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Research Article

Majelis Taklim DARLING: A Faith-Based Ecological Movement Model with a Gender Perspective

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Abstract

This conceptual study develops Majelis Taklim DARLING (*Sadar Lingkungan*) as a proposed faith-based ecological education model with a gender perspective. It addresses the need to connect Islamic environmental ethics with accessible community practices while preventing ecological tasks from increasing women's unpaid domestic workload. Using a purposive narrative examination of scholarly literature and relevant policy documents, the analysis integrates Islamic ecotheology with Berger and Luckmann's three moments of social construction: externalization, objectivation, and internalization. The resulting model links facilitated ethical discussion, collectively agreed environmental routines, and follow-up evaluation through the seven RINDANG stages: Rebranding, Innovation, Networking, Digital, Action, Nurturing, and Growth. Proposed indicators include meaningful participation, shared decision-making, equitable workloads, continuity of activities, and context-appropriate environmental practices. The contribution lies in an operational conceptual framework, not empirical proof of improved environmental behavior. Field-based co-design, feasibility testing, and longitudinal evaluation are needed to assess implementation and sustainability across majelis taklim settings.

Keywords: Community-Based Environmental Education; Ecotheology; Gender Equality; Islamic Religious Counseling; Majelis Taklim; Social Construction

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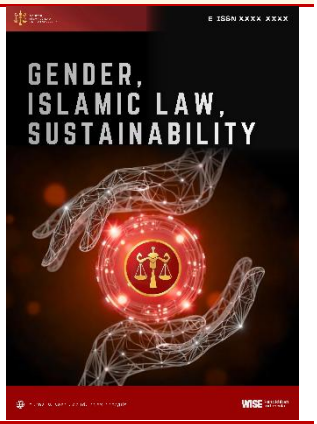

INTRODUCTION

Household waste and unsustainable consumption are important environmental governance challenges in Indonesia, alongside industrial emissions, land-use change, and other structural drivers. The Ministry of Environment's National Waste Management Information System (SIPSN) reports waste-generation and management data submitted by participating districts and cities; these administrative data should not be treated as a complete national census [1]. Evidence from community-level waste-management research also indicates that knowledge and attitudes can influence household disposal practices [2]. These findings justify examining practical ecological education at the household and community levels without attributing the national environmental crisis principally to household behavior.

Household-level interventions matter because decisions about consumption, waste separation, plastic use, and neighborhood sanitation recur in daily life. Nevertheless, behavior is shaped by infrastructure, municipal services, economic resources, and social norms, not by individual motivation alone [3], [4]. A faith-based environmental education program should therefore connect practical opportunities for action with access to services and collective responsibility, rather than treating households as solely responsible for environmental degradation.

Religious learning communities can offer an ethical vocabulary and a trusted venue for discussing responsibility toward people and the natural environment. Islamic teachings concerning stewardship (khalifah), trust (amanah), and the avoidance of harm provide a normative basis for such conversations [6]. However, their practical contribution depends on how theological ideas are translated into accessible activities and shared commitments. This article accordingly examines how majelis taklim could support ecological learning without assuming that all congregations or preaching practices currently neglect environmental concerns.

Majelis taklim are recognized non-formal Islamic learning institutions under Indonesian Minister of Religious Affairs Regulation No. 29 of 2019 [26]. They offer a plausible organizational setting for recurring community activities. The Ministry of Religious Affairs' 2025 Majelis Taklim Festival publicly promoted ecotheological awareness and the adaptability of these learning communities [7]. These developments establish policy relevance, but they do not by themselves demonstrate the effectiveness of a specific ecological program. The present article therefore proposes Majelis Taklim DARLING (Sadar Lingkungan, or environmental awareness) as a conceptual, community-oriented model rather than reporting a completed field intervention.

The model is informed by Berger and Luckmann's social construction of reality, which describes externalization, objectivation, and internalization as interrelated moments in the reproduction of social reality [8], [9]. In the proposed application, ecological ideas are communicated within religious learning (externalization), translated into shared routines and organizational agreements (objectivation), and potentially incorporated into participants' everyday practices (internalization). Ecotheology supplies the ethical content, while a gender-sensitive perspective asks whose labor, decisions, and benefits are involved. This analytical combination forms a proposition to be tested, not an observed sequence among study participants.

Several previous studies indicate that environmental degradation in Indonesia is not only the result of large-scale industrial activities but also stems from community behavior. Research conducted by Fitria Wulandari and Ita Puji Lestari reveals that awareness of household waste management among urban mothers remains relatively low [10]. These findings demonstrate that

the household, as the smallest social unit, constitutes a primary node of ecological problems. Therefore, changes in domestic behavior hold strategic significance within environmental conservation efforts.

