



Evaluating the efficacy of eco-religious communication in fostering pro-environmental behavior

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ABSTRACT

Islamic boarding schools (pesantren) in Indonesia, as Islamic educational institutions experiencing significant growth, are now facing complex external challenges, particularly the climate crisis. A limited technical understanding of how ecological values in Islamic teachings can be translated into practice also remains a barrier. This study aims to analyze the role of progressive pesantren in building awareness and collective action to address the climate crisis through religious communication strategies. Using a quantitative approach, this study applies the Theory of Planned Behavior (TPB) to explain how attitudinal factors, subjective norms, and perceived behavioral control can shape pro-environmental intentions within the pesantren community. This study tests the classical communication theory of TPB. The study population comprises all components of the pesantren, including students, kiyais, teachers, and stakeholders. More specifically, the population is the pesantren ecosystem in West Java that has implemented environmentally sound practices. The sampling technique employed was simple random sampling, with a population of 391. The sample size was calculated using the Slovin formula, resulting in 198 respondents. Data were collected through a questionnaire distributed directly to the respondents. The data analysis techniques included descriptive analysis and SmartPLS 3 operationalization. The result is an eco-religious amplification model, which empirically shows that religious communication requires mediation through an eco-religious approach, local wisdom, and cognitive reinforcement to transform religious messages into genuine concern about the climate crisis.

Keywords: *religious communication; eco-religious; knowledge; concern; climate crisis*

INTRODUCTION

West Java has the highest number of pesantren, with a total of 8,343 units. Banten ranks second with 4,579 pesantren, followed by East Java with 4,452. Central Java and Aceh have 3,787 and 1,177 pesantren, respectively. West Nusa Tenggara has 684 pesantren, while Lampung and Yogyakarta have 677 and 319, respectively. Maluku has the fewest pesantren, with only 16 units. West Papua follows with 18 pesantren (Bayu, 2022).

The number of Islamic boarding schools in Indonesia has continued to grow significantly, according to the Ministry of Religious Affairs' 2023 statistical data. The increase has occurred in several provinces on the island of Java. West Java remains the province with the highest number of pesantren, totaling 12,121, followed by East Java with 6,745, Banten with 6,423, and Central Java with 5,084 pesantren (Manap, 2023). In Indonesia, the rapid development of pesantren under the auspices of

Muhammadiyah has also been documented, with approximately 440 pesantren spread across 27 Muhammadiyah Regional Leadership offices throughout the country (Ilham, 2023). Other pesantren are affiliated with NU, totaling around 9,000 institutions (Luthfi, 2023).

Several Islamic boarding schools have undergone transformation, with changes covering increasingly diverse methodological and epistemological aspects in line with contemporary demands. This transformation began at Tebuireng Islamic Boarding School under the leadership of KH Wahid Hasyim, who integrated foreign languages and general studies into the curriculum (Anam, 2017). Globalization has also become an important factor driving the transformation of pesantren. This process has been strengthened through comprehensive literacy, with the aim of helping students develop a broad understanding of the phenomena they encounter (Triono et al., 2022). Another form of transformation within the pesantren framework involves adjusting institutional goals and learning content to meet current needs (Marwiji, 2024). In the digital era, several Islamic boarding schools have also transformed their curricula as part of efforts to adapt to and develop within a digital environment (Muzakky et al., 2023). This transformation in pesantren has become an entry point for mapping the characteristics of each institution.

Some pesantren have shown distinct characteristics or orientations. In West Java, pesantren are often known for focusing on specific disciplines such as Arabic grammar, qiraat, and related fields. Other pesantren emphasize business development. In the Bandung region, the pesantren pattern is characterized by independent and agribusiness-oriented institutions. A similar pattern can also be found in the Sukabumi region. Many pesantren in Tasikmalaya still retain a strong turats character, while Cirebon shows greater diversity (Luthfi, 2023). Another distinctive feature can be seen in a number of Islamic boarding schools that adopt an ecological approach by applying Islamic principles (Umiarso & Asnawan, 2018).

