



Riwayat : Jurnal Studi Hadis

issn 2460-755X eissn 2502-8839

Tersedia online di: journal.iainkudus.ac.id/index.php/riwayat

DOI: <http://dx.doi.org/10.21043/riwayat.v1i2.33839>

LIVING HADITH AND NAUTICAL DAKWAH: A Contextual Approach to Promoting Environmental Awareness on Kapoposang Island

Tasbih

Universitas Islam Negeri Alauddin, Makassar, Indonesia

tasbih.tasbih@uin-alauddin.ac.id

Saidah A. H.

Universitas Islam Negeri Alauddin, Makassar, Indonesia

saidah.hafid@uin-alauddin.ac.id

Andi Faisal Bakti

Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia

andi.faisal@uinjkt.ac.id

Ibrahim Narongrasakhet

Songkla University, Pattani, Thailand

ibrahem.0868@gmail.com

Abstract

The study discusses the integration of Living Hadith into nautical *da'wah* as an innovative, faith-based approach to enhancing environmental

awareness on Kapoposang Island, Indonesia. Employing a qualitative narrative method, data were collected through in-depth interviews, participant observation, and documentation to analyse how prophetic traditions, particularly teachings on cleanliness, are contextualized in environmental stewardship practices. The findings indicate that integrating hadith values into environmental awareness campaigns strengthens community engagement and encourages sustainable behavioural change, especially in waste management and marine conservation. Religious messages, such as the hadith stating that “cleanliness is part of faith,” are translated into concrete actions through community lectures, coastal clean-up activities, and recycling initiatives. The effectiveness of these actions is further reinforced by institutional collaboration between Alauddin State Islamic University Makassar, local government authorities, and community organizations, enabling religious teachings to be implemented in tangible ecological practices. Despite ongoing challenges, including limited human resources, technical capacity, logistical constraints, and external sources of marine pollution, the program has succeeded in fostering a culture of cleanliness rooted in hadith values. Accordingly, this study underscores the potential of nautical *da'wah* as a holistic and context-sensitive model of environmental management and recommends its further development and repetitive-comparative studies in other coastal communities across Indonesia.

Keywords: Environmental Stewardship, Kapoposang, Living Hadith, Nautical *Da'wah*.

Abstrak

Penelitian mendiskusikan integrasi *living hadis* dalam dakwah bahari sebagai pendekatan inovatif berbasis keagamaan untuk meningkatkan kesadaran lingkungan di Pulau Kapoposang, Indonesia. Dengan menggunakan metode kualitatif naratif, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi untuk menganalisis bagaimana tradisi kenabian, khususnya ajaran tentang kebersihan, dikontekstualisasikan dalam praktik-praktik penjagaan lingkungan. Temuan penelitian menunjukkan bahwa pengintegrasian nilai-nilai hadis ke dalam kampanye peduli lingkungan mampu memperkuat keterlibatan masyarakat, serta mendorong mereka untuk

melakukan perubahan perilaku yang berkelanjutan, terutama dalam pengelolaan sampah dan pelestarian lingkungan laut. Pesan-pesan keagamaan, seperti hadis “kebersihan adalah bagian dari iman,” diterjemahkan ke dalam tindakan nyata melalui ceramah komunitas, kegiatan bersih-bersih pesisir, dan inisiatif daur ulang. Efektivitas tindakan tersebut semakin diperkuat dengan adanya kolaborasi kelembagaan antara Universitas Islam Negeri Alauddin Makassar, pemerintah daerah, dan organisasi masyarakat, sehingga ajaran keagamaan dapat diimplementasikan dalam praktik ekologis yang konkret. Meskipun masih menghadapi berbagai tantangan, seperti keterbatasan sumber daya manusia, kapasitas teknis, dan kendala logistik, serta adanya pencemaran laut yang bersumber dari luar wilayah, program ini berhasil menumbuhkan budaya kebersihan yang berakar pada nilai-nilai hadis. Dengan demikian, penelitian ini memberikan kontribusi berupa penegasan potensi dakwah bahari sebagai model pengelolaan lingkungan yang holistik dan kontekstual, serta merekomendasikan pengembangan dan kajian komparatif-repetitif pada komunitas pesisir lainnya di Indonesia.

Kata kunci: Kepedulian Lingkungan, Kapoposang, *Living hadis*, Dakwah Bahari.

Introduction

Environmental cleanliness is widely recognized as a key determinant of public health and well-being (Affandi et al., 2022). Numerous studies emphasize that polluted environments can lead to serious physical and psychological health issues, including the transmission of infectious diseases, while clean surroundings promote overall wellness and spiritual fulfilment (Becci, Monnot, and Wernli, 2021). In Islamic teachings, cleanliness is not merely a physical requirement but also a moral and spiritual imperative that reflects the believer’s faith (Bsoul et al., 2022). Consequently, maintaining a clean environment is both a public health responsibility and an act of religious devotion (Salman and Asmanto, 2024). The Prophet Muhammad (peace be upon him) emphasized that cleanliness forms an essential component of faith, providing a holistic framework that integrates health, ethics, and spirituality (Latif et al., 2023).

Despite this principle, environmental hygiene remains a major challenge in many parts of Indonesia, particularly on remote islands (Nugroho, 2021). Kapoposang Island,

located in Mattiro Ujung Village of Pangkep Regency, faces severe waste management issues such as plastic debris, water contamination, and the gradual degradation of marine ecosystems (Putri, Yuniati, and Putrika, 2023). National surveys reveal alarming levels of plastic pollution across Indonesian coastal regions, with microplastics detected in critical waters such as Jakarta Bay, the Thousand Islands, and Manado Bay (Patria, Santoso, and Tsabita, 2020). These findings highlight the urgent need for integrative solutions that address environmental problems while considering local cultural and religious values.

To tackle these issues, nautical *da'wah* has emerged as an innovative approach that combines Islamic values with community-based environmental programs (Affandi et al., 2022). By integrating prophetic traditions on hygiene into public lectures and outreach initiatives, this method emphasizes the role of faith in sustaining ecological balance (Rahman, Zabidi, and Halim, 2020). For instance, hadiths recorded in *Saheeh al-Bukhari* and *Sunan al-Tirmidhi* underscore that “cleanliness is part of faith” and that “Allah is pure and loves purity” (Al-Bukhari, 1977). Such teachings form the moral foundation of nautical *da'wah*, providing a framework for both spiritual growth and environmental awareness (Friedman, Adkins, and Guidotti, 2020). This program is coordinated by the Faculty of *da'wah* and Communication at Alauddin State Islamic University (UIN) Makassar in collaboration with the local government of Pangkep.

