



From Mosque to Green Community: Eco Mosque Empowerment at Jami' Al-Hidayah Mosque, Karangploso Malang

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ABSTRAK

Artikel pengabdian kepada masyarakat ini menganalisis implementasi program pemberdayaan Eco-Masjid di Masjid Jami' Al-Hidayah, Karangploso, Malang. Program ini dilaksanakan sebagai respons terhadap masih terbatasnya pemanfaatan masjid sebagai pusat pendidikan lingkungan, pengelolaan sampah partisipatif, dan penghijauan produktif. Metode yang digunakan adalah Participatory Action Research (PAR) yang didukung oleh pendekatan edutainment dan learning by doing. Program melibatkan pengurus masjid, santri, anak-anak, remaja masjid, jamaah, serta tim pengabdian kepada masyarakat melalui lima kegiatan yang terintegrasi, yaitu: perancangan poster Eco-Masjid yang ramah anak, Gerakan Jumat Bersih, edukasi pemilahan sampah, pemanfaatan kembali sampah plastik, serta pengembangan kebun organik beserta pendampingan pemeliharannya. Data dikumpulkan melalui observasi lapangan, dokumentasi, wawancara informal, buku log kegiatan, dan refleksi partisipatif. Hasil kegiatan menunjukkan bahwa program ini berhasil meningkatkan kesadaran lingkungan, mengaktifkan modal sosial berbasis masjid, meningkatkan kebersihan masjid, memperkenalkan pemahaman dasar mengenai pemilahan sampah, mengubah lahan yang sebelumnya kurang dimanfaatkan menjadi kebun organik skala kecil, serta menghasilkan media visual untuk dakwah ekologis. Evaluasi lapangan menunjukkan bahwa sekitar 95% santri yang berpartisipasi memahami pentingnya pengelolaan sampah plastik, sementara jumlah sampah plastik di area masjid menurun sekitar 40% selama periode pelaksanaan program. Artikel ini memberikan kontribusi berupa model pengabdian kepada masyarakat Eco-Masjid yang integratif, yang menghubungkan etika ekologi Islam, aksi partisipatif, pendidikan ramah anak, pengelolaan sampah, penghijauan produktif, dan keberlanjutan lokal. Model ini dapat menjadi panduan bagi program pemberdayaan berbasis masjid yang serupa di berbagai komunitas Muslim.

Kata kunci: Eco-Masjid; pengabdian kepada masyarakat; pendidikan lingkungan; etika ekologi Islam; Participatory Action Research (PAR).

ABSTRACT

This community service article analyzes the implementation of an Eco-Mosque empowerment program at Jami' Al-Hidayah Mosque, Karangploso, Malang. The program responded to the limited use of the mosque as a center of environmental education, participatory waste management, and productive greening. The method used Participatory Action Research supported by edutainment and learning by doing. The program involved mosque administrators, santri, children, mosque youth, congregants, and the community service team through five integrated activities: child-friendly Eco-Mosque poster design, the Clean Friday Movement, waste sorting education, plastic waste reuse, and organic garden development with follow-up maintenance. Data were collected through field observation, documentation, informal interviews, activity logbooks, and participatory reflection. The findings show that the program strengthened environmental awareness, activated mosque-based social capital, improved mosque cleanliness, introduced basic waste sorting, transformed underused space into a small organic garden, and produced visual media for ecological da'wah. Field evaluation indicated that around 95% of participating santri understood the importance of plastic waste management, while plastic waste in the mosque area decreased by approximately 40% during the program period. The article contributes an integrative Eco-Mosque community service model that connects Islamic ecological ethics, participatory action, child-friendly education, waste management, productive greening, and local sustainability. The model can guide similar mosque-based empowerment programs in Muslim communities.

