

GREEN MOVEMENT OF MUSLIMAT NU: ECOLOGICAL JIHAD BY SEDEKAH SAMPAH PROGRAM

Abdul Karim Wirawan¹

¹ Universitas Billfath, Indonesia

Email Correspondence: abdulkarimwira@gmail.com

ABSTRACT:

This article examines the Ecological Jihad carried out by women's organization of Nahdlatul Ulama called Muslimat NU through *Sedekah Sampah* (Waste Alms) in Bungah District, Gresik Regency. This movement is a concrete effort to address environmental challenges with a religious approach. This movement not only targets waste reduction but also aims to foster ecological awareness based on spiritual values. This study aims to analyse three main aspects of the movement. First, how does Muslimat NU implement religious values in the context of environmental conservation? Second, the role of Muslimat NU is to increase public awareness of the importance of protecting the environment through waste management activities. Third, the real impact of this movement on environmental awareness in Gresik. This study uses a qualitative descriptive approach with field observation methods, in-depth interviews, and documentation as data collection techniques. The data is analysed to understand the patterns that emerge in the application of religious values and the public's response to this movement. The results of the study indicate that the concept of ecological jihad applied through the waste alms movement has succeeded in motivating the public to care more about the environment, while also having a positive impact on waste reduction in Bungah district.

Keywords: *Charity, Waste, Ecological Jihad, Muslimat NU*

Article Info

Received	:	19 January 2025
Accepted	:	07 July 2025
Published	:	31 July 2025
DOI	:	https://doi.org/10.30872/psd.v6i2.125

Copyright and License

Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution 4.0 International License](#) that allows others to share the work with an acknowledgment of the work's authorship and initial publication in this journal.



1. INTRODUCTION

Global environmental crises, including climate change, pollution, and depletion of natural resources, are increasingly urgent to be addressed collectively. These phenomena affect the balance of ecosystems, human health, and the sustainability of life on earth. The consequences of climate change, such as rising temperatures, shifting extreme weather patterns, and melting ice at the poles, have worsened environmental conditions globally. In addition, air, water, and soil pollution, triggered by industrial activities, urbanisation, and the use of hazardous chemicals, have damaged environmental quality and endangered the lives of living things.

In Indonesia, this crisis is becoming increasingly complex due to various local factors. Rapid population growth, excessive consumption, and low awareness of the importance of environmentally friendly behaviour worsen the situation. Large-scale exploitation of natural resources, such as deforestation, mining, and land clearing for plantations, accelerates environmental damage. (Pravălie, 2016). As a result, Indonesia faces a major challenge in balancing economic growth with environmental sustainability. Collaboration between the government, society, and the private sector is needed to promote sustainable solutions that can overcome this crisis.

To face the increasingly pressing environmental crisis, the concept of jihad can be expanded into a more inclusive form of struggle, such as ecological jihad. Jihad, which in the traditional sense is often associated with physical resistance, actually includes various dimensions of moral and social struggle, including the protection and preservation of the environment. Ecological jihad is a manifestation of the spiritual responsibility of Muslims to protect the earth as a mandate from God. (Arifin et al., 2023). Through this jihad, every individual is expected to play an active role in reducing negative impacts on the environment, such as

through better waste management, reducing carbon emissions, and using natural resources wisely and sustainably.

In the Indonesian context, ecological jihad is becoming increasingly relevant, especially for the Muslim community, which has great potential to drive social change. Environmental preservation is not only the task of the government or environmental activists, but an integral part of Islamic teachings that emphasise the importance of maintaining the balance of nature. (Murtadho, 2019). Movements such as 'trash charity' initiated by Muslimat NU in Bungah district for example, show how ecological jihad can be applied in everyday life. An environmentally conscious campaign that invites people to give alms in the form of recyclable waste not only reduces the volume of waste but also increases the ecological awareness of the community in carrying out religious obligations while contributing to environmental sustainability.

Muslimat NU, as one of the largest women's religious organisations in Indonesia, has played an important role in various social movements, including environmental conservation. Realising that ecological challenges require not only technical solutions, but also an approach based on spiritual values, Muslimat NU presents the "Trash Charity" program in Bungah district, Gresik Regency. This program combines the principle of charity, which is part of the obligation of Muslims, with environmentally friendly waste management practices. Through this approach, Muslimat NU integrates the concept of ecological awareness into the framework of worship, inviting people to give alms with recyclable waste, instead of discarding it carelessly.