Hadith plays a critical role in legitimizing religious messages and guiding social behaviour, particularly in contexts where ethical action is required to address communal challenges (Sagir et al., 2024). By linking hadith-based teachings with environmental cleanliness, nautical *Da'wah* offers a compelling narrative that encourages behavioural transformation (Qadir, Muhyidin, and Hidayat, 2023). Public sermons, workshops, and direct community engagement reinforce these teachings, transforming religious messages into tangible practices (Aziz Rekan and Mokhtar, 2025). This connection between spirituality and environmental responsibility fosters a deeper understanding of Islamic principles as they relate to contemporary ecological issues (Haq, Sudirman, and Amiruddin, 2025).

The concept of hadith, which encompasses the words, actions, and approvals of the Prophet Muhammad (peace be upon him), is a cornerstone of Islamic law and ethical guidance (Ramzy et al., 2023). It serves not only as an explanation of the Qur'an but also

as a practical framework for daily life, guiding worship, social norms, and community ethics (Wahid et al., 2024). Prominent scholars such as Ibn Hajar al-Asqalani have emphasized that hadith includes all aspects related to the Prophet's teachings, from verbal statements to his behaviour and tacit approvals (Majid et al., 2024). In Indonesia, hadith studies have evolved into a dynamic field that integrates classical Islamic scholarship with contemporary social realities (Ansusa Putra, 2022). This integration allows hadith to remain relevant in addressing modern issues such as environmental sustainability, public health, and social justice (Salman and Asmanto, 2024).

The term "Living Hadith" refers to the embodiment and practice of prophetic traditions in the everyday lives of Muslims (Darmalaksana, 2020; Shamsu and Mohd Salleh, 2021). It represents a shift from viewing hadith merely as textual references to understanding them as lived experiences that inform community behaviour (Mohd. Salleh et al., 2020). Fazlur Rahman, a renowned modern Islamic thinker, expanded this concept by emphasizing that religious texts must be contextualized to remain meaningful (Rahman, 1970). According to Rahman, not all traditions or cultural practices identified as sunnah originated directly from the Prophet but were sometimes adapted from the customs of early Muslim societies (Norsaleha Mohd. Salleh Abur Hamdi Usman, 2020). His interpretation encourages a dynamic engagement with hadith, ensuring that they remain applicable to contemporary challenges while maintaining their spiritual essence (Rahman, 1984).

In the Indonesian context, the study of Living Hadith has become a vibrant area of scholarly interest, particularly in exploring its role within diverse cultural settings (Mangunjaya, 2021). Academic publications increasingly focus on how hadith is applied to community practices, rituals, and social norms (Mohd. Salleh et al., 2020). These studies reveal that Living Hadith is not confined to theological discourse but extends to practical domains such as environmental management and social development (Latif et al., 2023). Researchers analyse local customs, religious practices, and communal initiatives as reflections of prophetic teachings adapted to modern realities (Shefer-Mossensohn, 2025). This approach highlights the transformative potential of hadith when interpreted and applied in a way that resonates with the socio-cultural context (Wasman, Mesraini, and Suwendi, 2023).

One of the critical contributions of Living Hadith research in Indonesia is its emphasis on contextual relevance (Afwadzi et al., 2024; Nikmatullah and Istianah, 2024). Rather than approaching hadith as fixed and unchangeable, scholars explore its meaning within specific cultural, political, and environmental frameworks (Salman and Asmanto, 2024). This interpretive flexibility allows Islamic teachings to remain adaptive to the evolving needs of society (Aziz Rekan and Mokhtar, 2025). For example, the prophetic emphasis on cleanliness is interpreted not only as a personal obligation but also as a collective responsibility for environmental preservation (Latif et al., 2023). By extending the scope of hadith interpretation, Indonesian scholars contribute to the development of a holistic understanding of Islamic teachings that bridges faith and modern challenges (Sagir et al., 2024).

The phenomenon of Living Hadith also underscores the importance of active community engagement (Maylawati et al., 2025). Religious leaders and educators encourage Muslims to incorporate prophetic values into their daily practices, ranging from ethical interactions to sustainable environmental habits (Rusydiyah, 2020). This active implementation transforms abstract religious principles into actionable community programs (Royyani et al., 2023). The nautical *da'wah* initiative on Kapoposang Island is a prime example of this approach, where teachings on cleanliness are directly linked to ecological conservation (Berlian et al., 2025). Such efforts illustrate how Living Hadith can be harnessed to address pressing global concerns, including marine pollution and climate change (Salman and Asmanto, 2024).

The present study aims to examine how the concept of Living Hadith, as implemented through nautical *da'wah*, promotes environmental awareness and hygiene practices on Kapoposang Island. Employing a qualitative narrative approach (Clandinin and Vera, 2008), this research explores the intersection of religious teaching and ecological preservation. Data were collected through observations, in-depth interviews, and documentation, focusing on the processes, challenges, and outcomes of nautical *da'wah* initiatives (M., 2000).

The research takes place in several stages. First, field immersion was conducted to observe community-based environmental activities and *da'wah* sessions, allowing researchers to capture authentic social interactions and religious expressions. Second,

semi-structured interviews were conducted with twelve participants, consisting of local preachers, fishermen, youth leaders, and environmental activists, to gain diverse perspectives on how prophetic traditions are interpreted and applied in ecological contexts. Third, the collection of documents includes lecture notes, community reports, and visual notes of beach cleanup and recycling programs.

The collected data were then analysed using thematic analysis, which involved coding, categorizing, and interpreting recurring themes such as religious motivation, collective responsibility, and ecological transformation. To ensure validity, data triangulation was employed by comparing findings from observation, interviews, and documentation. Through this operational framework, the study reveals how Living Hadith principles, particularly those emphasizing cleanliness and stewardship, are contextualized to address modern environmental problems. This approach bridges the gap between religious scholarship and sustainable community development, offering an applied model for integrating Islamic teachings into contemporary ecological movements.