Keywords: *Eco-Mosque, community service, environmental education, Islamic ecological ethics, Participatory Action Research*

INTRODUCTION

Mosques hold a central position in Muslim social life. They are not only places for ritual worship. They also function as learning spaces, meeting points, social shelters, and moral institutions that shape everyday behavior. This wider role becomes important when Muslim communities face environmental problems that cannot be solved only through technical regulations. Waste, weak environmental habits, low ecological literacy, and unused public spaces require trusted local institutions that can move people through values, leadership, and participation.¹

The Eco-Mosque idea grows from this social and religious position. In Indonesia, the national Eco-Masjid movement has been linked with efforts to preserve the environment and

natural resources through mosque management, prosperity activities, and maintenance of facilities. Earlier studies describe Eco-Mosque as a first milestone for sustainable mosques in Indonesia, while recent mosque-based programs show that ecological action can strengthen community awareness when it becomes part of mosque life.²

Islamic environmental ethics gives the program a strong moral foundation. Humans are described as trustees who must maintain balance, cleanliness, and public benefit. Environmental care therefore cannot be reduced to a technical activity. It also expresses responsibility before God and care for creation. Modern Muslim environmental writers have connected this responsibility with daily

¹ Eka Rahmat Hidayat, Hasim Danuri, and Yanuar Purwanto, "Ecomasjid: The First Milestone of Sustainable Mosque in Indonesia," *Journal of Islamic Architecture* 5, no. 1 (2018): 20-26, <https://doi.org/10.18860/jia.v5i1.4709> ; Kementerian Agama Republik Indonesia, "Kemenag Siapkan Panduan Pembentukan Komunitas Eco-Masjid," November 3, 2022, <https://kemenag.go.id/en/nasional/kemenag-siapkan-panduan-pembentukan-komunitas-eco-masjid-fykc17>.

² Hidayat, Danuri, and Purwanto, "Ecomasjid"; Suwendi and Muhamad Abror, "Masjid Az-Zikra Sentul: Transformasi dari Eco-Masjid ke Eco-Sosial," *Jurnal Bimas Islam* 17, no. 2 (2024): 253-278, <https://doi.org/10.37302/jbi.v17i2.1385> ; W. P. D. Restya et al., "Dari Eco-Masjid Menuju Green Campus: Transformasi Kesadaran Lingkungan Melalui Peran Strategis Masjid," *Aksiologi: Jurnal Pengabdian Kepada Masyarakat* 8, no. 4 (2024): 570-579, <https://doi.org/10.30651/aks.v8i4.23187>.

practices in waste, water, food, energy, and social conduct.³

The Indonesian Ulema Council has also addressed waste as an ethical and public issue. Its fatwa on waste management to prevent environmental damage states that waste must be managed to avoid harm to people and nature. This religious guidance supports mosque-based ecological education because the mosque can translate ethical norms into concrete habits, such as sorting waste, reducing plastic use, cleaning shared facilities, and caring for plants.⁴

Jami' Al-Hidayah Mosque in Karangploso, Malang, became the community service partner because it has active religious activities, santri, mosque youth, congregants, and social networks. Preliminary observation found several practical problems. Waste sorting had not run systematically. Plastic waste from religious and social activities still appeared in the mosque area. Some yard spaces had not been used productively. Environmental education for children and santri also needed more creative and practical methods.⁵

These conditions show a gap between the mosque's social potential and its environmental practice. The mosque already had social capital through takmir, santri, youth, and congregants. Yet this potential needed facilitation so that ecological awareness could move from advice into repeated action. The PKM team therefore designed a community service program that positioned the mosque community as active partners, not passive beneficiaries.⁶

³ Mawil Izzi Dien, *The Environmental Dimensions of Islam* (Cambridge: The Lutterworth Press, 2000); Fachruddin M. Mangunjaya, *Konservasi Alam Dalam Islam*, 2nd ed. (Jakarta: Yayasan Pustaka Obor Indonesia, 2019); Ibrahim Abdul-Matin, *Green Deen: What Islam Teaches about Protecting the Planet* (San Francisco: Berrett-Koehler Publishers, 2010).

⁴ Indonesian Ulema Council, "Fatwa MUI No. 47 Tahun 2014 Tentang Pengelolaan Sampah Untuk Mencegah Kerusakan Lingkungan," 2014, <https://mui.or.id/public/index.php/baca/fatwa/penge-lolaan-sampah-untuk-mencegah-kerusakan-lingkungan>.

