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Integrating Islamic Legal Literacy In Environmental Sustainability: The An-Nadzir Community Practices in Gowa, South Sulawesi

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Abstract: This study explores the impact of Islamic legal literacy on promoting environmentally sustainable practices within the An-Nadzir community in Gowa, South Sulawesi. The primary aim of the research is to examine how knowledge of Islamic environmental ethics influences behaviors that contribute to environmental conservation. The study adopts a qualitative approach, gathering data through participatory observation, in-depth interviews, and a review of relevant literature. Interviews were conducted with members of the An-Nadzir community, while observations focused on their daily practices related to environmental sustainability. The findings suggest that a higher level of Islamic legal literacy significantly shapes the community's adoption of environmentally friendly practices, including organic farming, waste management, and collective environmental efforts. The community's leader plays a key role, as his example and teachings on Islamic stewardship (*tadbīr al-khalīfah*) have been central to promoting these practices. The research concludes that Islamic legal literacy fosters a cultural shift within the community, transforming environmental conservation into a shared responsibility. This cultural transformation highlights the potential of integrating religious teachings into practical environmental actions. Moreover, it offers valuable insights for other religious communities, showing how faith-based legal literacy can influence sustainable development. The study suggests that future research could examine similar cases in other religious contexts, helping to further explore the role of religious literacy in promoting sustainable practices across different communities.

Keywords: Literacy, Islamic Law, Environmentally Friendly, An-Nadzir Community, Islamic Ecology

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Abstrak: *Penelitian ini mengkaji dampak literasi hukum Islam dalam mendorong praktik keberlanjutan lingkungan di kalangan komunitas An-Nadzir di Gowa, Sulawesi Selatan. Tujuan utama penelitian ini adalah untuk memahami bagaimana pengetahuan tentang etika lingkungan dalam Islam memengaruhi perilaku yang berkontribusi pada pelestarian lingkungan. Penelitian ini menggunakan pendekatan kualitatif, Data-data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan tinjauan literatur terkait. Wawancara dilakukan dengan anggota komunitas An-Nadzir, sementara observasi difokuskan pada praktik sehari-hari mereka terkait keberlanjutan lingkungan. Temuan penelitian menunjukkan bahwa tingkat literasi hukum Islam yang lebih tinggi secara signifikan memengaruhi adopsi praktik ramah lingkungan dalam komunitas tersebut, termasuk pertanian organik, manajemen sampah, dan upaya kolektif dalam pelestarian lingkungan. Pemimpin komunitas memiliki peran kunci, di mana contoh dan ajarannya mengenai pengelolaan lingkungan dalam Islam (tadbīr al-khalīfah) menjadi inti dalam mempromosikan praktik ini. Penelitian ini menyimpulkan bahwa literasi hukum Islam mendorong perubahan budaya dalam komunitas, menjadikan pelestarian lingkungan sebagai tanggung jawab bersama. Transformasi budaya ini menyoroti potensi integrasi ajaran agama dalam praktik perilaku ramah lingkungan. Selain itu, penelitian ini memberikan wawasan berharga bagi komunitas agama lainnya, menunjukkan bagaimana literasi hukum berbasis agama dapat memengaruhi pembangunan berkelanjutan. Penelitian selanjutnya disarankan untuk mengkaji kasus serupa dalam konteks agama lain, guna memperluas pemahaman tentang peran literasi agama dalam mempromosikan praktik berkelanjutan di berbagai komunitas.*
Kata kunci: *Literasi, Hukum Islam, Ramah Lingkungan, Komunitas An-Nadzir, Ekologi Islam*

Introduction

Indonesia, as the country with the largest Muslim population in the world, has significant potential to apply religious values in supporting sustainable development, especially in environmental conservation.[1] One important aspect of Islamic law that directly relates to environmental issues is the ecological principles found in Islamic jurisprudence (*fiqh*).[2] Principles such as *ḥifẓ al-bi'ah*

[1]Munib et al., "Conservation Environmental Sustainability in the Perspective of Islamic Legal Philosophy," *Samarah* 6, no. 2 (2022). Irma Suryani et al., "Integration of Islamic Law in Regional Development in Indonesia," *Juris: Jurnal Ilmiah Syariah* 22, no. 1 (2023). Imran Hayat al., "The Role Of Islamic Environmental Ethics In The Alleviation Of Climate Challenges And The Preservation Of Ecosystem," *Russian Law Journal* 11, no. 11s (2023).