Pesantren also serve functions that align with the Sustainable Development Goals (SDGs). Their existence contributes to work without poverty (SDG 1), quality education (SDG 4), and partnerships for the goals (SDG 17) (Zaki et al., 2022). From an environmental perspective, pesantren, as one of the actors contributing to sustainability and climate change agendas in line with SDG 13, aim to support the development of Indonesian human resources through economic development and community education (Habibah, 2019).

Concrete actions reflecting the role of pesantren in the SDGs are reinforced by their involvement in addressing the climate crisis, which is also regulated through the legal foundations set by the Ministry of Environment and the Department of Religious Affairs under regulations B-17/DEP.VI/LH/XII/2006 and DJ.II/511E/E/2006. These regulations concern the Development of the Role of Islamic Educational Institutions in Environmental Management, which was later followed by the Eco-Pesantren Program. This legal basis can serve as a foundation for pesantren involvement in sustainable development. Eco-pesantren offers a long-term solution for changing human behavior so that people can live more sustainably while seeking solutions to current environmental problems.

Current environmental problems are rooted in the exploitative and unsustainable development practices and lifestyles of modern society (Sari, 2024). This condition refers to the excessive and environmentally harmful management of Natural

Resources (NRS) (Fitriyati & Mukhtar, 2023). Mining practices, waste from industrialization, and weak environmental management are also macro-level triggers of this widespread damage (Listiyani, 2017). These conditions show a continuing trend of environmental degradation, or declining environmental function, which has become a major trigger of the climate crisis.

Referring to Walhi West Java's evaluation of the 2013-2018 RPJMD, the target of achieving Green Province status was not met. Protected area coverage reached only 38% of the total area of West Java, still below the target of 45%. Due to ongoing ecological problems, pesantren face complex environmental challenges that make them vulnerable to various impacts of the climate crisis (Ayatullah, 2024). The emergence of environmental degradation is one of the factors contributing to climate crisis symptoms, which directly affect educational activities and daily life in pesantren communities. These conditions position pesantren as religious-based educational institutions with a strategic role in teaching social values and behaviors for responding to the impacts of the climate crisis (Fajrin et al., 2022). The understanding of humans as caliphs, or stewards of the earth, provides a value foundation and encourages responsibility for environmental sustainability (Bsoul et al., 2022). These Islamic values are taught in pesantren as guidance for environmental awareness and behavior.

There are still gaps in technical and scientific understanding among Islamic educational institutions regarding environmental issues and the climate crisis (Ayatullah, 2024). This remains an obstacle to integrating environmental issues into the curriculum and practices of Islamic education, which makes intensive efforts to improve ecological literacy necessary. Several Islamic boarding schools have offered solutions through environmental-based programs, such as organic waste management, water resource conservation, and the use of renewable energy (PPI Unas, 2022). Their implementation is integrated into the eco-pesantren program, which combines environmental education with the pesantren curriculum to create an environmentally friendly setting (Safari, 2022). These activities show that pesantren have the potential to become agents of change, adopt sustainable practices, and serve as examples for society in responding to the effects of the climate crisis.

Pre-research findings by the researchers show that the ecological movement is now increasingly shaped by Muslim groups, including those with progressive pesantren backgrounds, such as the Nahdliyin Front for Natural Resource Sovereignty (FNKSDA), Kader Hijau Muhammadiyah (KHM), the resistance to Geothermal Pandarincang, the Progressive Islamic Forum, the Indonesian GUSDURian Network, and the Indonesian Green Party (Setiawan, 2022; Permadi & Bagir, 2023; Lestari, 2025; Hasan, n.d.). These groups are very active in advocating on issues of ecological damage and view ecological problems as structural and macro-level issues that can lead to a climate crisis.

The emergence of progressive environmental action is also supported by the progressive pesantren movement, which uses educational approaches and Islamic values to raise awareness and mobilize collective action in response to the climate crisis through effective communication strategies. Communication through social media and community networks can mobilize broader awareness and concern about the climate crisis (Aulia et al., 2022). Many community-based collective actions use communication media as part of their advocacy efforts for environmental

sustainability and climate crisis awareness. These progressive movements are strengthened by the delivery of environmental messages and advocacy communication that help build environmental awareness and concern (Herutomo & Istiyanto, 2021).