Discussion

Environmental Cleanliness through Nautical Da'wah

Environmental cleanliness is a vital component of public health, ecological resilience, and human well-being (Suryawan et al., 2023). Polluted environments have been linked to the spread of infectious diseases, the degradation of marine ecosystems, and the reduction of community quality of life (Shammi et al., 2022). Preserving a clean environment is not merely a physical requirement but also a spiritual obligation that aligns with Islamic principles of purity and faith (Bsoul et al., 2022). This holistic understanding underscores the significance of maintaining cleanliness as a shared responsibility that integrates environmental care with religious devotion (Rahman et al., 2020).

The concept of environmental cleanliness is also central to sustainable development goals, especially in regions where natural resources play a crucial role in economic survival (Salman and Asmanto, 2024). For coastal communities like those on

Kapoposang Island, improper waste management, particularly the accumulation of plastic, directly impacts fishing activities and tourism (Fihrin et al., 2022). Plastic pollution and microplastics in marine ecosystems threaten aquatic life and compromise human food safety (Putri et al., 2023). Islamic teachings on stewardship (khalifah) reinforce the moral duty to protect and preserve natural resources for future generations, linking ecological care with ethical responsibility (Bsoul et al., 2022).

Da'wah serves as an essential platform for guiding communities toward positive transformation, both spiritually and socially (Affandi et al., 2022). Traditionally, *da'wah* emphasizes personal ethics, prayer, and morality. However, in modern contexts, it must address contemporary challenges such as environmental degradation and climate change (Rahman et al., 2020). Nautical *da'wah* emerges as an innovative form of preaching designed for coastal and island populations, integrating Islamic teachings on hygiene and sustainability with practical solutions for environmental problems (Salman and Asmanto, 2024). This approach ensures that religious values are applied to real-world issues faced by these communities.

A key strength of nautical *da'wah* is its contextual focus, which aligns religious narratives with the lived realities of maritime communities (Putra, Hasibuan, and Edi, 2023). Preachers incorporate prophetic traditions on cleanliness into community lectures, workshops, and hands-on activities like beach cleanups. By directly connecting spiritual values to environmental practices, nautical *da'wah* motivates behavioral changes that are sustainable and community-driven (Amrullah et al., 2025). This strategy also promotes local ownership, as residents become active participants rather than passive recipients of religious guidance.

Moreover, nautical *da'wah* leverages both traditional and modern communication channels to maximize its outreach (Kustiawan et al., 2023). While sermons and religious gatherings remain fundamental, digital media and interactive platforms are used to engage younger generations and broader audiences (Musyarrofah, 2023). These multi-channel approaches allow environmental messages to resonate across diverse demographic groups, creating a stronger connection between faith and ecological responsibility (Maarif and Rahmat, 2023). This combination of classical teachings and

innovative dissemination enhances the relevance of *da'wah* in addressing modern environmental challenges (Affandi et al., 2022).

Nautical *Da'wah* functions as a transformative initiative by combining religious teachings with direct community engagement to address environmental challenges (Bsoul et al., 2022). Its approach extends beyond verbal preaching, emphasizing practical activities such as coastal cleanups, proper waste disposal, and awareness campaigns. By applying the teachings of the Prophet Muhammad on cleanliness, nautical *da'wah* strengthens community motivation to maintain a clean environment as an act of worship (Rahman et al., 2020). This dual emphasis on spirituality and action ensures that environmental programs have lasting social impact (Qadir et al., 2023).

The teachings of Living Hadith provide an ethical framework that resonates strongly with maritime communities. For instance, prophetic traditions such as “Cleanliness is part of faith” (Al-Bukhari, 1977) and “Allah is pure and loves purity” (Al-Tirmizi, 1984) serve as moral guidelines for sustaining hygiene. These values are contextualized to local conditions, encouraging communities to see environmental stewardship as part of their religious identity (Bsoul et al., 2022). By integrating Islamic narratives with ecological awareness, nautical *Da'wah* fosters both spiritual and environmental growth.

A notable feature of nautical *da'wah* is its capacity to adapt religious principles to local socio-cultural realities (Zhang et al., 2021). This adaptability makes it effective in regions like Kapoposang Island, where environmental issues are intertwined with community practices and traditions (Aziz Rekan and Mokhtar, 2025). Preachers often employ storytelling, real-life examples, and interactive discussions to convey messages in a culturally sensitive manner (Putra et al., 2023). This method not only enhances understanding but also encourages collective responsibility for preserving natural resources (Karim et al., 2024). Consequently, nautical *da'wah* emerges as a bridge between faith-based teachings and sustainable environmental practices.

Living Hadith Cleanliness on Kapoposang Island

Kapoposang Island, located in Pangkep Regency, South Sulawesi, is renowned for its stunning marine biodiversity, coral reefs, and crystal-clear waters that attract divers

from across Indonesia (Bahar, Tuwo, and Fachri Masalan, 2021). The island, approximately 68 kilometers from Makassar City, is home to around 1,300 inhabitants, most of whom belong to the Makassar, Bugis, and Mandar ethnic groups (Fihrin et al., 2022). Despite its natural beauty, the island faces critical environmental challenges, such as plastic waste accumulation, inadequate waste management, and declining ecosystem health (Ulfah et al., 2020). These issues are compounded by limited access to formal environmental education, creating a pressing need for holistic awareness programs (Bahar et al., 2021). Nautical *da'wah* initiatives have therefore become crucial in integrating environmental care with Islamic values to inspire behavioral change.

Reaching Kapoposang Island is logistically challenging due to the absence of regular public transportation, which increases the complexity of implementing environmental programs (Ulfah et al., 2020). Travel to the island requires fishing boats from Paotere Port in Makassar, with journeys lasting up to six hours depending on weather conditions (Fihrin et al., 2022). This inaccessibility has led to the community receiving limited religious guidance and minimal exposure to environmental campaigns. According to local leaders, the absence of regular religious teachers or *da'i* has resulted in low awareness of Islamic teachings on hygiene and environmental care. Nautical *da'wah* was designed to bridge this gap by combining religious sermons with practical actions, fostering both spiritual growth and environmental awareness.