Research on majelis taklim documents their roles as religious learning and women's social spaces [11], [13], [23], [24], while Islamic ecotheology scholarship has examined links between environmental responsibility and religious education [12], [16], [18]. A recent workshop evaluation in a majelis taklim has also explored practice-based ecotheological learning, although its short-term design does not establish durable behavioral outcomes [27]. These strands demonstrate growing attention to the topic. What remains to be specified is a transparent, gender-sensitive framework that links theological interpretation, organizational practice, shared household responsibilities, and measurable indicators of ecological participation.

Accordingly, this conceptual study asks: (1) how can the three moments of social construction inform a majelis taklim-based ecological education model; (2) what safeguards are necessary to prevent environmental responsibilities from being assigned disproportionately to women; and (3) what program stages and indicators would permit later empirical evaluation? Its proposed contribution is a structured DARLING model with the RINDANG implementation pathway (Rebranding, Innovation, Networking, Digital, Action, Nurturing, and Growth). The originality claimed here is the specific synthesis and operational specification, not the prior absence of Islamic ecotheology or women-led environmental activities.

METHODS

This article is a conceptual qualitative study based on a purposive narrative examination of published literature and publicly available policy materials; it is not field research and does not claim a systematic review protocol. The units of analysis are (i) concepts of Islamic ecotheology, (ii) Berger and Luckmann's social construction framework, (iii) studies of majelis taklim and gender relations, and (iv) documentary accounts of environmental education and household waste practices. Foundational theoretical works are included for conceptual relevance, while recent publications and official policy sources provide contemporary context [8], [14], [26]. Source categories are distinguished because normative religious propositions, empirical observations, and program recommendations support different kinds of claims.

The analytical procedure consists of identifying recurring concepts, grouping them under externalization, objectivation, internalization, gender equity, and organizational feasibility, and synthesizing these themes into proposed activities and indicators. Table 1 states the interpretive matrix used to link theory and program design. Conclusions are limited to conceptual plausibility: the article does not report participant recruitment, interviews, observations, intervention outcomes, or measured environmental impact. The proposed framework therefore requires independent review by practitioners and subsequent pilot testing, including attention to consent, privacy, accessibility, and the equitable division of unpaid domestic work.

Table 1. Conceptual Analytical Matrix for the DARLING Model

Analytical lens	Source-derived proposition	Proposed program implication
Ecotheology	Stewardship and avoidance of harm	Link learning themes to locally observable environmental issues
Externalization	Meaning articulated through interaction	Facilitated ethical and practical discussions
Objectivation	Norms stabilize through shared practice	Written agreements, accessible infrastructure and shared roles
Internalization	Repeated practice may shape dispositions	Follow-up inquiry into sustained household/community practice
Gender equity	Unpaid work and decision-making can be unequal	Track workload, voice, leadership, and access to resources

RESULTS AND DISCUSSION

Majelis Taklim and Gender Perspective

Majelis taklim have an established role in Islamic religious learning and may offer important spaces for women's participation, informal networks, and community leadership [13], [23], [24]. Participation patterns, however, vary by location and organization. A gender-sensitive DARLING model should recognize women's existing expertise and authority while inviting men, young people, and other household members into ecological responsibilities. Inclusion refers to equitable opportunities for voice, leadership, resources, and shared labor, not merely the numerical presence of both women and men.

Gender equality requires attention to the distribution of unpaid domestic and care work. International policy analysis documents the disproportionate burden borne by women and calls for shared household and community responsibility [14]. For DARLING, environmental activities should therefore be designed to avoid adding unpaid sorting, recycling, and care tasks to women without corresponding time, resources, and decision-making power. The gender dimension can be examined through who attends, who makes decisions, who performs activities, and who gains benefits.

A gender approach within majelis taklim expands the movement's orientation from merely empowering women to empowering families and communities as a whole. Majelis taklim can function as family-based ecological education spaces where religious values concerning the mandate to protect the earth are conveyed not only to women but also to men as heads of households, youth, and other community members. In this way, majelis taklim become vehicles for value transformation that reach the entire family structure, enabling ecological behavioral change to occur systemically.

An equitable distribution of ecological tasks should be negotiated rather than predetermined by sex. Household members can jointly plan reductions in disposable packaging, divide waste-sorting and composting duties, conserve water and electricity, and participate in community clean-up activities. Young people may join with appropriate safeguards. Program facilitation should explicitly ask whether proposed activities increase unpaid work for any group and whether accessible alternatives are available.