The "Trash Charity or they Called as *Sedekah Sampah* program is an innovation that not only has an impact on environmental management but also empowers communities economically and spiritually. Through this program, donated waste is processed for recycling, and the proceeds are used for socio-religious activities. This initiative proves that religious values and environmental awareness can go hand in hand. In addition, this program also fosters the understanding that protecting nature is part of religious responsibility, where small actions such as sorting waste can be a form of worship. With this approach, Muslimat NU has succeeded in fostering broader ecological awareness among the community, while teaching the importance of collective responsibility in protecting the earth as God's creation.

The concept of Ecological Jihad is based on the understanding that Muslims have a moral and spiritual responsibility to preserve the environment as part of devotion to Allah. In Islam, the earth and all its contents are considered a trust that must be guarded and used wisely. The Islamic principles of balance (*mīzān*) and responsibility (*amānah*) emphasise the importance of maintaining harmony between humans and nature, as well as avoiding damage that can harm the environment. Therefore, jihad in the ecological context is not a physical struggle, but a collective and continuous effort to protect nature from damage, whether caused by human activities or other factors. (Sugiarti, 2017).

Ecological Jihad places the role of Muslims as *khalifah fil-ardh* (leaders on earth), who are responsible for maintaining the sustainability of nature and ensuring that future generations can enjoy the same natural resources. This idea is also in line with the concept of *islāh al-ardh* (repairing the earth), which invites people to make every effort to avoid *fasād* (damage) on the face of the planet. In this case, actions that damage the environment, such as over-exploitation, pollution, and waste of resources, are considered contrary to Islamic teachings. (Purwaningsih & Mujiningsih, 2023). In contrast, actions such as forest conservation, waste management, and the use of renewable energy are considered part of ecological jihad, as they help maintain the balance of nature and prevent further damage.

Ecological jihad teaches that every Muslim must actively strive to protect the environment as part of their worship and devotion to Allah. This view is increasingly relevant in the global environmental crisis we are currently facing, and can be a framework for encouraging a broader social movement among Muslims, such as that carried out by Muslimat NU through the *Sedekah Sampah* program.

The concept of Ecological Jihad is closely aligned with Islamic teachings that emphasise the importance of maintaining the balance of nature as regulated in the Quran and Hadith. In the Quran, various verses emphasise that the earth and all its contents are God's creations that must be protected and maintained. For example, Allah forbids all forms of damage on the face of the earth, as stated in Surah Al-A'raf (7:31), "Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive." This verse emphasises the importance of avoiding waste and exploitative behaviour that damages the environment. In addition, in Surah Al-Baqarah (2:205), it is stated that those who cause damage to the earth after it has been repaired are those who act unjustly. This prohibition on damaging the earth reinforces the view that the balance of nature is something that must be maintained by every Muslim.

These teachings are a strong foundation for environmental movements based on Islamic values. Islam teaches that the earth is a gift from Allah, and humans are responsible as caliphs on earth to maintain its balance. This concept encourages Muslims to actively participate in protecting the environment through environmentally friendly behaviour and sustainable practices. Movements such as Ecological Jihad, which invite people to protect the earth from damage, can be seen as a practical manifestation of the teachings of the Quran and Hadith on nature conservation.

The *Sedekah Sampah* program developed by Muslimat NU in Bungah combines Islamic teachings on the importance of protecting the environment with the practice of charity, which is one of the main acts of worship in Islam. Through this approach, Islamic values are integrated into the environmental movement, strengthening the ecological awareness of the community while confirming that protecting nature is part of devotion to Allah. Based on the Quran and Hadith, this environmental movement is not only technical, but also spiritual, giving a deeper meaning to the effort to protect the earth from damage.

Given the urgency of increasingly complex environmental problems in Indonesia, this study is expected to provide insight into how Islamic values can be an important part of environmental conservation efforts. In a context where exploitation of natural resources and environmental pollution are increasing, a religion-based approach, as reflected in the concept of Ecological Jihad, offers an alternative perspective that combines spiritual responsibility with environmental action. The Quran and Hadith that teach the importance of maintaining the balance of nature and avoiding damage to the earth are the theological basis for Muslims to be involved in environmental conservation movements. Therefore, this study focuses on how these teachings can be translated into real movements that support environmental sustainability.