The initiative began as a collaboration between Alauddin State Islamic University Makassar and the Pangkep Regency government, formalized through a memorandum of understanding signed in January 2021. A dedicated nautical *da'wah* team was formed to deliver Islamic messages emphasizing cleanliness and environmental stewardship. This team, composed of experienced preachers and community facilitators, travels to remote islands like Kapoposang to conduct religious lectures, workshops, and joint community clean-up activities. Through this approach, Islamic principles on hygiene are not only preached but also demonstrated, reinforcing the link between faith and daily practices in environmental management (Affandi et al., 2022).

The role of Living Hadith in this context is particularly significant, as it provides both theological legitimacy and practical guidance for environmental programs (Salman and Asmanto, 2024). Prophetic traditions are contextualized to address local challenges,

encouraging the community to view environmental cleanliness as an integral part of their faith (Aziz Rekan and Mokhtar, 2025). For example, hadiths highlighting that “Allah loves those who are clean” are frequently cited to motivate residents to manage waste properly and avoid polluting the sea (Muslim, 1982). By translating these teachings into concrete actions, nautical *Da’wah* fosters a sense of collective responsibility for preserving the island’s natural resources and enhancing public health (Salman and Asmanto, 2024).

The initial observations by the nautical *da’wah* team revealed that environmental neglect on Kapoposang Island stems largely from a lack of awareness about the religious and ecological implications of cleanliness (Rahman et al., 2020). Many residents, particularly fishermen, were unaware that waste disposal practices, such as dumping plastic into the sea, not only harm the marine ecosystem but also contradict Islamic teachings on purity and stewardship (Zhang et al., 2021). The *da’wah* sessions, therefore, focused on integrating prophetic teachings with practical demonstrations, including beach cleaning activities and waste sorting workshops (Salman and Asmanto, 2024). By coupling religious guidance with actionable steps, the team successfully demonstrated how Islamic values can be applied to contemporary environmental issues.

Local authorities have recognized the importance of this initiative, noting that collaboration between religious scholars, environmental activists, and the community has significantly improved waste management on the island (Utaya, Handoyo, and Wibowo, 2025). Firdaus, one of the nautical *da’wah* team members, emphasized the role of hadiths in fostering behavioral change. He noted that hadiths such as “Allah is pure and loves purity” or “Remove harmful objects from the road as an act of charity” (Al-Bukhari 1977; Al-Tirmizi, 1984) were powerful motivators for the residents. These teachings helped shift the perception of cleanliness from being merely a physical task to being a religious duty with spiritual rewards (Qadir et al., 2023).

The Living Hadith framework encourages the community to emulate the Prophet’s habits of cleanliness and environmental care (Salman and Asmanto, 2024). Practical examples from the Prophet’s life, such as his emphasis on maintaining public spaces and conserving water, were highlighted during sermons (Al-Tirmizi, 1984). Religious leaders and the *da’wah* team also collaborated with local youth to establish regular cleaning activities, ensuring that the message was both taught and practiced

(Qadir et al., 2023). Over time, this approach fostered a culture of environmental responsibility, where maintaining cleanliness became part of the community's collective identity and religious expression (Salman and Asmanto, 2024).

An important aspect of the nautical *da'wah* program is its participatory approach, which involves empowering local residents to take ownership of environmental initiatives (Nugroho, 2021). Rather than being passive listeners, community members are invited to actively participate in planning and implementing waste reduction strategies (Shammi et al., 2022). Workshops on recycling and sustainable fishing practices were organized, enabling residents to adopt environmentally friendly habits. This hands-on engagement not only reinforced the teachings of Living Hadith but also strengthened the community's capacity to address environmental challenges independently (Salman and Asmanto, 2024).

The influence of nautical *da'wah* on Kapoposang Island has become increasingly evident through positive behavioral changes among the residents (Aziz Rekan and Mokhtar, 2025). Children and youth, who were initially less concerned about waste disposal, now actively participate in cleaning the beaches and public spaces (Putra et al., 2023). This change is attributed to the combination of religious motivation and consistent mentoring by the *da'wah* team. Through regular lectures and community activities, residents have come to recognize that maintaining cleanliness is both a social obligation and an act of worship (Amrullah et al., 2025). The local environment has visibly improved, with a noticeable reduction in litter and better waste management practices (Nugroho, 2021).

Religious leaders play a pivotal role in sustaining the momentum of these initiatives by reinforcing Islamic teachings during community gatherings (Qadir et al., 2023). Sermons in mosques and informal discussions often emphasize that environmental negligence contradicts the principles of faith and gratitude toward God's creation. By framing environmental care as part of one's religious identity, the community has developed a stronger commitment to preserving the island's natural beauty (Salman and Asmanto, 2024). This spiritual approach has proven more effective than conventional awareness campaigns that rely solely on technical information about pollution.

The *da'wah* team also utilizes storytelling and real-life examples to connect Islamic values with everyday activities. Narratives about the Prophet Muhammad's concern for cleanliness are retold in ways that resonate with local customs and traditions (Salman and Asmanto, 2024). In addition, social media platforms are employed to share success stories, photos of community cleanups, and educational content (Rusydiyah, 2020). This strategy extends the reach of nautical *da'wah* beyond face-to-face interactions, inspiring other coastal communities to adopt similar practices. By combining traditional preaching with modern communication tools, the program has gained wider acceptance and visibility (Suhra, 2023).

Over time, the concept of Living Hadith on Kapoposang Island has evolved into a community-driven movement that integrates faith, culture, and environmental responsibility (Salman and Asmanto, 2024). Residents no longer view cleanliness as an external directive but as an internalized value rooted in their religious beliefs. Collaborative efforts between the *da'wah* team, local government, and community members continue to reinforce this culture of care (Bauman, 2021). The success of this initiative highlights the potential of faith-based approaches in addressing global issues like marine pollution, while simultaneously strengthening communal bonds and spiritual growth.

Obstacles and Challenges of Nautical Da'wah

The implementation of nautical *da'wah* on Kapoposang Island encounters several structural and logistical challenges. One of the most significant obstacles is the limited number of qualified human resources capable of integrating religious teachings with environmental advocacy (Fihrin et al., 2022). The *da'wah* team often operates with a small group of individuals, which restricts the frequency and scope of outreach programs (Ulfah et al., 2020). Moreover, the need for preachers who possess both theological knowledge and environmental expertise remains pressing (Latif et al., 2023). Without adequate training and personnel, sustaining long-term initiatives that blend faith and ecological awareness becomes difficult (Putra et al., 2023).

