Journal of Pastoral and Practical Theology
[ISSN 2957-6482]
Volume: 05 Issue: 01 | October-2026
JPPT

An Exploration of the Strategies Put in Place by Islam to Conserve the Environment in Marsabit County, Kenya

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Cite this article in APA
Iruki, M. M. (2026). An exploration of the strategies put in place by Islam to conserve the environment in Marsabit County, Kenya. *Journal of pastoral and practical theology 5*(1), 196–225. https://doi.org/10.51317/x6x3k002

OPEN ACCESS
A publication of Editon Consortium Publishing (online)

Article history
Received: 2026-09-01
Accepted: 2026-10-03
Published: 2026-11-02

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Abstract
This study examined the strategies established by Islam to promote environmental conservation in Marsabit County, Kenya. It was informed by persistent environmental degradation associated with climate change, deforestation and unsustainable land use practices, despite Islamic teachings that emphasise environmental stewardship, trust (Amānah) and balance (Mīzān). The study employed a descriptive survey research design guided by Liberative Social Solidarity Theory. It covered four sub-counties: Moyale, North Horr, Saku and Laisamis. From a target population of 217,079 Muslims, a sample of 384 respondents was proposed using the Krejcie and Morgan (1970) table. Simple random sampling was used to select men, youth and Madrasa children, while purposive sampling targeted religious leaders and other key informants. Quantitative data were analysed using SPSS version 28.0 and presented through descriptive statistics, while qualitative data from interviews and focus group discussions were analysed thematically. The study received 334 of 339 distributed questionnaires (98.53%), interviewed 10 of 13 informants and involved 24 of 32 participants in focus group discussions, yielding 368 participants across the three data collection approaches. The findings revealed that Islamic environmental conservation strategies included religious teachings during sermons (khutbahs), Madrasa instruction, community sensitisation, counselling by religious leaders and Zakat-related support mechanisms. These approaches promoted responsible resource utilisation based on Islamic ethical principles. However, their implementation was constrained by socio-economic pressures, particularly poverty, which encouraged unsustainable environmental practices. The study recommends strengthening institutional support and integrating Islamic environmental conservation strategies with livelihood enhancement interventions to improve their effectiveness in Marsabit County.

Keywords: Conservation, Islam, Stewardship, Strategies, Sustainability.

1.0 INTRODUCTION

The teachings of Islam have also been instrumental in encouraging the conservation of the environment worldwide, particularly in the use and protection of nature. In the Middle East, conservation of forests and grazing land through the traditional Islamic ḥima system, which discourages unsustainable exploitation, has been used (Gari, 2006). Likewise, the Qur'anic Botanic Garden in Qatar helps in the conservation of biodiversity by preserving the species mentioned in the Qur'an (Kolkailah, 2023). As to Europe, Islamic environmental groups have encouraged environmental awareness by using educational programmes and community involvement (Gilliat-Ray & Bryant, 2011). The Misali Ethics Project, which uses Qur'anic principles to promote sustainable fishing practices in Zanzibar, Tanzania, has been introduced in Africa (Khalid, 2017). Religious groups in Kenya, such as the Inter-Religious Council of Kenya, have helped protect the environment by planting trees, raising awareness, and involving communities (Inter-Religious Council of Kenya, n.d.). Deforestation, overgrazing, land degradation, water scarcity and regular droughts are major challenges to environmental conservation in Marsabit County, Kenya (County Government of Marsabit, 2018). Although the above issues have been discussed in various studies, very little has been done to examine how the environment can be conserved in Marsabit County using Islamic teachings and religious institutions. Therefore, there was little awareness of the implementation of Islamic principles of the environment in the conservation practices of Muslim communities in the county. This knowledge gap leads to the need to explore the role of Islamic teachings in tackling local environmental issues. Therefore, the objective of this study was to explore the strategies put in place by Islam to conserve the environment in Marsabit County, Kenya.

