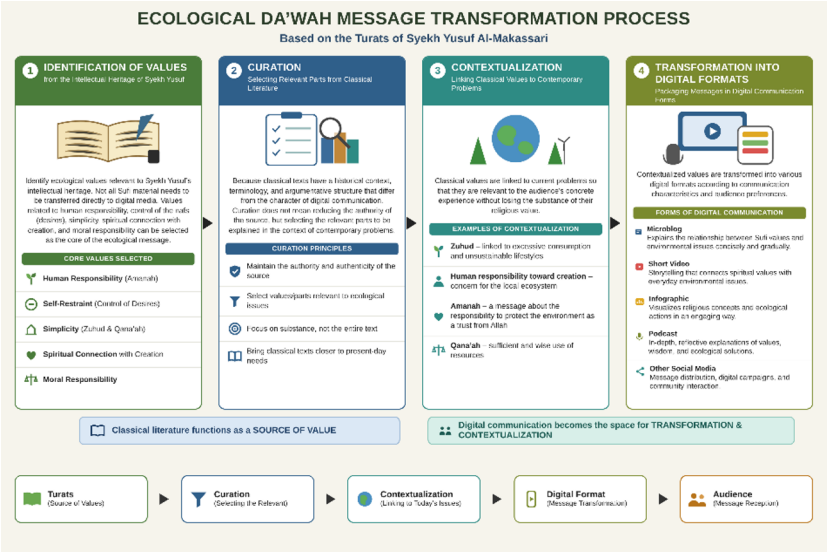
The results of the analysis of the literature on digital da'wah show that the digitalization of religious messages cannot be understood merely as the transfer of material from conventional media to social media. Digitalization is a message transformation process that involves curation, contextualization, language simplification, media format selection, and adaptation to audience characteristics. In this study, this principle is applied to the possibility of transforming Syekh Yusuf's Sufi values into a *turats*-based ecological da'wah message.

The transformation process can be understood through a sequence of *turats*, value curation, contextualization, digital format, audience, and message acceptance.
The first stage is Identification of Classical Texts (*Turāts*)**:** Extracting foundational concepts directly from Syekh Yusuf's primary manuscripts, specifically *Zubdat al-Asrār* (PNRI Cod. A 45; Al-Makassari, 1676/ms-a) and *Al-Nafḥah al-Ilāhiyyah* (PNRI Cod. A 101; Al-Makassari, 1678/ms-b). Rather than transferring abstract metaphysical discourses in their entirety, specific ethical principles—such as *Ma'iyyatullāh* (Divine Presence), *zuhud* (material detachment), *qana'ah* (contentment), and *tahdhīb al-nafs* (restraining consumerist greed/*ḥirṣ*)—are selected as the core of the ecological message.

The second stage is curation. Curation is needed because classical texts have a historical context, terminology, and argumentative structure that differ from the character of digital communication. Curation does not mean reducing the authority of the source, but selecting relevant parts to then explain them in the context of contemporary problems. In this framework, classical literature functions as a source of value, while digital communication becomes the space for value transformation and contextualization.

The third stage is contextualization. The value of *zuhud*, for example, can be linked to the problem of excessive consumption; human responsibility toward creation can be linked to concern for the local ecosystem; while the concept of *amanah* can be developed into a message about the responsibility of preserving the environment. This contextualization allows the classical message to relate to the audience's concrete experience without losing the substance of its religious value.

The next stage is transformation into digital format. Based on the results of the study in this article, relevant forms of communication include microblogs, short videos, infographics, podcasts, and other social media. Each format has different communication characteristics. Microblogs can be used to explain the relationship between a Sufi value and an environmental problem gradually. Infographics can visualize the relationship between religious concepts and ecological actions. Short videos can use storytelling to connect spiritual values with environmental problems close to people's lives. Podcasts allow for longer and more reflective explanations. These stages can be seen in Figure 2:



Source: Processed by Researcher (2026)

Figure 2.
The Transformation Process of the Ecological Da'wah Message

This strategy is relevant to the changing ecosystem of digital da'wah. Social media has changed the pattern of production, distribution, and reception of religious messages and enabled the emergence of various actors and da'wah styles (Nihayaty, 2024; Manaf et al., 2026). Therefore, the success of digitalizing the ecological message is not determined solely by the truth of the message's substance, but also by the message's ability to adapt to the characteristics of the medium and the audience.