Accessibility is another major challenge due to the island's remote location and limited transportation infrastructure (Bahar et al., 2021). The journey to Kapoposang

Island can take up to six hours by boat from Makassar, depending on weather conditions and sea tides (Fihrin et al., 2022). Unpredictable weather often delays travel, making it challenging for the *da'wah* team to maintain consistent schedules. These logistical barriers not only increase operational costs but also limit the duration of each outreach program (Ulfah et al., 2020). As a result, the continuity of religious lectures and environmental activities is frequently disrupted, reducing their potential impact on the community.

The financial constraints of running nautical *da'wah* programs further complicate their implementation. The cost of transportation, accommodation, and materials for environmental activities, such as waste collection tools or educational media, places a heavy burden on the team (Affandi et al., 2022). Most of the funding relies on limited contributions from partner institutions and local government support. This financial limitation affects the ability to scale up initiatives, such as providing equipment for recycling or conducting advanced environmental workshops (Shammi et al., 2022). Sustainable funding models are therefore crucial to ensuring the longevity of these programs.

Another pressing issue is the inflow of marine debris from external sources, which significantly hampers local waste management efforts. Much of the plastic waste found on Kapoposang beaches originates from surrounding waters rather than the local community (Patria et al., 2020). High tides and ocean currents bring garbage from other regions, creating a persistent environmental challenge that local initiatives alone cannot resolve. This situation highlights the need for broader collaborative efforts involving regional governments, NGOs, and maritime authorities (Suryawan et al., 2023). Without external intervention, local cleanup activities will have only a limited impact on long-term environmental restoration.

Limited community awareness about the connection between religion and environmental stewardship remains another challenge. While the nautical *Da'wah* team emphasizes prophetic traditions on cleanliness, not all residents immediately adopt these practices due to entrenched habits and lack of infrastructure (Affandi et al., 2022). For example, the absence of organized waste collection facilities forces some residents to dispose of garbage directly into the sea. Behavioral change in such contexts requires consistent education, demonstration, and long-term mentorship (Bsoul et al., 2022).

Therefore, building a strong link between religious values and daily environmental practices is critical for lasting impact.

The lack of technical expertise within the local population also limits the effectiveness of environmental programs. Recycling practices, for instance, remain underdeveloped due to the absence of equipment and proper training (Bohnett et al., 2023). One member of the *da'wah* team highlighted the need for experts to teach residents how to convert plastic waste into reusable materials. Without such capacity-building efforts, the community struggles to implement sustainable waste management systems. Strengthening partnerships with environmental organizations and universities could address this gap by providing technical guidance and support (Zhang et al., 2021).

Geographical isolation adds another layer of difficulty to nautical *Da'wah* initiatives. The long distances and unpredictable weather patterns not only complicate travel but also increase the psychological and physical burden on the *da'wah* team (Putra et al., 2023). Transport costs rise during the monsoon season, while rough seas often delay or cancel planned activities. These conditions demand robust logistical planning, including contingency measures and better coordination with local authorities. Despite these challenges, the dedication of the *da'wah* team remains a key factor in ensuring that programs continue to operate, albeit with certain limitations (Utaya et al., 2025).

Finally, the growing problem of marine pollution in Indonesia creates broader challenges that extend beyond Kapoposang Island. Studies show that over 80% of Indonesian beaches are contaminated with plastic, with areas like Jakarta Bay and Manado Bay showing high microplastic concentrations (Diastomo et al., 2021). This external pollution undermines local efforts to maintain cleanliness, as new waste regularly washes ashore. Addressing this issue requires a coordinated national strategy that combines policy enforcement, public education, and regional collaboration (Shammi et al., 2022). Nautical *Da'wah*, while impactful at the local level, must be complemented by wider initiatives to achieve long-term ecological restoration.

Nautical Da'wah and Living Hadith as a Contextual Model of Environmental Ethics

Environmental cleanliness is not only a technical or ecological concern but also a moral and spiritual issue deeply rooted in Islamic teachings. The discussion shows that nautical *da'wah* successfully reframes environmental care as an act of worship by grounding it in prophetic traditions that emphasize purity, the removal of harm, and responsibility for shared spaces. By doing so, cleanliness is no longer perceived merely as a physical task, but as an expression of faith and gratitude toward God's creation. This integration of spirituality and environmental ethics strengthens community motivation and fosters a sense of religious responsibility toward nature.

The effectiveness of nautical *da'wah* lies in its contextual and participatory approach. Unlike conventional *da'wah* that often focuses on abstract moral instruction, nautical *da'wah* adapts religious messages to the lived experiences of maritime communities. On Kapoposang Island, where environmental degradation directly affects livelihoods dependent on the sea, the use of Living Hadith provides theological legitimacy to environmental action. Prophetic teachings are contextualized through sermons, storytelling, and collective activities such as beach cleanups and waste management workshops, allowing religious values to be directly linked with everyday practices.

In this context, author highlights that nautical *da'wah* functions as a bridge between normative Islamic texts and contemporary ecological challenges. The Living Hadith framework enables hadith to be "lived" rather than merely memorized, transforming textual teachings into social norms and collective behaviour. As observed on Kapoposang Island, this approach has contributed to tangible behavioural change, particularly among youth and community groups, who increasingly view environmental cleanliness as part of their religious identity. Such outcomes demonstrate that faith-based approaches can complement scientific and policy driven environmental programs by addressing the ethical and motivational dimensions of behaviour.

The discussion reveals significant challenges that limit the sustainability of nautical *da'wah* initiatives. Structural constraints such as limited human resources, financial dependence, geographical isolation, and inadequate infrastructure hinder the

continuity and expansion of programs. Moreover, external factors like marine debris carried by ocean currents illustrate that local religious initiatives alone cannot resolve systemic environmental problems. These challenges underscore the need for stronger collaboration between religious institutions, government agencies, environmental organizations, and academic institutions to support nautical *da'wah* with technical expertise, policy backing, and sustainable funding.