[2]Subhan Abdullah Acim, "The Concept Of Fiqh Al-Bī'ah In The Qur'an: A Study of the Quranic Verses on Environment in the Ulamas' Views of Lombok," *Journal of Islamic Studies* 27, no. 1 (2023), p. 115–40. Fahmi Hamdi et al., "Integrating Maqashid Al-Sharia, Fiqh Al-Bi'ah, and Islamic Ethics for Sustainable Water Management: A Case Study of Indonesia," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 10, no. 1 (2025). Abdul Matin Bin Salman and Eko Asmanto,

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(environmental preservation), *tadbīr al-khalīfah* (earth management), and *istislāḥ* (public interest) have long been practiced in Islamic traditions to promote environmentally friendly actions.[3] Therefore, the understanding of Islam, particularly regarding its environmental laws, can greatly influence social behavior that supports sustainability and the preservation of ecosystems.[4]

The An-Nadzir community in Gowa, South Sulawesi, is an interesting case for this research due to its unique characteristics as a religious group that maintains a harmonious relationship with nature.[5] In their daily lives, this community integrates religious teachings with environmentally friendly practices, such as in agriculture, animal husbandry, and other social activities. For instance, they avoid using harmful chemicals like pesticides in farming, reflecting the application of Islamic principles in protecting the environment. This environmental awareness is not only individual but also practiced collectively, which is a hallmark of their community.[6]

The importance of Islamic legal literacy in influencing environmentally friendly behavior becomes even more relevant when linked to global development goals such as the Sustainable Development Goals (SDGs).[7] In this context, SDG 13 on climate change, SDG 16 on inclusive and peaceful societies, and SDG 4 on quality education are all related to how people understand and apply religious values in their lives. This study aims to explore how Islamic legal literacy, particularly regarding environmental principles, influences social and cultural behaviors that promote environmental sustainability in the An-Nadzir community.

Previous studies have shown a positive relationship between religious knowledge and ecological behavior, but few have explored in-depth how Islamic legal literacy specifically influences community practices related to

"Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 7, no. 2 (2024).

[3]M Ilham Muchtar and Mursyid Fikri, "The Sustainable Development Concept in Perspective of Muhammadiyah Environmental Fiqh: Exploring Ecological Potential for Eternal Prosperity," *Actual Islamic Studies* 2, no. 1 (2023), p. 2980–7925.

[4]Sylvester Chibueze Izah, et al., "Cronbach's Alpha: A Cornerstone in Ensuring Reliability and Validity in Environmental Health Assessment," *ES Energy and Environment* 23 (2024), p. 1–14.

[5] Syamsul Alam and Andi Alfian, "Jamaah An-Nadzir: Memahami Dinamika Komunitas Agama Minoritas di Sulawesi Selatan, Indonesia," *Jurnal Studi Agama* 7, no. 1 (2023), p. 29–49.

[6]Areesha Azhar Nasir Hassan Wani, "Islamic Environmental Ethics: Preserving the Sacred Balance," *International Journal for Multidisciplinary Research* 6, no. 3 (2024), p. 1–8. Arthur Saniotis, "Muslims and Ecology: Fostering Islamic Environmental Ethics," *Contemporary Islam* 6, no. 2 (2012).

[7]M I Muchtar and M Billah, "Realizing Sustainable Development Goals (SDGs) by Reviving Mosque Functions in Family Guidance," *Journal of Family Law and Islamic* 1, no. August (2022), p. 1–9.

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environmental conservation.[8] Additionally, studies on religious communities with close ties to nature, like An-Nadzir, are limited. Therefore, this research aims to fill this gap and offer a new model of integrating Islamic legal literacy with sustainable development practices based on religion.

This study focuses on two main research questions: first, how does Islamic legal literacy influence environmentally sustainable social and cultural practices in the An-Nadzir community? Second, what specific social and cultural practices do they adopt that support environmental sustainability? Through a quantitative approach using surveys, this research will analyze how members' understanding of Islamic law, particularly regarding environmental issues, contributes to their environmental practices. The findings from this study are expected to provide valuable insights for developing religion-based policies that support environmental conservation in Indonesia.

This study uses a qualitative approach to explore the relationship between Islamic legal literacy and environmentally sustainable social and cultural practices within the An-Nadzir community in Gowa, South Sulawesi.[9] Data was collected through participatory observation, in-depth interviews, and literature review. Interviews were conducted with members of the An-Nadzir community selected based on specific criteria, such as involvement in religious activities and understanding of Islamic teachings related to the environment.[10] Additionally, observations were made to understand the social and cultural practices that reflect environmentally sustainable behaviors in their daily lives.

The sampling technique used in this research is purposive sampling, where respondents are selected based on their relevance to the research topic, particularly Islamic legal literacy and environmental behavior. Interviews were conducted with key figures in the community, as well as active members involved in social and religious activities. Data collection was carried out through direct interaction with the participants to obtain in-depth information and a clearer context regarding their environmental practices.[11]

Data analysis was performed using thematic analysis, where the data collected from interviews and observations were grouped based on relevant

[8]Abdul Karim, "Integration of Religious Awareness in Environmental Education," *Qudus International Journal of Islamic Studies* 10, no. 2 (2022).