⁵ PKM Team, field observation notes, informal interviews, activity documentation, and community service logbook at Jami' Al-Hidayah

This article aims to describe the implementation of an Eco-Mosque-based community service program at Jami' Al-Hidayah Mosque, analyze its contribution to environmental education and community empowerment, and formulate a practical model for sustainable mosque-based service. The novelty of the article lies in its integrative model. It connects Islamic ecological values, Participatory Action Research, child-friendly environmental education, practical waste management, productive greening, and sustainability planning in one mosque-based empowerment design.⁷

METHODS

This program used Participatory Action Research as the main methodological framework. PAR was chosen because the program did not only observe community conditions. It aimed to support change with the community. PAR combines reflection, data collection, action, and community involvement so that people who face a problem also participate in improving their own situation.⁸

The program was conducted at Jami' Al-Hidayah Mosque, Karangploso, Malang, during the community service period in August 2025. The participants included the PKM team, mosque administrators, santri, children, mosque youth, congregants, and local residents who joined selected activities. The PKM team acted as facilitators, while the mosque community

Mosque, Karangploso, Malang, August 2025, unpublished primary data.

⁶ PKM Team, field observation notes; Fran Baum, Colin MacDougall, and Danielle Smith, "Participatory Action Research," *Journal of Epidemiology & Community Health* 60, no. 10 (2006): 854-857, <https://doi.org/10.1136/jech.2004.028662>.

⁷ Hidayat, Danuri, and Purwanto, "Ecomasjid"; Suwendi and Abror, "Masjid Az-Zikra Sentul"; Restya et al., "Dari Eco-Masjid Menuju Green Campus."

⁸ Baum, MacDougall, and Smith, "Participatory Action Research"; Stephen Kemmis, Robin McTaggart, and Rhonda Nixon, *The Action Research Planner: Doing Critical Participatory Action Research* (Singapore: Springer, 2014), <https://doi.org/10.1007/978-981-4560-67-2>.

acted as partners, participants, and future owners of the program.⁹

The implementation combined edutainment and learning by doing. Edutainment was used for children and young

Stage	Main Activity	Participants	Output
Preliminary observation and socialization	Observing mosque environment, identifying waste and land-use problems, and meeting mosque stakeholders	PKM team, takmir, community representatives	Initial problem map and partnership agreement
Participatory planning	Designing priority programs based on mosque needs and local potential	PKM team, takmir, santri, mosque youth	Five Eco-Mosque programs and activity schedule
Action implementation	Conducting poster design, Clean Friday Movement, waste sorting, plastic reuse, organic garden, and maintenance	PKM team, santri, children, mosque youth, congregants	Implemented activities and visible environmental improvements
Monitoring, evaluation, and dissemination	Observing participation, documenting activities, reflecting with stakeholders, and sharing results	PKM team, takmir, participants	Evaluation notes and sustainability recommendations

santri through poster design activities. Learning by doing was used in cleaning, waste sorting, plastic waste reuse, planting, and garden maintenance. This method followed the logic of experiential learning, in which participants understand values more deeply when they experience, reflect, and practice them directly.¹⁰

⁹ PKM Team, field observation notes and community service logbook, August 2025.

¹⁰ David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, NJ: Prentice Hall, 1984); Daniella Tilbury, "Environmental Education for Sustainability: Defining the New Focus of Environmental Education in the 1990s," *Environmental Education Research* 1, no. 2 (1995):

Data were collected through field observation, activity documentation, informal interviews, activity logbooks, and participatory reflection. Observation focused on cleanliness, waste sorting behavior, participant engagement, use of mosque space, and visible environmental changes. Informal interviews captured participant responses. Documentation and logbooks helped reconstruct the activity flow and verify the implementation process.¹¹

Data analysis used a descriptive qualitative approach. The findings were organized according to five program components: child-friendly Eco-Mosque education, Clean Friday Movement, waste sorting, plastic waste reuse, organic garden development, and garden maintenance. Source triangulation was conducted by comparing observation notes, documentation, participant statements, and logbook records. Member checking was conducted informally through discussion with participants and mosque stakeholders.¹²