The persistence of habitual practices and limited environmental literacy among some community members indicates that religious awareness must be accompanied by long-term mentoring and capacity building. Living Hadith-based *da'wah* proves most effective when religious instruction is consistently reinforced through practice, institutional support, and community ownership. Empowering local leaders and youth as agents of change is therefore crucial for ensuring that environmental ethics remain embedded in daily life beyond the presence of the *da'wah* team.

In conclusion, this chapter demonstrates that nautical *da'wah*, grounded in the concept of Living Hadith, offers a relevant and effective model for promoting environmental cleanliness in coastal communities. By integrating Islamic teachings with contextual realities and participatory action, nautical *da'wah* contributes to the development of an environmental ethic that is spiritually meaningful, socially embedded, and practically applicable. Despite its limitations, this model shows strong potential as a faith based strategy for addressing environmental challenges, provided it is supported by broader structural, educational, and policy oriented efforts.

Conclusion

The nautical *da'wah* initiative on Kapoposang Island demonstrates that integrating the Living Hadith framework into environmental programs is an effective strategy for fostering ecological awareness and sustainable behavioural change by contextualizing prophetic teachings on cleanliness into practical community actions. The program has contributed to improved waste management practices, increased community participation in collective clean-up activities, and heightened awareness of marine pollution, indicating that faith-based approaches can complement conventional environmental campaigns by providing a strong moral and spiritual foundation. Its

effectiveness is further strengthened by institutional collaboration between religious institutions, local government, and community organizations, which ensures that religious messages are translated into concrete environmental practices that support public health and ecological preservation. Nevertheless, the program continues to face challenges related to limited human resources, technical capacity, logistical constraints, and external marine debris, highlighting the need for broader multi-stakeholder involvement, sustainable funding, and supportive policies. Overall, this initiative underscores the potential of nautical da'wah as a holistic and context-sensitive model of environmental stewardship that merits further development and comparative research in other coastal communities.

References

- Affandi, Yuyun, Agus Riyadi, Imam Taufiq, Abdurrohman Kasdi, Umma Farida, Abdul Karim, and Abdul Mufid. 2022. "Da'wah Qur'aniyah Based on Environmental Conversation: Revitalizing Spiritual Capital Ecotheology, Environmentally Friendly, Gender Responsive." *Pertanika Journal of Social Sciences and Humanities* 30(1):159–70. doi:10.47836/pjssh.30.1.09.
- Afwadzi, B., U. Sumbulah, N. Ali, and S. Z. Qudsy. 2024. "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts." *HTS Teologiese Studies / Theological Studies* 80(1). doi:10.4102/hts.v80i1.9369.
- Al-Bukhari, Muhammad bin Ismail. 1977. *Shahih Al-Bukhari*. Istanbul: al-Maktabah al-Islamiyah.
- Al-Tirmizi, Imam. 1984. *Sunan Al-Tirmizi*.
- Amrullah, A. M. K., A. Murfi, A. Fauzi, and B. Basri. 2025. "Integrating Islamic Education with Environmental Programs: Strategies for Sustainable Character Development at SMAN 2 and 7 Malang Indonesia." *Qualitative Report* 30(3):3276–87. doi:10.46743/2160-3715/2025.6020.
- Ansusa Putra, D. I. 2022. "Recognizing An Islamic Hero: The Quran-Hadith's Vision about Muhammad al-Fatih In Indonesian Comics." *Ulumuna* 26(1):119–44. doi:10.20414/ujis.v26i1.474.

- Aziz Rekan, A., and M. I. Mokhtar. 2025. "The Development Of Eco-Tahfiz In Malaysia: Bridging Islamic Education and Environmental Sustainability." *Ulumuna* 29(1):1–31. doi:10.20414/ujs.v29i1.1431.
- Bahar, Ahmad, Ambo Tuwo, and Faiz Fachri Masalan. 2021. "Suitability and Development Strategy for Turtle Ecotourism in Kapoposang Islands Marine Tourism Park, South Sulawesi, Indonesia." *IOP Conference Series: Earth and Environmental Science* 860(1):12050. doi:10.1088/1755-1315/860/1/012050.
- Bauman, Whitney A. 2021. "Laura M Hartman (Ed.), That All May Flourish: Comparative Religious Environmental Ethics." *Journal for the Study of Religion, Nature and Culture* 15(3):426–28. doi:10.1558/jsrnc.44274.
- Becci, Irene, Christophe Monnot, and Boris Wernli. 2021. "Sensing 'Subtle Spirituality' among Environmentalists." *Journal for the Study of Religion, Nature and Culture* 15(3):344–67. doi:10.1558/jsrnc.40147.
- Berlian, Z., M. Isnaini, R. Farwati, K. Metafisika, Y. Velina, and V. Fitriyanni. 2025. "Paper vs. Digital Assessments: Evaluating Critical Thinking on Ecological Issues in Indonesian Madrasahs." *Journal of Applied Science, Engineering, Technology, and Education* 7(1):41–55. doi:10.35877/454RI.asci3785.
- Bohnett, Eve, Sanju Lamichhane, Yanjing Tracy Liu, Scott Yabiku, Digambar Singh Dahal, Siraj Mammo, Kossi Fandjinou, Bilal Ahmad, and Li An. 2023. "The Implications of Community Forest Income on Social and Environmental Sustainability." *Sustainability (Switzerland)* 15(8). doi:10.3390/su15086603.
- Bsoul, Labeeb, Amani Omer, Lejla Kucukalic, and Ricardo H. Archbold. 2022. "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis." *Social Sciences* 11(6). doi:10.3390/socsci11060228.
- Clandinin, D. Jean, and Caine Vera. 2008. "Narrative Inquiry." Pp. 542–45 in *The SAGE Encyclopedia of Qualitative Research Methods*. 2455 Teller Road, Thousand Oaks California 91320 United States: SAGE Publications, Inc.
- Darmalaksana, Wahyudin. 2020. "Pemetaan Penelitian Hadis: Analisis Skripsi UIN Sunan Gunung Djati Bandung." *Riwayah: Jurnal Studi Hadis* 6(2):191. doi:10.21043/riwayah.v6i2.7752.