Understanding religious communication is important because it represents a distinctive strength in progressive activities among Muslim groups within pesantren. Religious communication occurs when religious messages are conveyed from a communicator to an audience through various media, with the aim of shaping understanding, beliefs, and behavior in accordance with religious values (Beyers, 2022). Message dissemination also uses social media, religious videos, and podcasts to reach a wider audience with environmental messages. A participatory approach is reflected in the involvement of students and stakeholders in discussions or environmental actions that align with religious values. In this context, progressive pesantren demonstrate the ability to integrate religious values, effective communication strategies, and contextual educational approaches to build collective awareness and encourage concrete action in addressing the climate crisis.

The role of pesantren in building awareness can be strengthened through the integration of Islamic teachings and appropriate communication activities. Communication practices within pesantren include disseminating public information about the climate crisis through both social media and face to face environmental campaigns. These communication elements can be examined through the Theory of Planned Behavior, which provides a relevant theoretical framework based on three factors: attitude toward behavior, subjective norms, and perceived behavioral control (Larasati, 2022). This theory explains how communication grounded in religious values can shape attitudes, strengthen social norms, and increase perceived control over pro environmental actions related to the climate crisis. A theory-based approach to religious communication therefore has the potential to increase public knowledge and concern about the climate crisis by delivering messages that are both spiritually and scientifically relevant.

Research related to pesantren also shows a dominance of qualitative methods (Maghfiroh et al., 2024), which differs from the quantitative approach used in this study. Research on climate crisis awareness in Islamic boarding schools remains limited, with most studies focusing on mitigation aspects, such as educational programs like Climate Change Camp (Syamsiyah & Novarinda, 2024). The novelty of this study lies in applying the Theory of Planned Behavior to communication within pesantren, an approach that has not been widely used in this context, and in involving all stakeholder groups within the pesantren ecosystem. For Islamic boarding schools, it is important to measure institutional involvement because these institutions are key pillars in ensuring that environmental messages are received effectively and sustained through structured education. Based on the background described above, the problem formulation is as follows: How significant is the influence of religious communication, mediated by an eco-religious approach, on knowledge and concern about the climate crisis within the context of Islamic boarding schools?



METHOD

This study uses a quantitative research approach. Quantitative methods are based on the philosophy of positivism (Sugiyono, 2018). This approach is considered scientific because it follows the core scientific principles of being empirical, objective, measurable, rational, and systematic. It is used to examine a specific population or sample. The data collection process produces numerical data for the purpose of hypothesis testing. The survey research design applies hypothesis testing to explain the relationships among variables (explanatory research).

Research variables refer to any attributes examined by the researcher to obtain findings and draw conclusions (Sugiyono, 2018). The operationalization of variables refers to the attributes of a person, object, or activity that show certain variations, as determined by the researcher for investigation and conclusion drawing. This study consists of three main variables. Religious communication serves as the independent variable. The dependent variable is the variable influenced by the independent variable. In this study, knowledge and concern about the climate crisis function as the dependent variables. An intervening variable is a variable that theoretically influences the relationship between the independent and dependent variables, making the relationship indirect, unobservable, and unmeasurable. This variable functions as a mediator between the independent and dependent variables, so the independent variable does not directly affect changes in the dependent variable (Sugiyono, 2018b). In this study, eco-religious is positioned as the mediating variable.

The sampling technique employed was simple random sampling, with a population size of 391. The number of samples was calculated using the Slovin formula, resulting in 198 respondents. The sampling targets were Pesantren Misykat Al-Anwar Bogor, Pesantren Darul Muttaqien in Bogor, Pondok Pesantren Al-Amin Cicurug, Pondok Pesantren Al-Ittifaq Bandung, Pondok Pesantren Ath Thaariq Garut, Peacesantren Welas Asih, Pesantren Ekologi Al Mizan Majalengka, Pondok Pesantren Attarbiyatul Wathonitah (PATWA), and Pesantren Al-Hikmah Bobos. These pesantren were selected based on their track records in media coverage related to environmental advocacy and their view of the climate crisis as a structural problem in society. Based on various statistical data on pesantren populations, the diverse characteristics of pesantren, their progressive orientation, and their legal foundation, pesantren clearly have the potential to make a significant contribution to addressing the climate crisis.