Table 1. Stages of the Eco-Mosque-Based Community Service Program

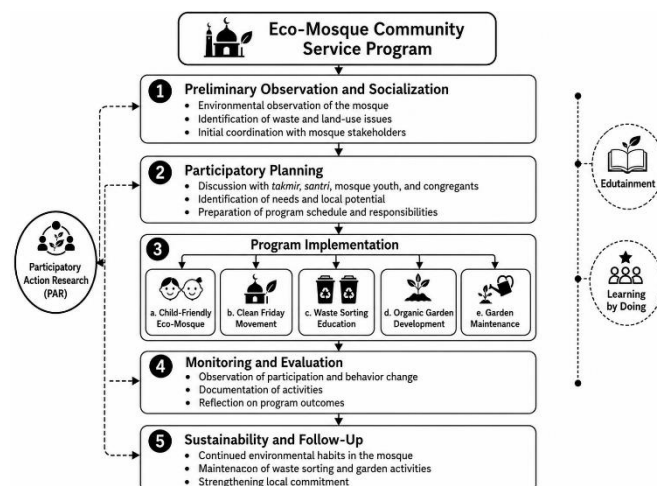


Figure 1. Flow chart of the Eco-Mosque community service method

195-212,

<https://doi.org/10.1080/1350462950010206>

¹¹ PKM Team, activity documentation, informal interviews, and community service logbook, August 2025.

¹² Kemmis, McTaggart, and Nixon, *The Action Research Planner*; Baum, MacDougall, and Smith, "Participatory Action Research."

RESULT AND DISCUSSION

Program Implementation at Jami' Al-Hidayah Mosque

The program began with communication between the PKM team and mosque administrators. This step built trust and ensured that the activity responded to real mosque needs. The team and stakeholders identified five priority areas: cleanliness, plastic waste management, unused land, child-friendly environmental education, and garden maintenance. This stage was important because mosque-based empowerment works better when activities follow the rhythm of religious and social life.¹³

The implementation did not separate environmental action from mosque life. Activities were connected with Qur'an recitation, mosque cleaning, santri learning, and community meetings. This integration made the program easier to accept because participants did not see environmental care as an outside agenda. They saw it as part of worship, social responsibility, and care for public facilities.

Five activities became the core of the program. The first was child-friendly Eco-Mosque poster design. The second was the Clean Friday Movement. The third was waste sorting education. The fourth was plastic waste reuse. The fifth was organic garden development and maintenance. These activities were designed as one sequence. Awareness was built through learning, strengthened through collective action, and maintained through routine care.¹⁴

Table 2. Main Eco-Mosque Programs at Jami' Al-Hidayah Mosque

No.	Program	Main Target	Core Activity	Main Output
1	Child-friendly Eco-Mosque	Children and young santri	Eco-Mosque poster design	Environmental messages visualized through posters

¹³ PKM Team, field observation notes and informal discussion with mosque stakeholders, August 2025; Hidayat, Danuri, and Purwanto, "Ecomasjid."

¹⁴ PKM Team, community service logbook, August 2025.

No.	Program	Main Target	Core Activity	Main Output
2	Clean Friday Movement	Santri, youth, congregants	Cleaning mosque interior, carpets, bathrooms, yard, and surrounding area	Cleaner and more comfortable worship space
3	Waste sorting education	Santri and congregants	Separating organic and inorganic waste	Initial habit of sorting waste from the source
4	Plastic waste reuse	Santri and PKM team	Reusing plastic cups and gallons as useful materials	Functional products and planting containers
5	Organic garden and maintenance	Santri, youth, community	Preparing soil, planting vegetables, watering, and arranging plants	Productive green space around the mosque

Child-Friendly Eco-Mosque Education

The child-friendly Eco-Mosque program used poster design as a learning medium. Children and young santri expressed environmental messages through visual media. They developed messages about clean mosques, waste reduction, water saving, greening, and shared responsibility. The activity encouraged participants to move from listening to producing ecological messages.

This activity had three educational values. First, it made environmental education enjoyable and concrete. Second, it encouraged creativity and digital literacy. Third, the posters could become visual reminders for other congregants. In this way, children did not only become recipients of environmental education. They became small agents of ecological communication within the mosque.¹⁵

¹⁵ Kolb, *Experiential Learning*; UNESCO, *Education for Sustainable Development: A Roadmap* (Paris: UNESCO, 2020), <https://unesdoc.unesco.org/ark:/48223/pf0000374802>.



Figure 2. (a) Eco-Mosque poster design activity;



(b) participatory reflection with mosque community

Clean Friday Movement and Collective Environmental Action

The Clean Friday Movement strengthened the habit of maintaining mosque cleanliness through collective work. Friday was chosen because it has strong meaning in Muslim communal life. Many congregants gather at the mosque on Friday, so cleaning the mosque before or around this day linked physical cleanliness with worship preparation.