[9]Hamed Taherdoost, "Data Collection Methods and Tools for Research: A Step-by-Step Guide to Choose Data Collection Technique for Academic and Business Research Projects Hamed Taherdoost. Data Collection Methods and Tools for Research: A Step-by-Step Guide to Choose Data Coll," *International Journal of Academic Research in Management (IJARM)* 2021, no. 1 (2021), p. 10–38.

[10]Tapiwa Muzari, et al., "Qualitative Research Paradigm, a Key Research Design for Educational Researchers, Processes and Procedures: A Theoretical Overview," *Indiana Journal of Humanities and Social Sciences* 2, no. 1 (2022), p. 14–20.

[11]Loraine Busetto, et al., "How to Use and Assess Qualitative Research Methods," *Neurological Research and Practice* 2, no. 1 (2020).

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themes to the research.[12] The analysis aims to provide a deeper understanding of how Islamic legal literacy, particularly regarding the principles of environmental fiqh, influences environmentally sustainable social and cultural practices within the An-Nadzir community. The findings will be discussed in the context of relevant theories and existing literature on religion and the environment.

The Implementation of Islamic Legal Literacy in the An-Nadzir Community of Gowa

The An-Nadzir community is an Islamic missionary group that has developed in South Sulawesi, particularly in Gowa Regency, since the late 1990s.[13] The founders of this movement are part of a generation influenced by several prominent Islamic scholars of the time, with the goal of purifying Islamic teachings according to the sunnah of Prophet Muhammad PBUH through everyday behavior and social ethics. The history of An-Nadzir began with the arrival of the religious figure K.H. Syamsuri Abdul Madjid to Indonesia, followed by other groups, leading to the spread of this movement to South Sulawesi through missionary activities in the early 2000s. In 2002, the community formally established itself under the name An-Nadzir, after previously being known as Majelis Jundullah.[14]

One important aspect of the An-Nadzir community's life is the implementation of Islamic legal literacy. Each week, the community conducts regular study sessions attended by members from various regions, both in Gowa and in other districts of South Sulawesi.[15] These study sessions focus on oral teachings directly delivered by the community leader, Samir, the current head of the An-Nadzir community. The materials discussed in these sessions are based on the teachings of the movement's founder, not from specific books that are discussed in detail. This shows that Islamic legal literacy in this community is more focused on direct teaching and instilling religious values through daily practices, rather than being limited to written texts.[16]

The Islamic legal literacy study sessions are held every Friday evening for the male members and on Saturday afternoon for the female members. These activities are conducted in the mosque, which serves as the center of their religious

[12]D. L. Stewart, "Performing Goodness in Qualitative Research Methods," *International Journal of Qualitative Studies in Education*, 2022.

[13]Indri Indri, et al., "Gerakan Sosial Islam Jamaah An-Nadzir dalam Merawat Aktivitas Ekonomi Politik," *Vox Populi* 3, no. 2 (2021), p. 91.

[14]Hafied Juliadi, et al., "Semiotika Simbol Komunikasi Non Verbal Jamaah An-Nazir Dalam Menyebarluaskan Ideologi Islam Di Kabupaten Gowa," *Jurnal Komunikasi KAREBA* 7, no. 1 (2018), p. 150–57.

[15]Interview with Samir, the leader of the an-Nadzir community Gowa, South Sulawesi, August 30, 2025.

[16]Indri, Tajuddin, and Fajar, "Gerakan Sosial Islam Jamaah An-Nadzir Dalam Merawat Aktivitas Ekonomi Politik."

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activities. Even though some members may not be able to attend, they are still encouraged to practice certain zikr (remembrance) in order to maintain their spiritual enthusiasm.[17] Some of the common practices within this community include repeating istighfar (seeking forgiveness), reciting praises, sending blessings (*salawat*) to Prophet Muhammad PBUH, and incorporating prayers into their daily lives.

In every session, the community leader consistently emphasizes the importance of improving relationships in three key areas: *habluminallah* (relationship with Allah through worship), *habluminannas* (social relationships with fellow humans), and *habluminal-'alam* (a harmonious relationship with the environment). This demonstrates that Islamic legal literacy in the An-Nadzir community not only encompasses spiritual relationships with Allah and social relationships among members, but also includes awareness of the need to protect the environment as part of the trust (*amanah*) given to humanity. The implementation of these principles is reflected in their daily behavior, including their dress code, lifestyle, and methods of environmental management.[18]

The findings further reveal that the concept of *habluminal-'alam* is not merely a normative teaching but has been internalized through a strong leadership-based religious structure. Ibrahim explained that obedience to the community leader is considered an absolute commitment that extends beyond ritual worship into everyday practices, particularly in agricultural activities. As most members depend on farming as their primary livelihood, environmental management is carried out according to the leader's guidance, which is framed within the principle of *tadbir al-khalifah* (responsible stewardship of the earth). This indicates that Islamic legal literacy within the community functions not only as a source of religious knowledge but also as a practical framework that shapes environmental ethics and sustainable resource management.[19]