RESULTS AND DISCUSSION

Of 198 respondents, 120 respondents, or 60.6%, are female, while 78 respondents, or 39.4%, are male. Therefore, it can be concluded that female respondents dominated the completion of this questionnaire compared to male respondents. The 15–20 age group accounts for 82.2% of the total sample. The remaining demographic segments represent a much smaller fraction of the population: the 36–40 and 21–25 age groups both constitute 3.8%, followed by the 13-year-old and 31–35 old at 3.2% each, while the 26–30 age group represents the smallest proportion at 2.7%. This data indicates a profound skew toward late adolescence and emerging adulthood, suggesting that the research findings are primarily reflective of the perspectives and characteristics inherent to this specific younger demographic.

Based on their role or status at the pesantren, the data is overwhelmingly dominated by the santri (Students) category, comprising 164 individuals, which represents 82.8% of the total sample. Other participant groups constitute significantly smaller proportions: Pengurus/Staff Pesantren (Administrative Staff) accounts for 22 individuals (11.1%), followed by Guru (Teachers) with 10 individuals (5.1%), and Ustad/Ustadzah (Religious Instructors) representing the smallest cohort with only 2 individuals (1.0%). This distribution indicates a profound skew toward the student population, suggesting that the research findings are primarily reflective of the experiences and perspectives of the learners within the Islamic boarding school environment.

Several items in each variable had loading factor values greater than 0.60 and AVE values greater than 0.50, according to the evaluation of the outer model. According to this investigation, these values met the requirements for convergent validity. Each variable's composite reliability (CR) value was greater than 0.70, satisfying the reliability requirements. As a result, the outer model's evaluation results met the validity and reliability requirements, proving the validity and reliability of the study's findings. The inner model was also assessed to see if the suggested conceptual model aligns with the gathered empirical evidence.

Tabel 1. Results evaluation of the outer model

Variables	Indicators	Loading factor	Cronbach Alpha	CR	AVE	Results
Communication Religious	Characteristic of Message	0.825	0.712	0.840	0.639	Valid and reliable
	Media Credibility	0.703				
		0.862				
Eco-religious Approach	Collective Action	-	0.860	0.837	0.519	Valid and reliable
	Social Movement	-				
	Socialization	0.882				
Climate Crisis Knowledge	Local Wisdom	0.803	0.875	0.904	0.703	Valid and reliable
	Institution	0.801				
	Causes of Climate Change	0.854				
	Sources/Activities Causing Climate Change	0.861				
	Impacts of Climate Change	0.829				
	Mitigation and Adaptation to	0.809				



Variables	Indicators	Loading factor	Cronbach Alpha	CR	AVE	Results
	Climate Change					
Climate Crisis Concern	Private-Sphere Environmentalism	0.795				
	Environmental Citizenship	0.891				
	Environmental Activism	0.876	0.769	0.912	0.723	Valid and reliable
	Policy Support (Willingness to Sacrifice)					
Policy Support (Willingness to Sacrifice)	0.835					

Source: data processed by Author (2025).

Based on the data above, the influence of religious communication (X1) on the eco-religious approach shows a path coefficient of 0.608, which indicates a positive and relatively strong effect. The T-Statistic value is 11.421. Since this value is much higher than 1.96, the result indicates a positive and highly significant influence of religious communication on the eco-religious approach. In other words, stronger religious communication corresponds to a stronger eco-religious approach. Therefore, the hypothesis regarding the influence of the eco-religious approach (Z) on climate crisis knowledge (Y1) is accepted.