Activities included sweeping, mopping, cleaning carpets, cleaning bathrooms, collecting waste, arranging mosque facilities, and cleaning the surrounding area. Participants worked in groups according to the area of responsibility. This simple arrangement helped participants understand that mosque cleanliness is not the task of one person. It is a shared duty among those who benefit from the mosque.

The immediate result was visible. The mosque became cleaner, more comfortable, and more orderly. The social result was also clear. Shared work strengthened togetherness among the PKM team, santri, youth, takmir, and congregants. This supports the idea that community empowerment grows through participation, trust, and ownership, not only through instruction.¹⁶

Waste Sorting Education and Plastic Waste Reuse

Waste sorting became a key component of the Eco-Mosque program. Initial observation showed that plastic waste from mosque activities, such as used cups and gallons, was still treated as ordinary waste. The program introduced basic separation between organic and inorganic waste. It also encouraged participants to see plastic waste as a material that could be reduced, reused, or prepared for recycling.

The activity began with socialization. Participants learned the difference between organic and inorganic waste and practiced separating waste from its source. Separate bins were placed to support the new habit. Santri then identified used plastic cups and gallons that could be cleaned and reused. Used cups became pencil holders and simple containers. Used gallons became planting containers for the organic garden.

Field evaluation showed two important results. Around 95% of participating santri understood the importance of plastic waste management after the activity. Plastic waste in the mosque area decreased by approximately 40% during the program period. These figures came from field monitoring, participant reflection, and activity notes, so they should be read as practical indicators rather than laboratory measurements. Still, they show that short participatory action can create measurable

¹⁶ PKM Team, activity documentation and observation notes, August 2025; Baum,

MacDougall, and Smith, "Participatory Action Research."

change when it is simple, visible, and repeated.¹⁷

The religious framing strengthened the technical lesson. Participants were reminded that cleanliness, avoiding harm, and caring for public space are part of Islamic character. This framing helped transform waste sorting from a narrow technical activity into a moral habit. It also made environmental care easier to communicate in the mosque context.¹⁸



Figure 3. (a-b) Clean Friday Movement;



(c) waste management and reuse preparation

Table 3. Waste Sorting and Plastic Reuse Results

Indicator	Initial Condition	Intervention	Result
Waste sorting habit	Waste was not yet systematically separated	Socialization and placement of separate bins	Participants began separating organic and inorganic waste
Plastic waste awareness	Used cups and gallons were commonly treated as waste	Direct explanation and reuse practice	Santri understood that plastic waste could be reused
Santri understanding	Environmental knowledge still needed strengthening	Learning by doing	Around 95% of participating santri understood the

¹⁷ PKM Team, field evaluation notes and activity logbook, August 2025.

¹⁸ Indonesian Ulema Council, "Fatwa MUI No. 47 Tahun 2014"; Izzi Dien, *The Environmental Dimensions of Islam*; Mangunjaya, *Konservasi Alam Dalam Islam*.

Indicator	Initial Condition	Intervention	Result
			importance of plastic waste management
Plastic waste volume	Plastic waste remained visible around activity areas	Sorting, reuse, and cleaning	Plastic waste decreased by approximately 40% during the program period

Organic Garden Development and Mosque Aesthetics

The organic garden program responded to underused space around the mosque. The PKM team and participants prepared the area by cleaning the yard, preparing soil, arranging containers, planting vegetables, and watering the plants. Mustard greens, basil, celery, and other vegetables were planted. Used gallons were repurposed as plant pots, so the program connected waste reuse with productive greening.

The garden produced several benefits. Ecologically, it increased green space around the mosque. Educationally, it introduced participants to urban farming and plant care. Socially, it created a joint activity that could involve children, santri, youth, and congregants. Aesthetically, it made the mosque environment more organized and pleasant for worship. Even at a small scale, the garden showed that mosque space can become a living classroom for sustainability.¹⁹

Garden maintenance was treated as a separate step because planting alone is not enough. Plants require watering, cleaning, arrangement, and periodic care. This activity taught consistency. Many community programs end when the formal activity ends. Maintenance helped participants understand that environmental responsibility must continue after the ceremonial part of the program has finished.²⁰

¹⁹ PKM Team, activity documentation and garden maintenance notes, August 2025; Restya et al., "Dari Eco-Masjid Menuju Green Campus."