- Diastomo, H., M. Y. Surya, A. D. Sakti, E. Agustina, and Trismadi. 2021. "Marine Debris Tracking from River Discharge Base on Hydrodynamic Simulation on Jakarta Bay." *IOP Conference Series: Earth and Environmental Science* 925(1):12005. doi:10.1088/1755-1315/925/1/012005.
- Fihrin, H., T. Arifin, R. Hidayat, R. Rahmania, Yulius, D. Gunawan, and M. Ramdhan. 2022. "The Dynamic Coverage of Coral Reef Habitat in Kapoposang Marine Tourism Park, Spermonde Island - Makassar Strait, Indonesia." *IOP Conference Series: Earth and Environmental Science* 1033(1). doi:10.1088/1755-1315/1033/1/012031.
- Friedman, Elizabeth J., Sasha Adkins, and Tee L. Guidotti. 2020. "Foundational Health Content in Environmental Studies, Sciences, and Sustainability Education: Report of a Workshop." *Journal of Environmental Studies and Sciences* 10(3):327–33. doi:10.1007/s13412-020-00604-x.
- Haq, Islamul, L. Sudirman, and Muhammad Majdy Amiruddin. 2025. "Eco-Theological Insights on The Sasi Tradition: Analyzing Environmental Ethics and Sanctions Through Fiqh al-Bi'ah and Islamic Criminal Law." *Al-Istinbath: Jurnal Hukum Islam* 10(1):58–80. doi:10.29240/jhi.v10i1.9412.
- Karim, N., L. Hadisi, M. Lubis, and L. Anhusadar. 2024. "Environmental Conservation of Coral Reefs in the Wakatobi Region Based on Islamic Education and Customary Law Approaches." *Samarah* 8(3):1547–65. doi:10.22373/sjhc.v8i3.24067.
- Kustiawan, M. T., M. Rasidin, D. Witro, D. Busni, and M. L. Jalaluddin. 2023. "Fragmentation of Dakwah Media: Exploring Exclusive Islam in Indonesia Post-Reform Popular Islamic Novels." *Ulumuna* 27(1):258–90. doi:10.20414/ujis.v27i1.530.
- Latif, M., D. Hanafi, R. Damis, and A. Goncing. 2023. "Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia." *Samarah* 7(3):1734–56. doi:10.22373/sjhc.v7i3.18905.
- M., ClandiniConelly. 2000. "Narrative Inquiry: Experience and Story in Qualitative Research." *Anthropology and Education Quarterly* "The literature on narrative inquiry has been, unt.

- Maarif, B. S., and M. Rahmat. 2023. "The Dakwah Communication Model of the Post-Persecution Muslim Minority: The Case of the Restoration of the Indonesian Ahmadiyya Congregation (JAI)." *Academic Journal of Interdisciplinary Studies* 12(3):276–90. doi:10.36941/ajis-2023-0077.
- Majid, L. A., W. S. N. W. Sulong, M. F. M. Ariffin, M. F. M. Saad, and F. M. Othman. 2024. "Sahih Bukhari Hadith's View of Social Justice in Multiethnic Nation." *Global Journal Al-Thaqafah* 14(2):29–43. doi:10.7187/GJAT122024-3.
- Mangunjaya, Fachruddin M. 2021. "Bernard T. Adeney-Risakotta, Living in a Sacred Cosmos: Indonesia and the Future of Islam." *Journal for the Study of Religion, Nature and Culture* 15(3):416–17. doi:10.1558/jsrnc.44275.
- Maylawati, D. S., R. Mulyana, N. Rizqullah, I. Nurjaman, and M. A. Ramdhani. 2025. "Assessing Indonesian Islamic Schools' Readiness for the Independent Curriculum Using Text Analytics." *Multidisciplinary Reviews* 8(10). doi:10.31893/multirev.2025336.
- Mohd. Salleh, Norsaleha, Abur Hamdi Usman, Rosni Wazir, Farid Ravi Abdullah, and Abu Zaki Ismail. 2020. "Living Hadith As A Social Cultural Phenomenon Of Indonesia: A Systematic Review Of The Literature." *Humanities & Social Sciences Reviews* 7(6):1125–33. doi:10.18510/hssr.2019.76161.
- Muslim, Imam. 1982. *Al-Musnad al-Shahih al-Mukhtashar Min al-Sunani Naql Al-'Adli 'an Al-'Adli 'an Rasulillah*. Bairut: Da'r Ihya'I al-Turasi al-'Arabi.
- Musyarrofah, U. 2023. "Religious Moderation in the Discourse of Nahdlatul Ulama's Dakwah in the Era of Industry 4.0." *Millah: Journal of Religious Studies* 22(2):409–34. doi:10.20885/millah.vol22.iss2.art5.
- Nikmatullah, Nikmatullah, and Istianah Istianah. 2024. "Rereading Hadith Of Mahram And Women's Mobility In Indonesian Context." *Riwayah : Jurnal Studi Hadis* 10(2):225. doi:10.21043/riwayah.v10i2.28252.
- Norsaleha Mohd. Salleh Abur Hamdi Usman, Rosni Wazir Lilly Suzana Hj Shamsu Nurul Ain Burhanuddin. 2020. "Living Sunnah According to Fazlur Rahman: A Systematic Literature Review." *AL-BURHĀN* 4(December):1–6. <https://journals.iium.edu.my/al-burhan/index.php/al-burhan>.