Audience segmentation is the next important aspect. The results of the study in this article show that the younger generation, particularly Gen Z and the millennial generation, is one of the relevant groups in the digitalization of *turats*-based messages. The language used needs to be communicative and popular, yet still have a scholarly basis. This adjustment does not mean simplifying the message excessively. Rather, the challenge is to find a balance point between accessibility and scholarly authority.

This finding is in line with studies on digital da'wah that show social media opens new opportunities in the dissemination of religious messages while also presenting challenges related to the authority and authenticity of the message (Andika et al., 2026). In the context of ecological da'wah, this issue becomes increasingly important because a message that is oversimplified can lose theological depth, while a message that is too academic can be difficult for a digital audience to accept.

Thus, the digitalization of *turats*-based messages requires a communication strategy that is oriented not only toward reach, but also toward the quality of meaning transformation. Values originating from classical sources need to remain positioned within a scholarly context, while the form of communication is adjusted to the

characteristics of digital media. This is where da'wah communication functions as a bridge between the substance of ecotheology and the audience's experience.

Studies on ecological da'wah communication also show that Islamic principles can be integrated into environmental communication strategies. Suciadewi and Rafiq (2026), for example, position ecotheology as the basis for a da'wah communication strategy in coastal communities, while Ridho et al. (2025) show the relevance of Islamic communication in ecotheology-based environmental campaigns. The synthesis results of this study extend this direction by incorporating Syekh Yusuf's Sufi heritage as an intellectual source that can be curated and communicated through digital media.

Digitalization in this study is not merely a distribution strategy, but an epistemic and communicative process. It transforms text into message, message into communication experience, and communication experience potentially into a process of value acceptance. However, this process should not be understood deterministically because the existence of a digital message does not automatically produce a change in ecological attitude or behavior.

3.2 Internalization of Environmental Ethics in Local Communities

The results of the thematic analysis show that the internalization of environmental ethics needs to be understood as a gradual process, not as a direct result of exposure to a da'wah message. Based on the synthesis of concepts used in this study, the process can be formulated as message exposure, understanding, acceptance, appreciation, moral orientation, and ecological action.

The first stage is message exposure. At this stage, the audience gains access to the ecological message through various forms of communication, both digital and community communication. Exposure is an initial condition, but does not yet indicate that the value has been accepted. In the context of digital da'wah, the amount of content consumed cannot automatically be equated with the success of da'wah.

The second stage is understanding. The ecological message must be understood by the audience within a framework of meaning that can be connected to their life experience. For example, the idea of *amanah* needs to be understood not only as a religious term, but as human responsibility in treating the environment. Likewise, *zuhud* needs to be understood as the control of material orientation, not merely as an individual ascetic practice.

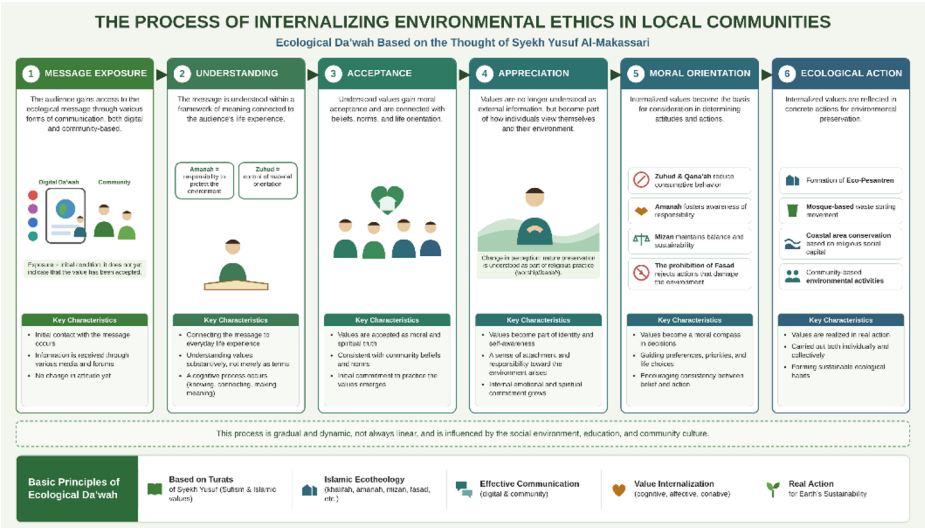
The third stage is acceptance. Values that have been understood need to gain moral acceptance. At this stage, a relationship can occur between the religious message and the beliefs, norms, and life orientation of the individual or community. Thus, ecological da'wah has a deeper function than merely conveying information about the dangers of pollution or environmental damage. This message seeks to connect environmental problems with moral and spiritual responsibility.