The path coefficient value is 0.385, which indicates a positive relationship. The T-statistic value of 5.195 is much greater than 1.96. This result confirms a positive and significant influence of the eco-religious approach on climate crisis knowledge. The hypothesis regarding the influence of the eco-religious approach (Z) on climate crisis concern (Y2) is accepted. The path coefficient value is 0.472, which is positive and represents one of the strongest relationships in the model. The T-Statistic value of 8.718 is much greater than 1.96, indicating a positive and highly significant influence of the eco-religious approach on climate crisis concern.

The hypothesis regarding the influence of climate crisis knowledge (Y1) on climate crisis concern (Y2) is also accepted. The path coefficient is 0.138, which indicates a positive relationship, with a T-statistic value of 3.385. Since this value is greater than 1.96, the result indicates a significant influence.

The influence of X1 (Religious Communication) on Y2 (Climate Crisis Concern) shows a path coefficient of -0.013, which is negative and very close to zero. The T-statistic value is 0.175. Since this value is much smaller than 1.96, the result indicates that there is no significant direct relationship between religious communication and concern about the climate crisis. Therefore, the hypothesis is rejected.

Model Strength Analysis (R-squared)

The R-squared value (R^2) indicates the percentage of variation in a variable that can be explained by the influencing variables. For Z1 (Eco-religious Approach), $R^2 = 0.369$, meaning that 36.9% of the variation in the eco-religious approach can be explained by religious communication. This level is considered moderate. For Y1 (Climate Crisis

Knowledge), $R^2 = 0.117$, which means that 11.7% of the variation in climate crisis knowledge can be explained by the eco-religious approach. This level is considered weak. For Y2 (Climate Crisis Concern), $R^2 = 0.255$, meaning that 25.5% of the variation in climate crisis concern can be explained jointly by religious communication, the eco-religious approach, and climate crisis knowledge.

Based on the interpretation above, it can be concluded that the main path is supported. The model demonstrates that religious communication (X1) significantly shapes the eco-religious approach (Z1). Furthermore, the eco-religious approach (Z1) is shown to be a key variable that significantly increases climate crisis knowledge (Y1) and climate crisis concern (Y2). Climate Crisis Knowledge (Y1) also has a positive and significant influence on climate crisis concern (Y2), although the effect is weaker than that of the eco-religious approach.

An important finding is the absence of a significant direct influence of religious communication (X1) on climate crisis concern (Y2). This result suggests that the influence of religious communication on concern occurs indirectly and is fully mediated by the eco-religious approach and climate crisis knowledge. The conclusions of this model provide important insight. To increase concern about the climate crisis in this context, the most effective strategy is to strengthen the eco-religious approach, which is grounded in effective religious communication.

Tabel 2. Result of Hypothesis

Path	P-values	Results
X1 Religious Communication → Y1 Climate Crisis Knowledge	0.001	Accepted
X1 Religious Communication → Y2 Climate Crisis Concern	0.861	Rejected
X1 Religious Communication → Z1 Eco-religious Approach → Y1 Climate Crisis Knowledge → Y2 Climate Crisis Concern	0.000	Accepted

Source: data processed by Author (2025).

Hypothesis testing was conducted to determine whether there is a significant influence between the religious communication variable and climate crisis knowledge (Table 2). Based on the results above, the original sample values show the relationships among the variables. The test of the religious communication variable linked to climate crisis knowledge yields a value of 0.001. Therefore, the first hypothesis, which states that Religious Communication (X1) influences Climate Crisis Knowledge (Y1), is accepted. This result indicates a positive and significant influence of religious communication on climate crisis knowledge. In other words, stronger religious communication efforts have the potential to significantly and measurably increase knowledge about the climate crisis.

The interpretation of the second hypothesis indicates that there is no significant direct influence of the Religious Communication variable (X1) on Climate Crisis Concern (Y2). The data show a very small negative coefficient (-0.013), a T-statistic value of 0.175, and a P-value of 0.861, which indicates that this effect cannot be distinguished from zero in the population. In conclusion, this influence appears to result from random variation in the sample and does not represent a meaningful

relationship. The findings, therefore, suggest that religious communication does not directly influence the level of climate crisis concern.