The An-Nadzir community also applies a *bai'at* (oath of allegiance) system for each of its members, which serves as a pledge of loyalty to the leadership and commitment to follow the teachings presented in the study sessions. The principle they uphold is: "There is no Islam without leadership (*imamah*), there is no leader without a congregation, and there is no congregation without an oath of allegiance (*bai'at*)." This *bai'at* system binds each member to maintain unity and discipline in religious practice, reinforcing their commitment to adhering to Islam comprehensively. From a socio-legal perspective, the *bai'at* functions as an internal mechanism of social control that facilitates the

[17]Interview with Ibrahim, Member of the an-Nadzir community Gowa, South Sulawesi, August 30, 2025.

[18]Interview with Samir, the Leader of the an-Nadzir community, Gowa, South Sulawesi, August 30, 2025.

[19]Ibrahim, Member of the an-Nadzir community, Gowa, Romang Lompoa Village, South Sulawesi, August 30, 2025.

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transmission and implementation of religious norms into collective behavior. The effectiveness of this mechanism is evident in the consistency with which members embody the values taught by the leadership in both religious and social life.[20]

The interview data also challenge external perceptions that often portray the An-Nadzir community as socially isolated. According to Alamsyah, although their distinctive appearance and cultural practices frequently lead outsiders to perceive them as an exclusive group, community members actively interact with the surrounding society in ordinary social and economic settings, such as local markets. Their distinctive dress code is understood internally as an expression of obedience to the Sunnah of the Prophet and adherence to the example set by their leader. More importantly, such obedience is not limited to symbolic identity markers but extends to cultivating harmonious relationships with both fellow humans (*habluminannas*) and the natural environment (*habluminal-ʻalam*). This suggests that religious identity within the community operates as a means of integrating spiritual commitment with social and ecological responsibility.[21]

This data demonstrates that legal literacy within the An-Nadzir community is not merely understood as knowledge of Islamic legal norms (*fiqh*), but as the practical internalization of those norms in everyday life. Islamic legal literacy is transmitted through continuous religious learning, guidance from community leaders, and collective religious practices that shape members' understanding of their rights, obligations, and ethical responsibilities under Islamic law. Consequently, legal literacy functions not only as a cognitive process but also as a social mechanism that encourages compliance with Islamic teachings while fostering constructive engagement with the wider community.

The implementation of Islamic legal literacy in the An-Nadzir Community of Gowa contributes to correcting the misconception that the community is socially detached. Instead, Islamic legal literacy strengthens members' awareness that fulfilling religious obligations includes maintaining social solidarity, conducting fair economic transactions, respecting neighbors, and preserving the environment as part of the objectives of Islamic law (*maqāṣid al-sharīʿah*). In this regard, the community's distinctive religious identity should be understood not as a form of social exclusivism but as an expression of a legal-religious worldview that seeks to balance devotion to God, responsibility toward fellow human beings, and stewardship of nature. Therefore, the implementation of Islamic legal literacy within the An-Nadzir community reflects a holistic understanding of Islamic law, where religious knowledge is translated into ethical conduct, social participation, and environmental responsibility.

[20]Interview with Samir, the leader of the an-Nadzir community, Gowa, South Sulawesi, August 30, 2025.

[21]Alamsyah, member of the an-Nadzir community, Gowa, Romang Lompoa Village, South Sulawesi, August 30, 2025.

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The central role of leadership is further evident in environmental conservation initiatives. As explained by Andi Pawawoi, religious gatherings regularly conclude with directives concerning environmental preservation, which are subsequently implemented through collective community actions. These include mutual cooperation activities and community service programs conducted in collaboration with local residents and government institutions. Such practices reflect the Islamic legal principle of *istislah* (promotion of public welfare), demonstrating that environmental stewardship is perceived not only as a communal obligation but also as a contribution to broader societal well-being. Consequently, Islamic legal literacy in the An-Nadzir community extends beyond individual piety toward active participation in achieving collective benefit.[22]

This integration between spirituality, leadership, and environmental ethics is further reinforced by the socio-economic realities of community members. Asrun noted that while physical attributes such as robes, turbans, and distinctive hairstyles symbolize obedience to the leader and commitment to religious identity, the community's daily economic life remains closely connected to nature. The majority of members work as farmers and livestock breeders whose livelihoods depend directly on natural resources. This dependence encourages the adoption of sustainable environmental practices informed by religious teachings acquired through routine study sessions and daily devotional activities. Therefore, environmental awareness within the An-Nadzir community emerges not solely from pragmatic economic considerations but also from a religious worldview that positions humans as stewards responsible for maintaining ecological balance.[23]

These findings demonstrate that Islamic legal literacy in the An-Nadzir community is constructed through the interaction of religious instruction, charismatic leadership, collective commitment through *bai'at*, and practical engagement with social and environmental realities. The result is a holistic understanding of Islamic law that integrates devotion to God, social solidarity, and ecological stewardship into a unified framework of everyday life.