During the development of eco-theological discourse, movements such as *Sedekah Sampah* initiated by Muslimat NU in Bungah are concrete examples of how religious practices can be integrated with environmental campaigns. This initiative not only touches on spiritual aspects but also functions as a practical strategy to reduce waste and increase ecological awareness in society. By combining the values of charity in Islam with environmentally friendly waste management, this movement shows how religious teachings can provide solutions to ecological challenges. This study aims to explore the role of such movements in building stronger environmental awareness among Muslims.

This study also aims to highlight the role of women, especially Muslimat NU, in the green movement in Indonesia, which is often overlooked in ecological studies. As a women's organisation that has significant influence in society, Muslimat NU shows that women can play a role as agents of change in environmental conservation efforts (Fakhria & Wulan, 2020). Their involvement in the environmental campaign through the *Sedekah Sampah* program shows that ecological issues are not only a technical or scientific domain, but also part of a broader social and spiritual life. This study seeks to highlight the role of women in the environmental movement in Indonesia, with the hope of contributing to the study of ecotheology and women's empowerment in the context of environmental conservation. To discuss this topic, this study has three focus areas. First, the Implementation of the Ecological Jihad Concept in the Context of Environmental Conservation. Second, the Role of Muslimat NU in the Environmental Awareness Campaign. Third, the Impact of the *Sedekah Sampah* Movement on Community Ecological Awareness.

2. METHOD

This study uses a qualitative descriptive approach that aims to understand the phenomenon in depth by focusing on the context and experiences of the participants involved. This approach was chosen because it is appropriate to explore the implementation of religious values in environmental-based social movements. Data collection techniques include field observations, which are conducted directly to observe the dynamics of waste charity activities, including patterns of interaction between members, operational mechanisms, and their impact on the surrounding environment. In addition, in-depth interviews were conducted with key informants, including initiators and drivers of the waste charity movement, members of Muslimat NU, and local communities who participated. These interviews aim to gain an in-depth understanding of their motivations, challenges, and experiences in running and supporting this movement (Creswell, 2009).

The collected data was analysed using thematic analysis techniques, namely the process of organising and interpreting data to identify the main themes that emerge (Miles et al., 2014). This technique allows researchers to understand the patterns of application of religious values, such as the concept of ecological jihad, in the daily activities of the garbage charity movement. In addition, this analysis also reveals how society responds to the movement, both in the form of active support, adoption of new habits, and criticism or challenges faced (Saldana, 2011). With this systematic approach and method, the research is expected to provide a comprehensive picture of the contribution of the waste charity movement in building ecological awareness based on religious values.

3. RESULTS AND DISCUSSION

3.1 The concept of ecological jihad in the context of environmental conservation

Ecological Jihad refers to the concept of struggle carried out by Muslims to protect and preserve the environment and natural resources. The term "jihad" in this context is not limited to the meaning of armed

struggle, but rather to a broader and deeper effort to maintain the balance of nature as part of the spiritual and social responsibility of Muslims (Sayadi et al., 2020). In the Islamic view, the earth and all its contents are a trust from Allah, which requires people to care for and maintain His creation. Therefore, Ecological Jihad is a manifestation of the moral obligation to protect the environment so that future generations can inherit a healthy and sustainable environment.

The concept of Ecological Jihad not only focuses on physical actions to address environmental problems, but also includes deeper moral and ethical dimensions. Muslims are taught to understand that every action that has an impact on the environment, whether positive or negative, has consequences that need to be accounted for (Arifin et al., 2023). In this case, jihad can be understood as an effort to raise awareness about the importance of preserving nature, including efforts to reduce pollution, waste management, and the sustainable use of resources. These actions are considered forms of worship that not only benefit individuals but also society and nature as a whole.

Within this framework, Ecological Jihad emphasises that every Muslim has a responsibility to be an agent of change in protecting the environment. This includes making ethical decisions in the use of natural resources, as well as actively participating in social movements that support environmental conservation. This struggle demands collective awareness among Muslims, where each individual is expected to contribute in a way that follows Islamic teachings. Thus, Ecological Jihad is not just a physical movement, but also a calling to live a life that is in line with the principles of sustainability and responsibility towards the environment.

Therefore, Ecological Jihad is very relevant amidst the global environmental crisis that we are currently facing. By combining religious values with ecological awareness, Muslims can take an active role in creating positive change for the environment. Understanding that protecting the earth is part of devotion to Allah provides additional motivation for Muslims to commit to protecting nature, making it not only an obligation but also a noble form of worship (Ramadhan et al., 2023). Through Ecological Jihad, it is hoped that a generation will be created that is more aware of the importance of protecting the environment and is actively involved in nature conservation efforts for the common good.