The interpretation of the third hypothesis shows a positive and significant indirect effect of the Religious Communication variable (X1) on Climate Crisis Knowledge (Y1) and Climate Crisis Concern (Y2) through the Eco-religious Approach (Z1). This effect is statistically significant, as indicated by the T-statistic value ($3.645 > 1.96$) and the P-value ($0.000 < 0.05$). The relationship is positive. In other words, the more effective the religious communication, the stronger the eco-religious approach becomes. This strengthening then increases climate crisis knowledge and eventually contributes to greater concern about the climate crisis. This interpretation confirms that the serial mediation path proposed in the research hypothesis is supported by the empirical data.

Amplification of Communication and Eco-religious Approach

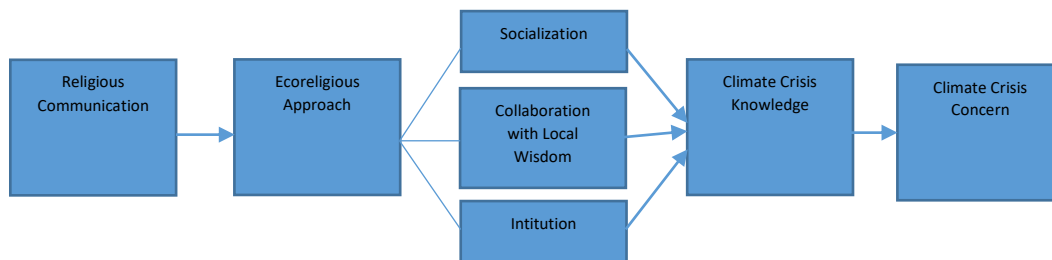


Figure 1. Amplification of Eco-religious and Communication

This process begins with religious communication as the main element, which is then transformed through the eco-religious approach as the initial step in integrating religious values with environmental issues. The strength of this model appears in the amplification phase, where the eco-religious approach is channeled through three important pillars: socialization, collaboration with local wisdom, and the role of institutions. These three pillars function as a bridge to ensure that environmental messages are effectively received and understood, leading to a deeper understanding of the climate crisis. The final outcome of this process is that increased knowledge contributes to the formation of climate crisis concern. Overall, the figure shows that religious communication does not immediately generate concern. Instead, it requires a structured educational process and collaboration with local values to produce a meaningful empirical impact.

The components of religious communication, consisting of message characteristics, communication channels, and source or communicator credibility, are fundamental elements of the communication process (Smith, 2014; Hendra & Musliadi, 2019). The messages conveyed by religious actors hold a crucial position in encouraging changes in the behavior and perceptions of pesantren communities (Ramadaniar et al., 2024). The role of the source is important, and both religious leaders and pesantren leaders can serve as pioneers or drivers of change. This important position must also be strengthened through policy support and collaboration with the government (Ridho & Saniah, 2023). Religious actors, such as religious leaders, play a crucial role in raising awareness of environmental crises and their solutions among their followers, making the messages they convey more likely to

be trusted than information from purely secular or technical sources (Hidayah et al., 2021). This process is also strengthened by the presence of religious values, which play a very important role in increasing community awareness and participation in environmental conservation (Yusuf, 2024).

The connection between communication and religion can be seen through religious communication practices, which can stimulate people to gain knowledge and awareness of the climate crisis. Although both concepts have different perspectives, their goals remain similar, namely to provide clarification at the cognitive level and inspire action at the behavioral level when facing destructive realities (Paledung, 2022). Communication practices and religiosity can be important in shaping ecologically conscious behavior (Sosis & Bulbulia, 2011). Comparison with findings from other studies also strengthens the researcher's argument, particularly in indigenous communities such as the Bishnoi, where communication with nature and the important role of religious beliefs in shaping conservation efforts have become basic behavioral guidelines (Bikku, 2025).