The implementation of Islamic legal literacy in the An-Nadzir community in Gowa is not solely focused on theoretical religious teachings but is more concerned with the application of Islamic values in everyday life. Through regular study sessions, the practice of zikr, and a strong commitment to following the sunnah of Prophet Muhammad PBUH, this community continuously strives to maintain harmony in their relationships with Allah, with fellow humans, and with the environment. This demonstrates that the Islamic legal literacy in the An-Nadzir community is practical and applicable, aligning with the Islamic principle of balance in all aspects of life.

[22]Andi Pawawoi, member of the an-Nadzir community, Gowa, Romang Lompoa Village, South Sulawesi, August 30, 2025.

[23]Asrun, member of the an-Nadzir community, Gowa, Romang Lompoa Village, South Sulawesi, August 30, 2025.

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Social and Cultural Practices for Environmental Sustainability in the An-Nadzir Community

The An-Nadzir community demonstrates a strong commitment to environmental conservation through various social and cultural practices that promote environmental sustainability. One of the primary practices is organic farming, where the community avoids the use of chemical pesticides and prefers eco-friendly agricultural methods.[24] This practice reflects the implementation of Islamic principles on environmental management, particularly the concept of *tadbīr al-khalīfah* (earth management), which teaches that humans are stewards of the earth, responsible for wisely managing natural resources.[25]

In addition to organic farming, the community is actively involved in reforestation and water conservation efforts. Tree planting activities are regularly carried out as part of their commitment to maintaining ecological balance.[26] These efforts not only serve aesthetic purposes but also reflect the collective responsibility for environmental preservation, as emphasized in the Qur'an [2]:164). Allah says;

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِيْ تَجْرِيْ فِى الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۖ وَّتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ

> Meaning: Indeed, in the creation of the heavens and the earth, the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

A key social value practiced within the community is *gotong royong* (mutual cooperation), where members work collectively to maintain the cleanliness and sustainability of their environment. Regular communal workdays are organized to clean the village, including clearing drainage channels,

[24]Karim, "Integration of Religious Awareness in Environmental Education."

[25]Hafidhoh Zulkifli, Nuryaman, "Islamic Approaches to the Environmental Preservation: A Systematic Llitarature Review," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 20, no. 2 (2023), p. 176–207.

[26]B Suprianto et al., "Islamic Ecological Principles in Muslim Environmentalism Narratives for Religious Moderation in Indonesia," *International Journal of Islamic Studies Higher Education* 2, no. 3 (2023), p. 19.

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maintaining public spaces, and preserving agricultural areas[27] to prevent flooding, reduce pollution, and improve environmental quality. These activities foster a strong sense of social solidarity, shared responsibility, and collective ownership over natural resources. Moreover, the community has implemented a household-level waste management system by separating organic and non-organic waste. Organic waste is processed into compost for agricultural use, while recyclable materials are collected and reused or sold through local recycling initiatives. This integrated approach not only maintains environmental cleanliness but also minimizes waste generation, promotes resource efficiency, and supports a circular economy at the village level. From an Islamic perspective, these practices reflect the principle of *istislāḥ* (public welfare), which emphasizes actions that generate collective benefit (*maṣlaḥah*) and prevent harm (*mafsadah*). By integrating environmental stewardship with communal participation, the community demonstrates that protecting nature is not merely a practical necessity but also a religious and ethical responsibility, contributing to sustainable development and the well-being of present and future generations.

In addition to these practices, it is important to recognize how traditional ecological knowledge (TEK) often plays a significant role in maintaining environmental sustainability.[28] Many local communities worldwide, including the An-Nadzir community, rely on their traditional knowledge to manage the environment sustainably. This knowledge includes practices such as agroforestry, sustainable resource management, and water conservation, which have been tested over time.[29] This is also in line with movements like the Green Belt Movement in Kenya,[30] which shows how communities can engage in environmental conservation by integrating local knowledge and culture.[31]

Furthermore, community engagement in environmental initiatives can strengthen a sense of ownership and responsibility for preserving the environment. Communities that actively participate in conservation efforts often achieve more effective and sustainable results because they bring local knowledge

[27]Interview with Samir, the leader of the an-Nadzir community Gowa, South Sulawesi, August 30, 2025.

[28]Denni Susanto and Shinya Numata, "Traditional Ecological Knowledge of the Tengger Tribe and Its Influencing Factors in Bromo Tengger Semeru National Park," *Jurnal Manajemen Hutan Tropika* 29, no. 3 (2023), p. 254–64.