²⁰ PKM Team, garden maintenance logbook, August 2025; UNESCO, *Education for Sustainable Development*.



Figure 4. (a) Organic garden preparation;



(b-c) garden maintenance around the mosque

Program Impacts

The program produced educational, ecological, social, aesthetic, and spiritual impacts. The educational impact appeared in increased understanding among children and santri about waste, cleanliness, reuse, and greening. The ecological impact appeared in cleaner mosque surroundings, reduced plastic waste, and the development of a small organic garden. The social impact appeared in collaboration among the PKM team, takmir, santri, youth, and congregants.

The aesthetic impact appeared in a more organized and greener mosque environment. This matters because beauty and order influence how people experience public religious space. The spiritual impact appeared when participants began to connect environmental care with Islamic values. Cleanliness, avoiding waste, and maintaining plants became part of daily religious-social practice, not an activity outside religion.²¹

Table 4. Impact Matrix of the Eco-Mosque Program

Impact Aspect	Indicator	Field Result	Interpretation
Educational	Understanding of waste and environmental care	Around 95% of participating santri understood the importance of	Learning by doing strengthened

²¹ PKM Team, participatory reflection notes, August 2025; Abdul-Matin, Green Deen; Fazlun M. Khalid, Signs on the Earth: Islam, Modernity and the Climate Crisis (Markfield: Kube Publishing, 2019).

Impact Aspect	Indicator	Field Result	Interpretation
		plastic waste management	ecological literacy
Ecological	Reduction of plastic waste	Plastic waste decreased by approximately 40% during the program period	Sorting and reuse created direct environmental benefit
Social	Collaboration and participation	PKM team, takmir, santri, youth, and congregants participated	Mosque social capital was activated
Aesthetic	Cleanliness and greening	Mosque environment became cleaner, greener, and more organized	Eco-Mosque identity became visible
Spiritual	Link between worship and environment	Participants connected cleanliness and greening with Islamic responsibility	Environmental care became part of religious consciousness

Eco-Mosque as a Model of Mosque-Based Empowerment

The results show that an Eco-Mosque approach can work as a practical model of mosque-based empowerment. The mosque provides more than physical space. It provides trust, routine, leadership, and moral language. These resources are important because environmental programs often fail when they depend only on short campaigns. In this program, ecological messages were placed inside mosque routines and religious values.

The program also shows that environmental education becomes more effective when participants practice it directly. Children created posters. Santri sorted waste. Participants cleaned the mosque. The community planted and maintained vegetables. This direct action turned abstract environmental values into visible habits. It fits the logic of education for sustainable development, which stresses learning that supports responsible local action.²²

²² UNESCO, Education for Sustainable Development; Tilbury, "Environmental Education for Sustainability."

Participation was another key factor. The PKM team did not impose a fixed program from outside. The program began with observation, dialogue, and joint planning. Participants then acted, observed, and reflected together. This cycle reflects the core logic of PAR and makes the community more likely to continue the practice after the service period ends.²³

The program differs from mosque activities that only focus on cleaning or only on sermons about the environment. This model combines learning, action, waste management, greening, spiritual framing, and follow-up care. Its strength lies in integration. Poster design created awareness. Cleaning built shared responsibility. Waste sorting and reuse reduced plastic waste. Gardening transformed space. Maintenance kept the result alive.

The model also supports the Sustainable Development Goals at the local level. It relates to quality education, sustainable communities, responsible consumption, and environmental protection. The scale is small, but local programs matter because sustainability begins in daily habits and shared spaces. A mosque that manages waste, educates children, and greens its environment can become a practical node of sustainability in the neighborhood.²⁴

Proposed Eco-Mosque Community Service Model

Based on the program, the Eco-Mosque community service model can be formulated into five integrated components: ecological literacy, participatory action, productive waste management, green mosque space, and spiritual sustainability. Ecological literacy builds understanding. Participatory action activates collective responsibility. Productive waste management turns waste into learning material and useful products. Green mosque space

transforms underused land into a productive and aesthetic area. Spiritual sustainability connects all activities with Islamic ethics and mosque routines.