The fourth stage is appreciation (*penghayatan*). Internalization begins to appear conceptually when the value is no longer understood as external information, but becomes part of how the individual views themselves and their environment. At this stage, the environment begins to be understood as part of religious responsibility. The shift in perception from worship understood only ritualistically toward the meaning of

nature preservation as part of religious practice is one of the interpretive patterns that emerges in the results of this article's study.

The fifth stage is moral orientation. Values that have been internalized begin to function as the basis of consideration in determining action. *Zuhud* and *qana'ah*, for example, can form an orientation to reduce consumptive behavior. *Amanah* can build awareness of responsibility toward the environment. *Mizan* can become an orientation to maintain balance. The prohibition of *fasad* can become a moral basis for rejecting actions that damage the environment.

The final stage is ecological action. In the literature underlying this research, forms of praxis related to value internalization include the formation of Eco-Pesantren, mosque-based waste sorting movements, and coastal area conservation based on religious social capital (Qoyyim et al., 2026; Suciadewi & Rafiq, 2026). These examples in this study are not positioned as results of the researcher's field observation, but as forms of praxis identified in the literature study on the relationship between da'wah, ecotheology, and environmental communication. These stages can be seen in Figure 3:



Source: Processed by Researcher (2026)

Figure 3.
The Process of Internalizing Environmental Ethics in Local Communities

At the community level, ecological action has a different dimension from individual action. The religious social environment can provide norms, support, legitimacy, and participation space that allow ecological values to be realized collectively. Therefore, the internalization of environmental ethics is not only related to changes in individual awareness, but also to the community's ability to build shared habits and practices.

For example, the mosque-based waste sorting movement can be understood not merely as a technical waste management activity, but as a form of translating religious

values into social practice. Likewise, Eco-Pesantren can be read as a space for institutionalizing ecological values within a religious educational environment. Coastal area conservation based on religious social capital shows the possible relationship between spirituality, community, and collective action.

This pattern shows that ecological da'wah does not stop at changes in knowledge. The important contribution of da'wah lies in its ability to connect environmental knowledge with moral orientation and action. This finding strengthens the view that ecological values do not automatically become behavior simply because they are available in religious doctrine. A process of communication, acceptance, appreciation, and the formation of action orientation is needed.

Local communities become an important space for the internalization process. Values conveyed through digital media can gain reinforcement when connected with social practices in mosque environments, *pesantren* (Islamic boarding schools), coastal communities, and other community groups. Thus, there is a possible complementary relationship between digital space as a space for dissemination and community space as a space for appreciation and value practice.