[29]Eli Rustinar Juanda, et al., "Indigenous Knowledge and Ecological Sustainability: A Narrative Review," *Jurnal Antropologi Nusantara* 1, no. 1 (2025), p. 1–14.

[30]Njagi Catherine, "The Green Belt Movement's Usage of African Indigenous Knowledge Systems in the Preservation of Mount Kenya Forest Author: Catherine Njagi," *African Thought: A Journal of Afro-Centric Knowledge* 1, no. 2 (2022), p. 38–86.

[31]Kyende Kinoti, "The Green Belt Movement: Women, Land, and Development," *Global Africana Review* 6 (2022), p. 38–50.

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and a collective sense of responsibility to the projects.[32] This concept is similar to what the An-Nadzir community does in their efforts to maintain ecological balance through social cooperation.

Cultural practices focused on environmental sustainability also underscore the strong connection between social values and ecological responsibility. In many cultures, including those in Indonesia, local traditions such as sustainable farming practices, water conservation, and reforestation have become an integral part of daily life.[33] In this context, culture is not only a heritage to be preserved but also a means to support long-term environmental sustainability.

Through these practices, the An-Nadzir community not only preserves the environment but also teaches future generations the importance of caring for nature as part of their moral and spiritual duty. Environmental stewardship is transmitted through daily practices, religious instruction, and communal activities, enabling ecological values to become an integral part of the community's collective identity rather than merely theoretical concepts. This intergenerational transmission ensures the continuity of local ecological wisdom while cultivating a strong sense of responsibility toward the sustainable use of natural resources. As a result, environmental conservation is perceived not solely as a practical necessity but also as an act of religious devotion and social responsibility. This highlights the significance of religion-based environmental education in fostering broader ecological awareness in society. By combining traditional knowledge with religious teachings, the community has created eco-friendly behavioral patterns that not only support environmental sustainability but also strengthen their social and cultural ties.

This integrated approach demonstrates that religious values can serve as an effective foundation for promoting sustainable development, encouraging collective action, and reinforcing community resilience in addressing contemporary environmental challenges such as deforestation, biodiversity loss, and climate change. The An-Nadzir experience, therefore, provides an important example of how indigenous knowledge and religious ethics can complement modern environmental governance and contribute to achieving long-term ecological sustainability.

The Role of Leadership in Strengthening Environmental Awareness

Leadership plays a crucial role in promoting environmental awareness, particularly in religious communities where leaders are seen as moral and spiritual guides. In the An-Nadzir community, the leader’s example is central to fostering

[32]Hartoyo Hartoyo et al., “The Role of Local Communities in Peacebuilding in Post-Ethnic Conflict in a Multicultural Society,” *Journal of Aggression, Conflict and Peace Research* 12, no. 1 (2020), p. 33–44.

[33]Lukman Arifin, et al., “Ethics of Public Services Based On Local Wisdom in Cities in South Sulawesi,” *Journal of Namibian Studies* 36 (2023), p. 1178–89.

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environmental consciousness.[34] The community leader not only emphasizes religious teachings but also actively demonstrates the importance of environmental stewardship through personal actions. This strong leadership influence helps shape the collective attitude toward environmental preservation, making it a shared value among the community members.

Furthermore, sustainable leadership practices have been shown to positively impact environmental performance. Research indicates that sustainable leadership, characterized by ethical principles and a long-term vision, enhances innovation and well-being, which in turn contribute to improved environmental outcomes. For example, studies in Denmark's information technology sector have shown that leaders who adopt sustainable practices encourage creativity and problem-solving, leading to the development of new, environmentally friendly technologies and processes.[35] Such leadership fosters a culture of continuous improvement, which is crucial for achieving sustainability goals.

Community leaders also play an essential role in building resilience and mobilizing collective action for environmental conservation.[36] By organizing training sessions, establishing communication networks, and promoting sustainable practices, leaders empower community members to prepare for and address environmental challenges. This participatory approach not only enhances environmental awareness but also strengthens community resilience, ensuring that conservation efforts are sustainable in the long term. Research has shown that such inclusive leadership can significantly enhance collective action and the overall impact of community-driven environmental initiatives.[37]

The leader's role in the An-Nadzir community extends beyond personal example. The leader's active involvement in daily practices, such as tree planting, waste management, and promoting organic farming, exemplifies that environmental conservation is not merely a moral obligation but also a religious duty. By continuously preaching these values and encouraging active participation in environmental initiatives, the leader ensures that environmental

[34]Interview with Erfandi, Lecturer in Muhammadiyah University Makassar, August 30, 2025.

[35]Ada Scupola, "Digital Transformation of Public Administration Services in Denmark:A Process Tracing Case Study," *Nordic and Baltic Journal of Information and Communications Technologies* 2018, no. 1 (2019), p. 261–84.

[36]Nurdin Karim et al., "Environmental Conservation of Coral Reefs in the Wakatobi Region Based on Islamic Education and Customary Law Approaches," *Samarah* 8, no. 3 (2024), p. 1547–65.