One of the main principles of Ecological Jihad is maintaining the balance of nature. In Islam, the balance between humans and nature is fundamental. The teachings of the Quran emphasise the importance of *mīzān* (balance), where each creature has its role in the ecosystem. Maintaining this balance is the duty of every Muslim, which means avoiding actions that damage or over-exploit natural resources. Understanding that every element of nature has its rights, Muslims are encouraged to contribute to preserving the environment.

Ecological Jihad emphasises the moral responsibility of Muslims to protect and care for the environment as a trust from Allah. This responsibility includes wise management of natural resources, as well as educating the community about the importance of environmentally friendly behaviour. From an Islamic perspective, the environment is not just a backdrop to life, but an integral part of religious beliefs and practices. The act of protecting the environment is considered a devotion to Allah that must be carried out by every individual.

Islamic teachings strictly prohibit environmental destruction and waste of resources. Allah reminds His people in Surah Al-An'am (6:141) that they should not destroy the earth and reject wastefulness, which is often the main cause of environmental damage. This principle emphasises that all forms of over-exploitation, pollution, and other destructive actions are contrary to Islamic teachings. Thus, Ecological Jihad invites Muslims to actively engage in environmental conservation efforts, with the belief that preserving nature is part of worship that must be carried out with full responsibility and awareness. Through the application of these principles, it is hoped that Ecological Jihad can inspire a broader movement in preserving the environment for the sustainability of the Earth and the welfare of humanity.

The teachings about the importance of preserving and preserving the environment are very clearly reflected in the Quran and Hadith. In the Quran, Allah says in Surah Al-Baqarah (2:164), which states, "Indeed in the creation of the heavens and the earth, and the difference between the night and the day are signs for people of understanding." This verse shows that the universe is a sign of Allah's greatness that must be respected and preserved. In addition, in the Hadith, the Prophet Muhammad SAW said, "If the Hour has come and one of you has a date palm seedling in his hand, then if he can plant it before the Hour comes, then plant it." This Hadith shows how important environmental conservation actions are, even in very critical situations.

Ecotheology in Islam is an understanding that integrates religious teachings with ecological awareness. This concept is in line with the principles of Islamic teachings that encourage people to live in harmony with nature. Ecotheology emphasises that all living things have the right to live and that humans have a responsibility to protect God's creation. By understanding that the existence of humans on this earth is not to exploit, but to maintain and protect, Muslims can take concrete steps in preserving the environment. This is a call for Muslims to apply the principles of ecotheology in their daily lives.

The example of the Prophet Muhammad's actions in protecting the environment and loving nature is very relevant. He is known as a person who respects nature and teaches his people to do good to the environment. In a Hadith, he reminds, "There is a reward for every living creature, even in the act of giving water to animals."

These actions show that loving and preserving nature is part of the teachings of Islam. Prophet Muhammad (PBUH) also encouraged tree planting and sustainable management of natural resources. Thus, these examples emphasise that preserving the environment is not only an individual responsibility, but is an integral part of a Muslim's faith and worship.

Although the concept of Ecological Jihad and environmental preservation in Islam has a strong foundation, its implementation in the field still faces various challenges. One of the main obstacles is social and economic issues. Many communities, especially in areas with limited resources, may pay less attention to environmental issues because they are more focused on their daily economic needs. Lack of support from the community, both financially and morally, can hinder environmental preservation efforts. In addition, limited funds for environmental preservation programs make it difficult to carry out broader and more effective initiatives.

Education and awareness are also important aspects that often become obstacles in the implementation of Ecological Jihad. Many individuals may not fully understand the importance of preserving the environment, or do not have sufficient knowledge about how it can be preserved. The lack of education about environmental issues in the formal education curriculum also makes it difficult for communities to develop the necessary awareness and actions. Therefore, greater efforts are needed to improve environmental education so that communities can understand the impact of their actions on nature.

Changing long-standing community habits also poses a challenge in implementing Ecological Jihad. Unsustainable habits, such as poor waste management and the use of single-use materials, are difficult to change. People are often stuck in ingrained patterns of behaviour, so changing these habits takes time, patience, and a creative approach. Therefore, an approach that involves the community, ongoing education, and real examples from local leaders can help drive positive behaviour change. By addressing these challenges, it is hoped that Ecological Jihad can be implemented more effectively in the daily lives of Muslims.