The gender approach also contributes to strengthening social justice values within environmental movements. Ecological crises not only cause environmental degradation but also exacerbate social inequality, health risks, and family welfare challenges. By fostering inclusive

ecological awareness, majelis taklim can encourage collective responsibility for environmental stewardship as part of religious ethics and social responsibility. This approach aligns with Islamic principles that position humans as stewards (khalifah) on earth without distinction of sex, making environmental care a shared trust.

Furthermore, a gender perspective helps revitalize the role of majelis taklim to remain relevant in addressing contemporary challenges. Environmental issues, climate change, and sustainability are global concerns requiring participation from all segments of society. By integrating gender perspectives, majelis taklim can evolve from traditional religious gatherings into adaptive, progressive, and solution-oriented socio-religious learning communities. This transformation also opens opportunities for the involvement of youth and men who have previously been less engaged in majelis taklim activities. Thus, a gender approach positions majelis taklim not only as spaces for women's empowerment but also as inclusive centers for family and community ecological education. Through equal collaboration between men and women, environmentally grounded religious values can grow into a sustainable social culture. This approach affirms that ecological behavioral change is a shared responsibility in building a harmonious, just, and sustainable life.

Religious and Environmental Relations

Environmental crises in Indonesia have long been perceived primarily as the direct consequences of large-scale industrial activities, massive land clearing, and the exploitation of natural resources by corporations. While this view is not entirely inaccurate, it becomes incomplete when environmental problems at the grassroots level escape serious attention. Numerous studies indicate that environmental degradation is also gradually produced through everyday lifestyle patterns, particularly at the household level. This fact underscores that ecological problems do not exist solely within the realm of macro-level policy but are also embedded in domestic habits whose dangers often go unnoticed.

Environmental harm associated with household waste depends on collection coverage, disposal systems, consumption patterns, and the availability of recycling or recovery services. The existence of household pollution does not imply that all communities have the same capacity to separate or process waste. For a practical counseling model, the relevant question is which actions congregants can undertake safely and affordably, and which actions require coordination with local waste-management providers [1], [4], [15].

Environmental awareness at the personal and domestic levels is closely related to the value systems embraced by individuals and communities. Studies in environmental sociology emphasize that environmentally responsible behavior develops more easily within communities bound by shared moral commitments and value agreements. In this context, faith-based communities become highly relevant, particularly in religious societies such as Indonesia. Religious teachings do not only address the relationship between humans and God but also frame relationships among humans and with the natural environment. By positioning religious values as the foundation of ecological awareness, behavioral change is expected to become not merely temporary but part of a long-term moral commitment.

In Indonesia, the relationship between religion and the environment has historically been reflected in cultural practices and local traditions. Traditions such as protecting sacred forests, honoring water sources, and prohibitions against damaging nature around sacred sites illustrate how spiritual values function as mechanisms of ecological control. These practices demonstrate that

religion and local wisdom can sustain environmental ethics within society. Unfortunately, modernization has eroded many of these values, creating an urgent need for revitalization in forms that are relevant to contemporary contexts. In this regard, the ecotheological approach emerges as an effort to reactualize religious values in response to modern ecological crises.

As a conceptual framework, ecotheology views nature not as an object of exploitation but as a divine trust that must be preserved for sustainability. Linguistically, ecotheology derives from the words eco and theology, referring to the environment and the study of the divine. Terminologically, ecotheology is defined as a perspective that connects theological principles with environmental science to promote ecological preservation. Within this paradigm, environmental destruction is understood as a violation of humanity's theological responsibility as stewards on earth. The Kementerian Agama Republik Indonesia has progressively mainstreamed ecotheology as a response to the increasingly alarming environmental crisis. Ideally, ecotheology offers a comprehensive perspective that integrates spirituality with environmental sustainability.

Integration of Islamic Values in the Environmental Awareness Movement of Majelis Taklim

Majelis taklim are locally varied institutions for non-formal Islamic learning. Their schedules, participant profiles, forms of teaching, and leadership practices cannot be reduced to a single historical pattern. Existing scholarship nevertheless documents the significance of women's majelis taklim in religious learning and social organization [13], [23], [24]. This institutional diversity should shape how an ecological education initiative is adapted and evaluated.

The proposed use of majelis taklim for ecotheological learning builds on the possibility of regular gatherings, shared moral language, and community relationships. Such conditions should be examined in each setting rather than assumed to exist uniformly. Activities will be more credible when they address problems identified by participants and when facilitators coordinate with organizations that provide practical environmental services.