This model is practical because it does not require expensive technology. It begins with available assets: mosque space, children, santri, youth, congregants, simple tools, used plastic materials, soil, seeds, and community willingness. Other mosques can adapt the model according to their resources. A small mosque may begin with cleaning and waste sorting. A larger mosque may add a waste bank, water-saving facilities, renewable energy, or a structured environmental curriculum.²⁵

Table 5. Proposed Eco-Mosque Community Service Model

Model Component	Program Example	Core Principle	Expected Outcome
Ecological literacy	Poster design, short briefing, environmental messages	Awareness through education and communication	Children and congregants understand Eco-Mosque values
Participatory action	Clean Friday Movement and collective cleaning	Gotong royong and community ownership	Stronger participation and mosque cleanliness
Productive waste management	Waste sorting, plastic cup reuse, gallon pot reuse	3R and circular use of materials	Reduced waste and useful products
Green mosque space	Organic garden and plant arrangement	Productive greening and urban farming	Greener, aesthetic, and productive mosque area
Spiritual sustainability	Linking environmental action with Islamic values	Care for creation as worship responsibility	Environmental practice becomes a religious-social habit

Limitations and Sustainability Plan

²³ Baum, MacDougall, and Smith, "Participatory Action Research"; Kemmis, McTaggart, and Nixon, *The Action Research Planner*.

²⁴ United Nations General Assembly, *Transforming Our World: The 2030 Agenda for Sustainable Development*, A/RES/70/1 (New York: United Nations, 2015); UNESCO, *Education for Sustainable Development*.

²⁵ Kementerian Agama Republik Indonesia, "Kemenag dan LD PBNU Susun Panduan Masjid Ramah Lingkungan," June 13, 2025, <https://kemenag.go.id/en/nasional/kemenag-dan-ld-pbnu-susun-panduan-masjid-ramah-lingkungan-zSYpT>; Kementerian Agama Republik Indonesia, "Kemenag Siapkan Panduan Pembentukan Komunitas Eco-Masjid."

The program has limitations. First, the implementation period was limited, so long-term behavioral change could not be measured fully. Second, the waste reduction figure was based on field monitoring, not on a standardized waste audit. Third, the organic garden was still small and required continued maintenance by the mosque community. These limitations do not reduce the program's value, but they show what should be improved in the next cycle.

The sustainability plan should include three steps. First, takmir and mosque youth should agree on a simple cleaning and waste sorting schedule. Second, the mosque should keep separate bins and use clear visual reminders from the poster activity. Third, the garden should have a small maintenance team responsible for watering, plant replacement, and periodic evaluation. Future PKM or KKN programs can strengthen the model through waste bank cooperation, composting, water-saving education, and mosque-based ecological curriculum development.

CONCLUSION

The Eco-Mosque-based community service program at Jami' Al-Hidayah Mosque, Karangploso, Malang, shows that a mosque can become a center of ecological learning, participatory action, and sustainable community empowerment. The program responded to practical problems in waste sorting, plastic waste, underused land, and limited environmental education by implementing five connected activities: child-friendly poster design, Clean Friday Movement, waste sorting education, plastic waste reuse, and organic garden development with maintenance.

The findings indicate that the program strengthened environmental awareness, improved mosque cleanliness, activated community participation, introduced basic waste sorting, reduced plastic waste, created educational media, and transformed underused mosque space into a productive green area. Field evaluation showed that around 95% of participating santri understood the importance of plastic waste management, while plastic

waste in the mosque area decreased by approximately 40% during the program period.

The main contribution of this article is the formulation of an integrative Eco-Mosque community service model that connects Islamic ecological ethics, PAR, child-friendly education, collective action, waste management, productive greening, and sustainability planning. The model is simple, low-cost, and adaptable. It can guide similar mosque-based programs that seek to transform mosques from worship spaces alone into living centers of ecological responsibility and community empowerment.

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- Hidayat, Eka Rahmat, Hasim Danuri, and Yanuar Purwanto. "Ecomasjid: The First Milestone of Sustainable Mosque in Indonesia." *Journal of Islamic Architecture* 5, no. 1 (2018): 20-26. <https://doi.org/10.18860/jia.v5i1.4709>.
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