- Nugroho, Wayhu. 2021. "Relationship Between Environmental Management Policy and the Local Wisdom of Indigenous Peoples in the Handling of Covid-19 in Indonesia." *Oñati Socio-Legal Series* 11(3):860–82. doi:10.35295/osls.iisl/0000-0000-0000-1193.
- Patria, Mufti Petala, Clara Alverina Santoso, and Nurma Tsabita. 2020. "Microplastic Ingestion by Periwinkle Snail *Littoraria Scabra* and Mangrove Crab *Metopograpsus Quadridentata* in Pramuka Island, Jakarta Bay, Indonesia." *Sains Malaysiana* 49(09):2151–58. doi:10.17576/jsm-2020-4909-13.
- Putra, D., Z. Hasibuan, and S. Edi. 2023. "Islamic Perspectives On Environmental Conservation And Government Policies On Mitigating The Natural Disaster In Indonesia." *Miqot: Jurnal Ilmu-Ilmu Keislaman* 47(2):186–203. doi:10.30821/miqot.v47i2.1103.
- Putri, Ananda, Ratna Yuniati, and Afiatry Putrika. 2023. "Six Tree Species Physiological Responses to Air Pollution in Pulogadung Industrial Estate, East Jakarta, Indonesia and Universitas Indonesia Campus, Depok, Indonesia." *International Journal of Advances in Applied Sciences* 12(2):152. doi:10.11591/ijaas.v12.i2.pp152-162.
- Qadir, A., A. Muhyidin, and W. Hidayat. 2023. "Ecopedagogy In Action: An Ethnographic Exploration Of Environmental Preservation Strategies In Pesantren." *Jurnal Pendidikan Islam* 9(2):211–22. doi:10.15575/jpi.v9i2.29347.
- Rahman, Fazlur. 1970. "Islamic Modernism: Its Scope, Method and Alternative." *International Journal of Middle Eastern Studies* 1.
- Rahman, Fazlur. 1984. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: University of Chicago Press.
- Rahman, N. A., F. N. M. M. Zabidi, and L. Halim. 2020. "Integration of Tauhidic Elements for Environmental Education from the Teachers' Perspectives." *Religions* 11(8):1–17. doi:10.3390/rel11080394.
- Ramzy, A., M. Torki, M. Abdeen, O. Saif, M. ElNainay, A. Alshanqiti, and E. Nabil. 2023. "Hadiths Classification Using a Novel Author-Based Hadith Classification Dataset (ABCD)." *Big Data and Cognitive Computing* 7(3). doi:10.3390/bdcc7030141.

- Royyani, M. A., M. Kibtyah, A. Adeni, A. A. Rofiuddin, M. Machzumy, and N. Kholis. 2023. "Religious Dialogue and Astronomy from the Perspective of Indonesian Muslim Scholars." *Samarah* 7(1):261–80. doi:10.22373/sjhk.v7i1.12406.
- Rusydiyah, Evi Fatimatur. 2020. "Social Education Through Digital Literacy Among Indonesian Female Muslim Activists: The Experience of Abdurrahman Wahid's Daughters." *Journal Of Indonesian Islam* 14(1):210. doi:10.15642/JIIS.2020.14.1.210-247.
- Sagir, A., M. Hasan, H. Monady, and L. A. Majid. 2024. "Indonesian Hadith Scholars' Contribution To The Establishment Of Hadith Authority In Malay Archipelago." *Journal of Indonesian Islam* 18(2):532–57. doi:10.15642/JIIS.2024.18.2.532-557.
- Salman, A. M. B., and E. Asmanto. 2024. "Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility." *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 7(2):361–78. doi:10.24090/volksgeist.v7i2.12205.
- Shammi, Mashura, Pronab Kumar Halder, Shafi M. Tareq, Md Mostafizur Rahman, and Zobaidul Kabir. 2022. "From Environmental Impact Assessment to Strategic Environmental Assessment in Bangladesh: Evolution, Perspective, Governance and Challenges." *Environmental Impact Assessment Review* 97(August):106890. doi:10.1016/j.eiar.2022.106890.
- Shamsu, Lilly Suzana, and Norsaleha Mohd Salleh. 2021. "Menelaah Konsep Living Hadis Dan Kaitannya Dengan Iḥyā' al-Sunnah: Satu Tinjauan Literatur." *HADIS* 11(21):733–43. doi:10.53840/hadis.v11i21.145.
- Shefer-Mossensohn, M. 2025. "Modern Islamic Eco-Religion: Historical Contexts." *Journal for the Study of Religion, Nature and Culture* 19(2):237–64. doi:10.1558/jsrnc.27632.
- Suhra, Sarifa. 2023. "Character Education Values in the Bugis Traditional Game of Mappasajang: An Islamic Perspective." *Ulumuna* 27(1):390–415. doi:10.20414/ujis.v27i1.573.
- Suryawan, I. Wayan Koko, Iva Yenis Septiariva, Mega Mutiara Sari, Bimastyaji Surya Ramadan, Sapta Suhardono, Imelda Masni Juniaty Sianipar, Aarce Tehupeior,

- Wisnu Prayogo, and Jun-Wei Lim. 2023. "Acceptance of Waste to Energy Technology by Local Residents of Jakarta City, Indonesia to Achieve Sustainable Clean and Environmentally Friendly Energy." *Journal of Sustainable Development of Energy, Water and Environment Systems* 11(2):1–17. doi:10.13044/j.sdewes.d11.0443.
- Ulfah, I., S. Yusuf, R. A. Rappe, A. Bahar, A. Haris, J. Tresnati, and A. Tuwo. 2020. "Coral Conditions and Reef Fish Presence in the Coral Transplantation Area on Kapoposang Island, Pangkep Regency, South Sulawesi." *IOP Conference Series: Earth and Environmental Science* 473(1). doi:10.1088/1755-1315/473/1/012058.
- Utaya, S., B. Handoyo, and N. A. Wibowo. 2025. "Enhancing Environmental Awareness: Evaluating the Impact of Project-Based Hybrid Learning on Critical Thinking for High School Students." *International Journal of Environmental Impacts* 8(1):123–35. doi:10.18280/ijei.080113.
- Wahid, A., D. Huri, A. J. Salam, N. A. Mannan, and L. Hakim. 2024. "Analysis Of The Scope Of Human Rights Based On The Hadiths." *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 9(1):164–84. doi:10.22373/petita.v9i1.282.
- Wasman, Mesraini, and Suwendi. 2023. "A Critical Approach To Prophetic Traditions: Contextual Criticism in Understanding Hadith." *Al-Jami'ah* 61(1):1–17. doi:10.14421/ajis.2023.611.1-17.
- Zhang, Zhitian Skylor, Linda Hoxha, Abdullah Aljughaiman, Aliriza Arënliu, Maria P. Gomez-Arizaga, Sule Gucyeter, Irina Ponomareva, Jiannong Shi, Paula Irueste, Silke Rogl, Miguelina Nunez, and Albert Ziegler. 2021. "Social Environmental Factors and Personal Motivational Factors Associated with Creative Achievement: A Cross-Cultural Perspective." *The Journal of Creative Behavior* 55(2):410–32. doi:10.1002/jocb.463.