Women's participation in majelis taklim can provide a practical starting point for community environmental education, but women's ecological concern must not be treated as an innate psychological trait. Environmental practice is shaped by household responsibilities, opportunities, knowledge, and local institutions. The model therefore aims to support women's leadership while inviting broader participation and encouraging a more equal allocation of environmental work [14], [22].

Ecofeminist and gender-sensitive perspectives can help question whether women are recognized as decision-makers or are confined to unpaid domestic environmental labor. Rather than assigning women the essentialized role of natural guardians of the environment, DARLING treats existing practices as socially situated knowledge that can inform collaborative action. The model proposes participation safeguards, leadership opportunities, and shared accountability as components of ecological justice.

The Majelis Taklim Darling (Environmental Awareness Majelis Taklim) emerges as an effort to bridge these historical, psychological, and cultural potentials into a structured movement model. It is designed not as a ceremonial program but as a long-term process of cultivating ecological awareness grounded in religious values. The intended outcome is to realize concrete environmental conservation actions through the medium closest to community life women's religious communities. By positioning majelis taklim as the movement's foundation, Islamic religious outreach touches not only the cognitive domain of participants but also mobilizes their

affective and practical dimensions. Ecological awareness does not stop at discourse but is transformed into habits, commitments, and sustainable real actions.

Qur'anic interpretation provides an ethical entry point for environmental reflection. Qur'an 7:56 cautions against causing corruption on the earth after it has been set in order [17]. This verse can be read alongside contemporary scholarship on Qur'anic environmental ethics and stewardship [18], [20]. Such readings help articulate a religious rationale for preventing harm, although the application to contemporary waste-management systems remains an interpretive and programmatic proposition rather than a directly measured outcome.

Contemporary studies further connect Islamic environmental ethics with restraint in resource use, stewardship, and responsibility toward other living beings [20], [21]. In the proposed counseling sessions, these concepts would be related to specific choices—reducing unnecessary single-use items, separating waste where collection infrastructure permits, and protecting communal water sources. Attribution to individual classical or contemporary exegetes should be made only where their original texts have been consulted; the present analysis relies on the cited secondary studies.

A gender-responsive interpretation of household ecological responsibility should not place the entire burden of environmental care on women. Evidence concerning Muslim women's involvement in community waste management illustrates possible leadership roles, but it does not imply that all women have the time or resources to undertake additional unpaid work [22]. The proposed program instead frames household stewardship as a shared ethical responsibility and links women's leadership with practical participation by men and younger family members.

An ecological program may also broaden public perceptions of majelis taklim by demonstrating their capacity for community problem-solving. This potential should be explored without stereotyping older congregants or assuming that contemporary relevance depends on replacing existing forms of religious learning. The DARLING approach would complement, rather than displace, established religious activities.

The second conceptual result is the RINDANG pathway presented in Table 2. Its seven stages link proposed activities with observable indicators, including participation, shared responsibilities, partnerships, practice continuity, and the equitable distribution of environmental work. These indicators are intended to inform subsequent field-based testing.

Table 2. RINDANG Implementation Pathway and Proposed Evaluation Indicators

Stage	Illustrative activity	Potential indicator
Rebranding	Introduce ecological learning purpose at study meetings	Participant interest and access
Innovation	Co-design one feasible environmental activity	Perceived relevance and feasibility
Networking	Partner with local waste bank and/or community groups	Active partnerships and resource commitments
Digital	Share accessible materials with consent	Reach, accessibility, privacy safeguards
Action	Implement agreed waste or conservation practice	Activity completion and baseline/follow-up records
Nurturing	Follow up on barriers and unequal workloads	Continuity and division of unpaid work
Growth	Review evidence before scaling to other groups	Sustained practices, inclusiveness, replication readiness

Discussion

The DARLING model is a conceptual application of social construction theory, enriched by Islamic ecotheology and gender analysis [8], [14]. The model treats ecological awareness as potentially shaped through shared messages, organizational routines, and repeated everyday practice. In this interpretation, externalization, objectivation, and internalization function as analytical stages rather than empirically observed results. The seven RINDANG stages translate this interpretation into a sequence for future piloting, while the proposed indicators make both ecological practice and gender equity open to empirical assessment. Majelis taklim can be considered a candidate implementation setting because they may provide recurring gatherings, trusted facilitators, and networks of mutual support [23], [24], [26]. Whether these features are present in any particular congregation must be assessed locally. A gender lens also requires facilitators to consider who controls budgets, who speaks in meetings, how work is distributed, and whether participation is safe and accessible.