3.2 The role of Muslimat NU in the environmental awareness campaign

Muslimat Nahdlatul Ulama (NU) is one of the largest women's organisations in Indonesia, founded in 1946. Since its inception, this organisation has had a vision to empower women and advance society through education, social, and religious matters (Fakhria & Wulan, 2020). With a strong commitment to social issues, Muslimat NU has become one of the important pillars of the women's movement in Indonesia. Their vision is to create women who are noble, knowledgeable, and useful in building a just and prosperous society. In the environmental context, Muslimat NU not only focuses on developing women's abilities but also plays an active role in environmental awareness campaigns, considering that environmental problems often have a more significant impact on women, especially in rural areas.

The role of Muslimat NU in environmental issues can be seen as a transformation from their traditional role to a more modern role. Traditionally, Muslimat NU has been involved in social and educational activities, such as religious studies and skills training. However, along with the increasing awareness of the environmental crisis, they have begun to expand their focus to include environmental issues. In this case, they not only function as educators and social mobilizers but also as agents of change who are active in promoting environmental awareness and actions among the community. The programs run by Muslimat NU show how they have adapted their role to meet the challenges of the times and contribute to preserving the environment.

This change in role is evident in the various initiatives they have undertaken. Muslimat NU has integrated environmental values into their programs, such as environmental education and plastic waste reduction campaigns. They are also active in supporting greening and natural resource conservation movements, involving members of the organisation at various levels, from local to national. In addition, Muslimat NU also plays a role in advocating for policies that support environmental sustainability, encouraging the government and society to pay more attention to ecological issues (Windayanti et al., 2020). Thus, Muslimat NU not only contributes to increasing environmental awareness, but also helps drive broader changes in public policy and environmentally friendly social practices.

Through this approach, Muslimat NU shows that the role of women is very important in addressing environmental challenges. They not only act as implementers, but also as leaders in the environmental movement (Hamidah, 2016). Through collaboration and education, Muslimat NU seeks to create a society that is more environmentally conscious and committed to nature conservation, making them an inspiring example in the effort to address environmental challenges in Indonesia.

Muslimat NU has developed a comprehensive approach in environmental awareness campaigns to raise public awareness (Hafiz & Sungaidi, 2021). One of the main strategies they use is education and outreach. Through seminars, training, and workshops, Muslimat NU provides knowledge about environmental issues, such as the impact of climate change, waste management, and natural resource conservation. These activities are not only aimed at members of the organization, but also involve the general public (Ufiana, 2016). In this

way, they strive to increase public understanding of the importance of protecting the environment and encourage them to play an active role in nature conservation. Education delivered in an interactive and easy-to-understand format makes this activity more interesting and effective in spreading environmental messages.

Muslimat NU utilizes various media channels to communicate environmental awareness messages. The use of social media, such as Instagram, Facebook, and WhatsApp, has become an effective tool in reaching a wider audience. By creating interesting content, such as infographics, short videos, and articles, Muslimat NU can spread information and motivate the community to participate in environmental conservation campaigns. In addition to social media, they also produce posters and publications that are distributed in the community to increase the visibility of environmental issues. This approach helps educate the community about environmentally friendly practices and encourages them to take real action in protecting the environment.

Community activities are also an important part of the environmental awareness campaign approach carried out by Muslimat NU. They carry out various activities that involve direct community participation, such as environmental cleaning, tree planting, and waste management. These activities not only aim to improve environmental cleanliness and sustainability, but also build a sense of togetherness among community members. By inviting residents to participate in these activities, Muslimat NU encourages collective awareness of the importance of protecting the environment. Activities like this also provide opportunities for Muslimat NU members to interact with the community, share knowledge, and build stronger networks in environmental conservation efforts. Through this integrated approach, Muslimat NU has not only succeeded in increasing environmental awareness but also in creating a broader social movement that involves various levels of society. Their initiative shows that collaboration and active participation are key to achieving better environmental conservation goals, and invites every individual to contribute to preserving nature for future generations.

One of the initiatives implemented by Muslimat NU in the environmental awareness campaign is the *Sedekah Sampah* program initiated by the PAC Muslimat NU of Bunga district. The program, initiated in collaboration with the Gresik Regency Environmental Service, aims to alter the public's perception of waste and raise awareness about the importance of effective waste management. The concept of *Sedekah Sampah* aims to encourage the public not only to reduce littering, but also to set aside waste that can still be used. In other words, the community is invited to see waste as a valuable resource that can be recycled or donated for social purposes.