3.3 Integrative Model of Syekh Yusuf Al-Makassari's Ecological Da'wah

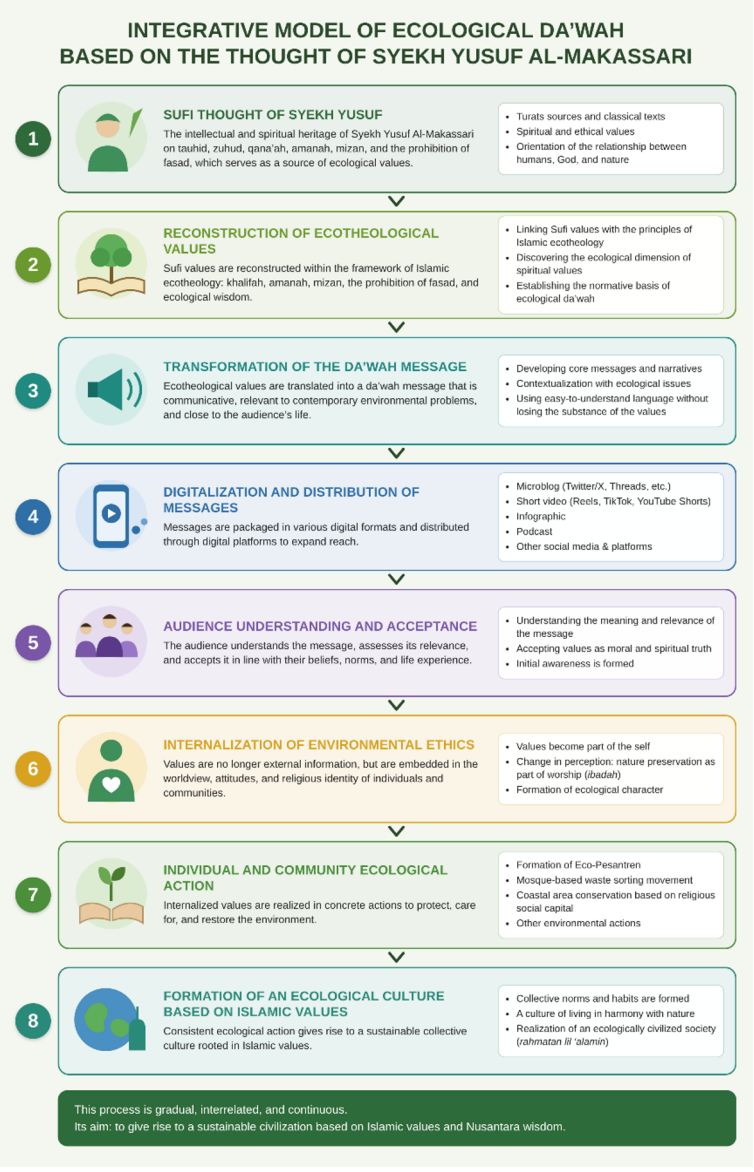
Based on the synthesis of the analysis results, this research formulates an integrative model of ecological da'wah based on the thought of Syekh Yusuf Al-Makassari. This model illustrates that the formation of ecological behavior does not occur directly from text to action, but through several stages of value transformation. The first stage is Syekh Yusuf's Sufi thought as the intellectual source. At this stage, the heritage of thought is not directly regarded as an environmental theory, but becomes a source that is studied to find relevant ethical dimensions.

The second stage is the reconstruction of ecotheological values. The values found are then read through the concepts of Islamic ecotheology, particularly *khalifah*, *amanah*, *mizan*, *fasad*, as well as the values of *zuhud* and *qana'ah*. This process produces an interpretive relationship between Sufi spirituality and ecological responsibility. The third stage is message transformation. The reconstructed values need to be translated into a communicative da'wah message. Transformation includes the selection of language, context, narrative, and examples appropriate to contemporary ecological problems.

The fourth stage is digitalization and distribution. The message can be developed in the form of microblogs, infographics, short videos, podcasts, or other social media formats. Format selection must consider the characteristics of the audience and the medium. The fifth stage is audience understanding and acceptance. A message that has been received does not automatically produce behavioral change. The audience needs to understand the meaning of the message and connect it with their moral responsibility.

The sixth stage is the internalization of environmental ethics. At this stage, ecological values begin to become part of the moral orientation of the individual and community. Religious values are no longer understood merely as concepts, but become the basis for viewing the relationship between humans and nature. The seventh stage is ecological action. Internalization can potentially be realized in practices such as reducing consumptive behavior, waste management, conservation, and religious

community-based environmental activities. The final stage is the formation of an ecological culture based on Islamic values, when individual and collective practices develop into more sustainable social norms. The integrative model is presented in Figure 4, and Table 1 summarizes the relationship between these dimensions.