During externalization, a facilitator would introduce the ethical concepts of amanah and khalifah alongside locally relevant information about waste reduction, sanitation, or water conservation [25]. Participants would be invited to identify a manageable environmental problem and discuss alternatives without blame. The proposed evaluation would document attendance, comprehension of the topic, participant questions, and the inclusion of different household perspectives. During objectivation, participants would negotiate collective rules, such as reducing disposable packaging at gatherings, arranging waste separation only where disposal channels exist, or partnering with an existing waste bank. Agreed roles, resources, and safeguards would be recorded publicly. Possible measures include the proportion of agreed activities implemented, participation in decisions, and whether environmental tasks are fairly shared.

During internalization, the model anticipates that repeated, supported action could become a more stable practice. The assumption would be tested rather than asserted: follow-up interviews, brief activity logs, or structured observations could examine whether practices persist over time and under changing household circumstances. Indicators should capture both environmental behavior and unintended effects, especially additional unpaid work for women. RINDANG is proposed as an operational pathway: Rebranding (presenting majelis taklim as a forum for ecological learning), Innovation (adapting local learning activities), Networking (linking to existing environmental and women's organizations), Digital (sharing accessible information), Action (implementing feasible practices), Nurturing (providing follow-up support), and Growth (evaluating equitable expansion). Each stage is a proposed design component, not an empirically validated intervention.

Innovation would involve selecting practical activities that match participants' priorities, such as safe waste separation, refill arrangements, or home gardening where suitable. Learning activities should be co-designed rather than imposed, and feasibility should be assessed against costs, accessible infrastructure, and the time that participants can reasonably contribute. Networking would involve partnerships with local waste-service providers, women's organizations, neighborhood groups, and educational or health institutions when available. The proposed evaluation would track whether these partnerships provide actual resources and whether women and other participants retain a meaningful voice in decisions.

The Digital stage would offer optional channels for sharing accessible guidance, documenting activities with consent, and connecting participants to services. Action would translate agreed plans into appropriately scaled practices, such as reducing disposable packaging at meetings

or taking part in a neighborhood waste initiative. Both stages require privacy safeguards, attention to digital access, and transparent measurement; no effectiveness outcomes are claimed at this conceptual stage. Nurturing would involve regular follow-up and adjustment where participants report resource barriers or excessive workloads. Growth would be considered only after feasibility and gender-equity checks, using indicators such as sustained practice, continuity of partnerships, access to decision-making, and fair workload distribution. These safeguards are essential: an increase in recorded activities is not, by itself, evidence of environmental improvement or women's empowerment.

The synthesis suggests a testable program theory: ecotheological discussion may create shared meaning; facilitated agreements may translate meaning into organizational expectations; and supported repetition may help sustain household or community practices. Gender-sensitive governance is a cross-cutting condition across all three moments. The framework does not establish causal efficacy; it identifies propositions and indicators to evaluate through future participatory field studies.

CONCLUSION

The study proposes Majelis Taklim DARLING as a conceptual model for linking Islamic ecotheology, the social construction of ecological awareness, and gender-responsive community practice. Its principal contribution is to specify an implementable sequence connecting theological discussion, collective agreements, supported environmental action, and evaluation through the seven RINDANG stages. The model positions women as potential organizers and decision-makers while requiring environmental responsibilities to be shared among household and community members. Because the study draws on literature and policy documents rather than field data, it does not demonstrate improved behavior, reduced waste, or increased gender equality. Further research should involve practitioners and congregants in co-design, assess feasibility and unintended burdens, and conduct longitudinal evaluation with locally appropriate environmental and participation indicators.

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AUTHOR CONTRIBUTION

I.M. contributed to the conceptualization of the research, formulation of the theoretical framework, research design, data analysis, drafting of the initial manuscript, and coordination of communication with the journal as the corresponding author. He also played a key role in integrating ecotheological and gender perspectives into the Majelis Taklim Darling model and in ensuring the scholarly consistency and practical relevance of the study. Q.A. contributed to the literature review and data collection, thematic analysis, development of discussions on women's empowerment and community-based movements, as well as manuscript review and editing. She also strengthened the conceptual arguments and ensured the clarity of the manuscript structure in accordance with academic standards.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors report using ChatGPT to support conceptual organization and Grammarly for language editing. The authors remain responsible for checking factual assertions, references, analysis, and the accuracy of the final manuscript. The extent and manner of AI use should be confirmed by all authors before submission.

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