[37]Ilham Muchtar and Fikri, "The Sustainable Development Concept in Perspective of Muhammadiyah Environmental Fiqh: Exploring Ecological Potential for Eternal Prosperity."

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stewardship becomes an integral part of both the community's spiritual and daily practices.[38]

Ultimately, the leadership in the An-Nadzir community plays a vital role in shaping and reinforcing environmental awareness. Through personal example, ethical practices, and fostering a sense of shared responsibility, the leader helps embed environmental stewardship into the community's core values. This leadership model not only benefits the immediate sustainability efforts of the community but also serves as a model for other communities, demonstrating how spiritual leadership can effectively align with and promote environmental goals. Effective leadership, rooted in ethical principles and a collective vision, is essential in driving meaningful and lasting environmental change.

From the perspective of the relationship between role, leadership, and strengthening environmental awareness**,** the leader's role functions as the primary mechanism through which environmental values are transmitted, institutionalized, and sustained. The effectiveness of leadership lies not only in decision-making capacity but also in the ability to inspire voluntary participation, create social norms, and cultivate collective responsibility for environmental protection. By consistently framing environmental conservation as both a religious obligation and a communal duty, the leader strengthens environmental awareness at the cognitive level (knowledge and understanding), the affective level (environmental concern and moral commitment), and the behavioral level (active participation in conservation activities). Consequently, leadership serves as the critical link between religious values and environmental action, transforming ecological awareness from an individual attitude into a collective social practice.

This leadership model not only benefits the immediate sustainability efforts of the community but also serves as a model for other communities, demonstrating how spiritual leadership can effectively align with and promote environmental goals. The An-Nadzir case illustrates that leadership becomes most effective when the leader's social role, moral authority, and ecological vision reinforce one another, enabling environmental awareness to evolve into a shared cultural identity rather than remaining a temporary program or policy. Therefore, effective leadership, rooted in ethical principles, social influence, and a collective vision, is essential in strengthening environmental awareness and driving meaningful, participatory, and lasting environmental change.

[38]Bambang Wahyudi et al., "Ecological Justice in Islamic Family Law: Integrating Maqāṣid Al-Sharī 'ah with Environmental Ethics in Post-Pandemic Societies," *Islamic Law and Social Issues in Society* 1, no. 2 (2025), p. 160–84.

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The Relationship Between Islamic Legal Literacy and Social-Cultural Change in the An-Nadzir Community

Islamic legal literacy plays a significant role in shaping social and cultural changes within the An-Nadzir community, particularly in how community members perceive and interact with their environment. The understanding of Islamic principles, particularly those related to environmental stewardship, significantly influences behaviors and social practices that prioritize sustainability.[39] As individuals gain a deeper understanding of *ḥifẓ al-bi'ah* (environmental preservation) and *tadbīr al-khalīfah* (earth management), they begin to adopt practices that align with these values, leading to a shift in community behaviors that reflect greater environmental awareness.[40]

The relationship between Islamic legal literacy and social change in the An-Nadzir community can be seen in the way these principles have been integrated into the community's daily life. For example, the practice of organic farming and waste management has grown within the community as a direct result of religious teachings on sustainable resource management. Through the leader's guidance and the community's increasing literacy of Islamic environmental laws, members have begun to view their relationship with the earth as one of guardianship rather than exploitation, which has fostered a more sustainable way of life.[41]

Additionally, the literacy of Islamic legal principles contributes to the transformation of community values, making environmental conservation a shared responsibility.[42] As community members gain a stronger understanding of their religious obligations toward nature, they collectively embrace more sustainable practices. The integration of Islamic environmental ethics has redefined social norms within the An-Nadzir community, where caring for the environment is no longer an individual or isolated action but a communal one.[43] This collective shift reflects broader social changes that align with sustainable

[39]Muhamed Ali and Muaz Agushi, "Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living," *International Journal of Religion* 5, no. 9 (2024), p. 949–57.

[40]Suci Purwati and Sity Komalla, "The Application of Uṣūl Al-Fiqh (Principles of Islamic Jurisprudence) in Sharia Economics : Theoretical Review" 7, no. 1 (2022), p. 1–15.

[41]Abur Hamdi Usman et al., "The Concept of an Ideal Society: A Review of Fazlur Rahman's Perspective," *International Journal of Islamic Thought* (National University of Malaysia, June 2022).

[42]Mursyid Fikri et al., "Emergence of Digital Matrimony: Exploring Islamic Legal Responses to Metaverse Marriages," *Journal of Islamic Thought and Civilization* 14, no. 2 (2024), p. 246–62.

[43]Indri, Tajuddin, and Fajar*, "Gerakan Sosial Islam Jamaah An-Nadzir Dalam Merawat Aktivitas Ekonomi Politik*."