Source: Processed by Researcher (2026)

Figure 4.
Integrative Model of Ecological Da'wah

Table 1.
Relationship Between Dimensions

Dimension	Main Value	Ecological Interpretation	Digital Da'wah Message Form	Internalization Potential
Tauhid	Consciousness of divinity	Nature as a cosmic sign and part of Allah's creation	Reflective narrative, video, podcast	Spiritual awareness of nature
Khalifah	Human responsibility	Humans as managers of the earth	Infographics, microblog, storytelling	Orientation of responsibility
Amanah	Accountability	Preserving creation as moral responsibility	Short videos, digital campaigns	Concern for the environment
Mizan	Balance	Maintaining ecological balance	Infographics and educational content	Orientation toward a balanced life
Fasad	Prohibition of damage	Critique of actions that damage the environment	Campaigns and da'wah narratives	Awareness of the impact of damage
Zuhud	Self-control	Critique of excessive consumption and exploitation	Storytelling, microblog	Reduction of consumptive behavior
Qana'ah	Sufficiency	Orientation toward non-excessive use of resources	Educational and reflective content	Simple and responsible lifestyle

Source: Processed by Researcher (2026)

This model becomes the research's conceptual contribution because it brings together four areas of research that were previously more often discussed separately, namely Nusantara Sufism, Islamic ecotheology, digital da'wah, and the internalization of environmental ethics. This model also confirms that ecological da'wah is a value communication process that occurs gradually.

4. Discussion and Research Contribution

The results of the research show that the approach used differs from studies on Islamic ecotheology that only focus on the formulation of theological principles. This study connects ecotheological principles with the reconstruction of the thought of a Nusantara Islamic figure and subsequently connects it with the process of message transformation in digital space and the internalization of environmental ethics. Thus, the focus of the research moves from the question of *what ecological values exist in Islam* toward the more communicative question of *how such values can be transformed and internalized*.

The contribution of Syekh Yusuf's thought lies in providing a spiritual and ethical source rooted in the Nusantara intellectual tradition. In the context of contemporary ecological da'wah, the use of local sources has strategic significance because environmental messages do not always have to be built through ecological discourse originating from the modern intellectual tradition. The scholarly heritage of Nusantara Islam can become a source of cultural and spiritual legitimacy for the development of environmental ethics in Muslim society.

The importance of the Nusantara intellectual heritage is also related to the issue of communication. Ecological messages built from an intellectual tradition close to community identity have the possibility of being contextualized with local social and religious experience. In this context, *turats* is not treated as an artifact of the past, but as a source of value that can be responsibly reinterpreted.

Digitalization is necessary because the pattern of religious communication has changed. The younger generation obtains a great deal of religious information through digital platforms, while social media provides forms of communication that are more visual, concise, interactive, and network-based (Nihayaty, 2024; Manaf et al., 2026). Therefore, maintaining the substance of *turats* without adapting its form of communication risks creating a distance between the source of knowledge and the contemporary audience.

However, digitalization also has limitations. Transforming the message into a short format risk losing the complexity of Sufi concepts. Therefore, the digitalization strategy needs to maintain a balance between communicative accessibility and depth of substance. Studies on religious authority in digital media also show that digital space allows for the emergence of various da'wah styles and competition for audience attention (Andika et al., 2026). This condition shows the need to strengthen religious and ecological literacy so that digital messages are not only visually appealing, but also have an accountable scholarly basis.

The relationship between spirituality, da'wah communication, and ecological behavior in this study is indirect. Spirituality provides value orientation; da'wah becomes the communication mechanism; while internalization becomes the process that connects value with action. Thus, ecological behavior cannot be considered an automatic consequence of consuming da'wah content. Behavioral change requires a process of understanding, acceptance, appreciation, the formation of moral orientation, and support from the social environment.