In practice, this program involves collecting recyclable waste, such as plastic, paper, and metal, which is then sold to be donated to various social activities, such as education or assistance to the underprivileged. PAC Muslimat NU of Bungah mobilizes administrators at the sub-district and village levels to collect waste from the community. Muslimat NU holds various activities to support this program, including counseling on the types of waste, how to manage it, and the positive impact of recycling on the environment. With this counseling, it is hoped that the community will be more motivated to independently sort the household waste produced to then be donated through Muslimat NU. In addition, they also educate the community about the importance of reducing the use of single-use plastic and switching to more environmentally friendly alternatives.

The success of the *Sedekah Sampah* program can be seen from the increasing participation of the community in managing waste in their environment. This activity not only provides ecological benefits but also increases social awareness among community members. The program has successfully collected significant amounts of waste, which is then used to support various social and educational initiatives. By directly involving the community, Muslimat NU creates a sense of ownership and responsibility for the environment, thus encouraging more positive behavioural changes.

In addition to its direct impact on waste management, *Sedekah Sampah* also provides valuable lessons on the importance of collaboration and solidarity in facing environmental challenges. Through this program, Muslimat NU not only becomes an agent of change at the local level, but also inspires a larger movement to preserve the environment. With this innovative approach, they show that every individual can contribute to environmental preservation in a simple yet meaningful way, making *Sedekah Sampah* a real-life example of how small actions can bring about big changes.

3.3 The impact of the *Sedekah Sampah* movement on community ecological awareness

This section consists of the research results and how the theme is discussed. The results obtained from the research must be supported by adequate data. The research results must be the answer related to the problem and research objectives stated previously in the introduction. The *Sedekah Sampah* movement is an initiative carried out by Muslimat NU to increase public awareness of the importance of waste management and environmental preservation. In simple terms, this movement defines waste not only as waste that must be disposed of, but as a resource that can be utilised (Adiwirahayu et al., 2022). The main objective of this program is to educate the community about wise waste management, where they are encouraged to set aside waste that

still has utility value to be recycled or donated. In this way, it is hoped that the community can reduce the amount of waste that is disposed of carelessly, while contributing to useful social activities.

The origin of the *Sedekah Sampah* movement emerged from the idea of the PAC Muslimat NU of Bunga in collaboration with the Gresik Regency Environmental Service. This collaboration aims to mobilise the community to be aware and aware of environmental issues. This movement was then adopted by Muslimat NU of Bunga district as a routine organisational agenda, responding to the high level of environmental pollution in the Bungah district which was caused by the community's habit of not paying attention to waste management. Muslimat NU, with a vision to empower women and communities, felt compelled to take this initiative as a response to increasingly pressing environmental problems (Rohmaningtyas & Sa'idaturrohmah, 2023). This initiative is motivated by the need to create collective awareness and real action in maintaining environmental cleanliness, as well as educating the public about the negative impacts of improper waste management. Thus, *Sedekah Sampah* becomes a proactive step that not only targets waste reduction but also encourages the public to play an active role in maintaining their environment.

Through this movement, Muslimat NU seeks to create a new paradigm in viewing waste by using the potential of existing waste for social and environmental interests (Nabawiyati & Makiyah, 2020). In this context, *Sedekah Sampah* also serves as a forum to strengthen social solidarity among community members by emphasising the importance of collaboration in maintaining environmental cleanliness and sustainability. With various programs held, such as waste management training and recycling campaigns, this movement not only provides practical solutions to waste problems but also builds deeper ecological awareness among the community.

One of the significant impacts of the *Sedekah Sampah* movement is the change in community behaviour in waste management. Previously, many residents tended to throw garbage carelessly without thinking about its impact on the environment. However, after participating in this program, the community began to be more aware of the importance of separating waste based on its type (Husni, 2020). They started to group organic and inorganic waste and separate recyclable materials. In addition, the program also encouraged the community to reduce the use of single-use plastics by switching to more environmentally friendly alternatives, such as cloth shopping bags and reusable food containers. This change in behaviour shows an increase in collective awareness of the importance of good waste management to maintain environmental cleanliness and sustainability.

Recycling practices have also become an important aspect in changing community behaviour after being involved in the *Sedekah Sampah* movement. With a better understanding of the value of waste, many residents have started to implement recycling practices in their daily lives. They not only collect recyclable waste, but also actively seek ways to process the waste into useful items, such as handicrafts or raw materials for new products. Activities such as recycling workshops held by Muslimat NU provide insight and practical skills to the community, so that they are more motivated to contribute to waste management and environmental preservation.