The role of the eco-religious approach has integrated elements of socialization, collaboration with local wisdom, and institutions, namely pesantren, in shaping understanding of the climate crisis. The eco-religious approach can motivate society to maintain ecological balance by shifting attention from a mechanistic and materialistic view toward a more organic view of the environment. In addition, this project enriches current discussions on the role of religion in environmental sustainability (Sayem, 2021). The impact of eco-religious discourse can be understood through an amplification phase involving the pillars of socialization, local wisdom, and institutions. When channeled through socialization, the eco-religious approach becomes part of delivering environmental messages that reach communal spaces more organically.

Collaboration with local wisdom ensures that knowledge about the climate crisis remains relevant to local cultural contexts and traditions, which can significantly increase the acceptance of information. The principles of ecological harmony and reciprocity are consistent with the principles of sustainable development rooted in local culture (Ariyani & Aris Sasmito, 2025). The role of institutions within this eco-religious approach also provides structural legitimacy to the messages delivered by religious actors. Local wisdom plays an important role in shaping knowledge and awareness of the climate crisis. It is widely recognized that collaboration between local wisdom and local or indigenous communities can generate practical solutions for ecological sustainability (Jessen et al., 2022). The implications of religiosity and local wisdom, therefore, lead to more practical forms of adaptation rather than merely spiritual responses. This understanding is reinforced by other studies showing that integrating spirituality and local wisdom can produce practices of environmental wisdom. The implementation of environmental governance based on these principles can create sustainability models that are culturally rooted and ethically grounded (Yulisinta et al., 2024).

Another component, local wisdom, also plays a significant role in shaping knowledge and awareness of the climate crisis. Collaboration between local wisdom and local or indigenous communities can produce practical solutions for ecological sustainability (Jessen et al., 2022). The implications of religiosity and local wisdom point to more practical adaptations rather than purely spiritual ones. This perspective

is reinforced by research indicating that the integration of spirituality and local wisdom can lead to the practice of environmental wisdom. The implementation of environmental governance can, therefore, produce sustainability models rooted in cultural values and ethical principles (Yulisinta et al., 2024).

Institutionalization through the curriculum also plays a significant role in fostering understanding and awareness of the climate crisis. The contribution of education and religion is no longer limited to introducing religiously based norms, but increasingly focuses on translating these norms in response to the ecological crisis, which is recognized as a religious challenge (Altmeyer, 2021). Education, therefore, has strong potential to provide space for introducing ecological perspectives within the curriculum. Efforts to integrate Islamic values with ecological principles can strengthen environmental awareness, sustainability ethics, and social responsibility within Muslim communities (Albar et al., 2024). Pesantren play a crucial role in instilling these values through activities such as organic farming, waste management, and reforestation programs. Religious institutions function as formal bridges that validate the understanding of the climate crisis as an integral part of contemporary religious missions. Through these channels, knowledge about the climate crisis (Climate Crisis Knowledge) can be formed systematically and measured empirically (Agusalim & Karim, 2024).

Increased understanding through this eco-religious foundation creates a chain mediation effect that leads to greater awareness of the climate crisis. Although direct religious communication may not immediately influence awareness, the knowledge developed through an eco-religious foundation tends to produce stronger and more grounded concern.

CONCLUSION

The results of this study indicate that religious communication influences knowledge about the climate crisis. An interesting finding in this study is the absence of a direct influence between religious communication and concern about the climate crisis. Most indicator components cannot directly affect indicators of concern related to the climate crisis. Actions addressing the climate crisis tend to emerge only after knowledge about the climate crisis has been formed. Once an understanding develops, it can encourage caring attitudes and behaviors. Other findings show that religious communication mediated through an eco-religious approach can effectively increase knowledge and concern about the climate crisis. Based on these findings, it can be concluded that religious communication and eco-religious approach plays an important role in supporting the implementation of environmental sustainability practices. This study can also provide a foundation for future studies. Further research may explore more deeply the meaning of eco-religiousness within religious groups, conduct deeper analysis of eco-religious studies as part of sustainable practices, and examine the role of environmental communication and theology within religious communities in shaping interpretations of environmental care behavior.

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