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development goals, showing the potential of faith-based legal literacy in fostering community-driven environmental movements.[44]

Furthermore, Islamic legal literacy encourages critical thinking about how religious values should be applied to contemporary challenges, such as environmental degradation.[45] The An-Nadzir community's engagement with Islamic teachings on ecology has led to the development of a unique cultural identity that merges religious beliefs with environmental practices. This cultural transformation highlights the significant role that religious literacy plays in addressing global environmental issues through local, community-driven actions.[46] Studies such as those by Mulyohadi suggest that communities with a strong understanding of their religious teachings are better equipped to address social and environmental challenges effectively.[47]

As a final point, the relationship between Islamic legal literacy and social-cultural change in the An-Nadzir community illustrates how understanding religious principles can lead to practical changes in behavior and culture. As the community becomes more literate in Islamic environmental laws, they are better able to adopt sustainable practices and develop a culture that values environmental stewardship. This transformation offers a powerful example of how Islamic legal literacy can be harnessed to promote social and cultural changes that contribute to the achievement of sustainable development goals, reinforcing the idea that religion can be a vital tool in fostering environmental responsibility.

More specifically, in the An-Nadzir community, Islamic legal literacy functions not merely as the transmission of religious knowledge but as a social mechanism that shapes collective norms, values, and environmental behavior. Legal literacy strengthens the community's understanding that environmental protection is a religious obligation (*taklīf sharʿī*), thereby transforming ecological responsibility into a shared moral commitment. As these legal values are internalized through religious education, community gatherings, and the guidance of religious leaders, they become embedded in the community's socio-cultural practices. Consequently, environmental conservation is no longer perceived as an external policy or government agenda but as an integral part of religious identity and everyday social life.

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[44]Zulkifli, Nuryaman, "Islamic Approaches to the Environmental Preservation: A Systematic Literature Review."

[45]Ismail et al., "The Contribution Of 'Urf To The Reform Of Islamic Inheritance Law In Indonesia," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22, no. 2 (2022).

[46]Bambang Arif Rahman, "Islamic Revival and Cultural Diversity: Pesantren's Configuration in Contemporary Aceh, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 12, no. 1 (2022), p. 201–29.

[47]Ulyan Nasri and Arif Mulyohadi, "Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools," *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 14, no. 02 (2023), p. 216–33.

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The relationship between Islamic legal literacy, socio-cultural transformation, and the An-Nadzir community is therefore reciprocal and mutually reinforcing. Increased literacy in Islamic environmental law encourages behavioral changes such as responsible resource management, collective environmental initiatives, and greater community participation in conservation activities. In turn, these practices strengthen social cohesion and establish environmental stewardship as a cultural norm that is continuously transmitted across generations. This dynamic demonstrates that legal literacy is not limited to enhancing legal awareness; rather, it serves as a catalyst for broader socio-cultural transformation by integrating Islamic legal principles into communal values, traditions, and collective actions. The An-Nadzir community thus provides an empirical example of how Islamic legal literacy can facilitate sustainable social change, where religious law, cultural identity, and environmental responsibility operate in a complementary and reinforcing relationship.

Conclusion

This study highlights the significant role of Islamic legal literacy in shaping environmentally sustainable practices within the An-Nadzir community. The findings demonstrate that a deeper understanding of Islamic environmental ethics, such as the principles of *ḥifẓ al-bi'ah* (environmental preservation) and *tadbīr al-khalīfah* (earth management), directly influences the community's approach to agriculture, waste management, and environmental conservation. Through their growing awareness of these principles, the members of the An-Nadzir community have adopted sustainable practices that reflect their religious values, making environmental stewardship an integral part of their daily lives. The community's commitment to environmental sustainability is further reinforced by strong leadership that guides and exemplifies these principles. The study also emphasizes that Islamic legal literacy fosters a cultural shift within the community, transforming environmental consciousness from an individual concern into a collective responsibility. As the community embraces these religious teachings, it strengthens social bonds and encourages cooperation in environmental initiatives. This cultural transformation not only benefits the An-Nadzir community but also serves as a model for other religious communities, illustrating the potential of faith-based legal literacy in promoting sustainable practices. Future research can further explore how other religious communities apply their faith-based teachings to environmental challenges, contributing to the broader goal of sustainable development.

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Interviews

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Interview with Andi Pawawoi, member of the an-Nadzir community, Gowa, Romang Lompoa Village, South Sulawesi, August 30, 2025

Interview with Asrun, member of the an-Nadzir community, Gowa, Romang Lompoa Village, South Sulawesi, August 30, 2025

Interview with Erfandi, lecturer at Muhammadiyah University Makassar, August 30, 2025.

Interview with Ibrahim, member of the an-Nadzir community, Gowa, South Sulawesi, August 30, 2025.

Interview with Samir, the leader of the an-Nadzir community, Gowa, South Sulawesi, August 30, 2025.