The positive impact of the *Sedekah Sampah* program can also be seen in the improvement of environmental cleanliness around the community (Nugroho & Aji, 2022). With a higher awareness of the importance of maintaining cleanliness, many residents participate in environmental clean-up activities, such as working together to clean public areas and planting trees. These activities not only reduce the amount of litter but also create a healthier and more comfortable environment to live in. As a result, the quality of life of the community improves, with a cleaner and healthier environment, as well as an increased sense of togetherness and solidarity among residents. Thus, the *Sedekah Sampah* movement not only provides a solution to the waste problem but also contributes to sustainable social and environmental development.

The *Sedekah Sampah* movement not only has a positive impact on waste and environmental management, but also contributes to strengthening the community among the community members involved (Jaya & Prasetyo, 2022). Through various activities held, such as seminars, training, and clean-up actions, residents interact and work together. This strengthens existing social ties, creating a sense of togetherness and solidarity among community members. When residents are involved in a common goal, they not only develop new skills in waste management but also build closer relationships with neighbours and other community members. This community strengthening is very important, especially in creating a more conducive environment and supporting environmental conservation efforts.

This movement also noted an increase in community participation in other social and environmental activities. Involvement in *Sedekah Sampah* has motivated residents to be more active in contributing to various initiatives, both those held by Muslimat NU and other organisations (Hafiz & Sungaidi, 2021). For example, many residents now participate in tree planting activities, recycling campaigns, and environmental clean-up events. This increased participation shows that people not only care about environmental issues, but also feel more responsible for maintaining the environment in which they live. Through this active participation, people are increasingly aware that they have an important role in preserving the environment. The *Sedekah Sampah*

movement also contributes to building collective awareness in society about the importance of protecting the environment.

This program encourages discussion and reflection on the impact of everyday behaviour on the environment, so that people begin to think critically about their actions (Mibtadin, 2020). This collective awareness becomes a strong foundation to drive further changes in people's behaviour. When people collectively adopt environmentally friendly principles, they create a culture that cares more about the environment. In this way, the *Sedekah Sampah* movement not only focuses on waste management but also seeks to build long-term, sustainable awareness in the community, making a clean and healthy environment an integral part of everyday life.

4. CONCLUSION

The Green Movement of Muslimat NU in Bunga district through the *Sedekah Sampah* program has succeeded in becoming a concrete effort in answering environmental problems with an approach based on religious values. The concept of ecological jihad implemented by Muslimat NU provides a strong religious foundation in building ecological awareness in the community. This program not only targets waste reduction but also educates the community about the importance of protecting the environment as a form of moral and spiritual responsibility. This shows that a religious approach can be an effective tool in overcoming environmental challenges at the community level.

The role of Muslimat NU as an agent of change is central to mobilising the community to participate in this movement. Through the *Sedekah Sampah* program, Muslimat NU not only facilitates waste management activities but also carries out sustainable environmental education. The local community is invited to understand that maintaining cleanliness and environmental sustainability is part of practising religious teachings. This has proven successful in encouraging active participation of residents, especially through simple actions such as collecting and donating waste.

The real impact of this movement is an increase in ecological awareness among the community in Gresik, as well as a reduction in the volume of waste in the area. The concept of Ecological Jihad carried out by Muslimat NU is not only symbolic, but also provides real contributions to environmental preservation. Community participation in this program reflects the success of Muslimat NU in integrating religious values into social and environmental movements, which ultimately strengthens collective efforts to preserve nature.

REFERENCES

Adiwirahayu, A., Widya Sakina, A., Marliyantoro, O., & Tinggi Pembangunan Masyarakat Desa, S. (2022). Inovasi Pengelolaan Sampah Berbasis Filantropi Melalui Gerakan Sedekah Sampah Magelang (GEMMA). *Madaniya*, 3(3).

Arifin, S., Kholish, M. A., Ma'ali, A., & Mushoffa, I. (2023). Jihad Ekologi Melawan Eksplorasi Tambang Emas Di Banyuwangi sebagai Penguatan Green Constitution. *Peradaban Journal of Religion and Society*, 2(1). <https://doi.org/10.59001/pjrs.v2i1.52>

Creswell, J. W. (2009). Research Design: Qualitative, Quantitative and Mixed Approaches (3rd Edition). In *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. <https://doi.org/10.2307/1523157>

Fakhria, S., & Wulan, E. R. (2020). Transformasi Wajah Muslimat NU: Dari Homogenitas Ke Heterogenitas. *Prosiding ANSOPS*.