This finding has implications for the development of the concept of digital ecological da'wah. Ecological da'wah cannot be sufficiently understood as da'wah that

discusses the environment. More than that, ecological da'wah is a communication of religious values that positions the relationship between humans and nature as part of moral and spiritual responsibility. In the model developed in this study, the ecological aspect is placed within the entire communication process, from the source of value to the formation of action.

Academically, this research provides a contribution in the form of a conceptual model that integrates Nusantara Sufism, Islamic ecotheology, message digitalization, and the internalization of environmental ethics. This model expands the scope of ecological da'wah studies by showing that local intellectual resources can become a basis for developing environmental communication in the digital era. Practically, the results of the study provide direction that the development of ecological da'wah content needs to pay attention to three aspects at once, namely depth of value, media adaptation, and connection with community practice.

Nevertheless, the *library research* approach has limitations. This study does not empirically measure the level of audience acceptance, attitude change, the effectiveness of digital content, or changes in community behavior. Statements regarding the potential for internalization and ecological action must therefore be understood as the results of literature synthesis and interpretation, not as evidence of a causal relationship obtained through field research. This limitation also opens opportunities for further research to test the resulting model through field studies, digital content analysis, interviews, or participatory research in local communities.

Overall, the results of the analysis show that the Sufi thought of Syekh Yusuf Al-Makassari can be productively reconstructed within the framework of Islamic ecotheology without claiming that Syekh Yusuf had formulated a modern ecological theory. Spiritual values such as *tauhid, zuhud*, and *qana'ah* can be interpretively connected to the principles of *khalifah, amanah, mizan*, and *fasad*. These values can then be transformed into an ecological da'wah message through a process of curation and contextualization in digital media. Furthermore, this message has the potential to support the process of internalizing environmental ethics when it is understood, accepted, appreciated, and translated into action orientation. Thus, ecological da'wah based on Syekh Yusuf's thought can be positioned as a value communication model that connects the intellectual heritage of Nusantara Islam with the ecological needs of contemporary society.

5. Conclusion

This research demonstrates that Syekh Yusuf Al-Makassari's primary Sufi treatises specifically *Zubdat al-Asrār* (PNRI Cod. A 45) and *Al-Nafḥah al-Ilāhiyyah* (PNRI Cod. A 101)contain significant epistemological foundations for Islamic ecotheology. Textual evidence shows that doctrines of *Ma'iyyatullāh* and *Zuhud* directly address environmental destruction (*fasād fī al-arḍ*) and overconsumption. Transforming these manuscript-based insights into digital formats enables local communities to internalize ecological ethics and translate spiritual values into practical ecological action.

The strategy of digitalizing environmental messages based on Syekh Yusuf's thought is a process of value transformation, not merely the transfer of *turats* text to

social media. The results of the study show that this process can be formulated through the flow of *turats*, value curation, contextualization, digital format transformation, audience, and message acceptance. These stages include the identification of relevant values, curation of sources, adjustment to contemporary ecological problems, selection of language and form of communication, and audience segmentation. Values such as *zuhud, amanah, mizan*, and human responsibility toward creation can be contextualized into messages about sustainable consumption, concern for the environment, and ecological responsibility. The message can then be developed through microblogs, short videos, infographics, podcasts, and social media according to audience characteristics. With this strategy, Syekh Yusuf's intellectual heritage has the potential to be communicated to the younger generation in a more contextual way without abandoning the substance of its religious value.

The internalization of environmental ethics through the ecological da'wah message can be understood as a gradual process from message exposure toward ecological action, namely message exposure, understanding, acceptance, appreciation, moral orientation, and ecological action. The synthesis results show that message exposure does not automatically produce behavioral change. The message needs to be understood and morally accepted, then appreciated as part of religious responsibility before developing into an orientation in determining action. At the moral orientation stage, the values of *zuhud* and *qana'ah* can lead to consumption control, *amanah* forms awareness of responsibility toward the environment, *mizan* leads toward balance, while *fasad* becomes the moral basis for rejecting damaging actions. In the community context, these values have the potential to be strengthened through collective practices such as Eco-Pesantren, mosque-based waste sorting, and coastal area conservation based on religious social capital. These practices are forms of praxis identified in the literature, not the results of this study's field observation.

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