Hafiz, A., & Sungaidi, M. (2021). Pemberdayaan Perempuan Kiprah Muslimat NU. *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan*, 25(2). <https://doi.org/10.15408/dakwah.v25i2.23238>

Hamidah, H. (2016). Indonesian Islamic Movement of Women: A Study Of Fatayat Muslimat NU (1938-2013). *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 40(1). <https://doi.org/10.30821/miqot.v40i1.260>

Husni, M. (2020). Membangun Kesadaran Sedekah Sampah sebagai Model Pemberdayaan Masyarakat Desa Karangsari Bantur Kabupaten Malang. *Jurnal Aksi Afirmasi*, 1(1).

Jaya, P. H. I., & Prasetyo, A. (2022). Sepuluh Tahap Mewujudkan Kampung Mandiri Sampah. *Poltekita: Jurnal Pengabdian Masyarakat*, 3(2). <https://doi.org/10.33860/pjpm.v3i2.912>

Mibtadin, M. (2020). Transformasi Rural Sufism ke Spiritualitas Kemanusiaan Kalangan Muslimat NU Kedunggalar, Kabupaten Ngawi, Jawa Timur. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 6(1).<https://doi.org/10.18784/smart.v6i1.830>

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis A Methods Sourcebook* (3rd Ed.). SAGE Publications.

Murtadho, A. (2019). Gerakan Lingkungan Kaum Muda NU (Studi Tentang Pemikira Kedaulatan Pemikiran dan Aksi Gerakan Sosial Front Nahdliyin Kedaulatan Sumber Daya Alam/ FNKSDA). In *Disertasi*.

Nabawiyati, S., & Makiyah, N. (2020). Pemberdayaan Ibu-Ibu Aisyiyah dalam Pengelolaan Sampah Rumah Tangga dan Pembentukan Kelompok Sedekah Sampah. *Abdimas Mahakam Journal*, 4(02).

Nugroho, B. W., & Aji, B. T. (2022). Efektivitas Sosialisasi Gerakan Sedekah Sampah. *BAKTIMU : Jurnal Pengabdian Kepada Masyarakat*, 2(2). <https://doi.org/10.37874/bm.v2i2.406>

Praválie, R. (2016). Drylands extent and environmental issues. A global approach. In *Earth-Science Reviews* (Vol. 161).

<https://doi.org/10.1016/j.earscirev.2016.08.003>

Putwaningsih, & Mujiningsih, E. N. (2023). Merawat Bumi melalui Sastra. In *Sastra dan Ekologi*. <https://doi.org/10.55981/brin.304.c598>

Ramadhani, A. M., Puspitasari, M., & Hidayati, A. N. (2023). Hubungan Alam dan Manusia dalam Cerita Rakyat Kisah Si Pego Karya Dwi Haryanto (Kajian Ekologi Sastra). *Diksa : Pendidikan Bahasa Dan Sastra Indonesia*, 9(2). <https://doi.org/10.33369/diksa.v9i2.32152>

Rohmaningtyas, N., & Sa'idaturrohmah, N. (2023). Inovasi Wakaf Tunai Berbasis Program Sedekah Sampah. *HUMANIS: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 15(2). <https://doi.org/10.52166/humanis.v15i2.4362>

Saldana, J. (2011). *Fundamentals of Qualitative Research*. Oxford University Press, Inc.

Sayadi, W., Elmansyah, Prasojo, Z. H., & Muaffaq, A. (2020). Theology of Jihād based on the Ḥadīth: Ṣaḥīḥ Bukhārī's perspective. *HTS Teologiese Studies / Theological Studies*, 76(4). <https://doi.org/10.4102/hts.v76i4.6061>

Sugiarti. (2017). Ekologi Budaya Dalam Sastra Sebagai Pembentuk Karakter Peserta Didik. *Prosiding SSENASBASASENASBASA*.

Ufiana. (2016). Efektivitas dakwah muslimat NU di Desa Nyamuk Kecamatan Karimunjawa Kabupaten Jepara. *Jurnal An-Nida*, 8(1).

Widayanti, W., Ghozali, B., Rosidi, & Syukur, A. (2020). The regional chairman of muslimat nahdlatul ulama (NU) role in empowering the islamic community in lampung. *European Journal of Molecular and Clinical Medicine*, 7(6).