2.0 LITERATURE REVIEW

Islamic environmental conservation has been promoted worldwide via the green Islam movement, which harmonises Islamic values with environmental protection and the sustainable management of resources (Abdul-Matin 2010). The incorporation of Islamic teachings in conservation work can be seen in initiatives such as the ḥimā conservation system in Saudi Arabia, the Misali Ethics Project in Zanzibar, and environmental education programs in Pakistan and Indonesia (Khalid, 2005; Sobian, 2012). In East Africa, the Misali Ethics Project was conducted to encourage religious leaders and communities to engage in marine conservation, and Nyaga (2012) investigated the role of Islamic teachings in protecting the environment among Digo Muslims in the coastal region of Kenya. Yet, while there is extensive work on environmental awareness and community involvement, only minimal attention has been paid to the effectiveness of such campaigns in the long term. Furthermore, the findings of these study areas are only applicable to arid and semi-arid environments because of the geographical and ecological differences between them. In Kenya's arid and semi-arid parts of the country, environmental conservation remains a problem due to the long dry seasons, overgrazing, depletion of natural resources, and dependence on pastoralism.

Research in northern Kenya highlights the importance of community engagement, good governance, and sustainable natural resource management to combat environmental deterioration (Wachira et al., 2024). Likewise, Honig et al. (2021) identified social and institutional constraints that may hinder Muslim communities from actively participating in climate-related initiatives. Previously, some studies have shown the importance of religious teachings and community involvement in environmental protection, but there is still little awareness of the implementation of Islamic environmental teachings in the Muslim community in Marsabit County. The present study aimed to fill this gap in knowledge by exploring Islamic approaches

towards environmental protection, the practical application of the approaches and the challenges faced in Marsabit County, and giving contextually relevant insights into the role of Islamic teachings in environmental sustainability in Marsabit County.

Theoretical Framework

This study is guided by Liberative Social Solidarity Theory, which focuses on the role of religion in social transformation, collective responsibility, and action to solve social and environmental problems (Mohamed, 2012). The theory acknowledges that faith can be used as a tool to inspire communities to respond to environmental degradation, whether through ethical teachings, institutional involvement, or sustainable practices. In the Islamic context, Ramadan (2009) highlights the role of Muslims in implementing Islamic values into daily actions that are able to overcome the challenges of the modern world, such as environmental conservation. The theory served as a basis for examining the strategies adopted by Islam to bring environmental conservation in Marsabit County, Kenya, through mobilisation of communities, environmental education, and sustainable use of resources through Islamic institutions and religion. The framework brings attention to the role that mosques, madrasas, Islamic scholars, and faith-based organisations can play in raising awareness about conservation in their sermons, teaching, planting trees, cleaning up communities, and responsibly using natural resources. Moreover, the theory underscores the role of community, social cohesion, and collective action in tackling environmental issues like deforestation, overgrazing, and desertification. It also acknowledges that poverty, lack of resources, and institutional constraints can impact the implementation of faith-based conservation strategies. Hence, the study of the religious, educational, institutional, and community-based approaches used by Islamic institutions to foster environmental conservation and ecological sustainability in Marsabit County, Kenya, was informed by the Liberative Social Solidarity Theory.

3.0 METHODOLOGY

The study was a descriptive survey research design which sought to investigate the measures taken by Islam towards environmental conservation in Marsabit County, Kenya. The study focused on Moyale, Saku, North Horr and Laisamis Sub-Counties. The target population was defined as 217,079 Muslims, including adult men and women, youths, Madrasa learners and religious leaders. The sample size was determined using the Krejcie and Morgan (1970) table to be a sample of 384. Participants in the community were selected using simple random sampling techniques, and the religious leaders and other knowledgeable people were selected purposively. There were 339 questionnaires, 13 key informant interviews, and 32 focus group participants. Finally, 334 questionnaires were received (98.53%), 10 key informant interviews were conducted (76.92%), and 24 focus group participants were involved (75.00%). A total of 368 participants (95.83%) were obtained. The study used the questionnaire routing approach, where specific questions were asked of specific groups of respondents such as men, women, Children attending Madrasa and youth. This meant that the number of valid responses varied by table. The number of participants who did not have eligibility to respond to some questions has been classified as "Not applicable" without being considered as "Not Responded". The interview participants comprised Sheikhs, Hajis, Amirs, and Kadhi, and the focus group comprised Maalimu and Tablik members. These alternate approaches enabled the capture of both structured responses as well as the contextual explanations of locally reported conservation strategies. Completed questionnaires were checked, coded and entered into SPSS version 28.0. The frequencies and percentages were calculated and presented in descriptive tables and figures. The transcription, coding, and arrangement of the content of the 10 interviews and focus group discussions

into common themes were done. In addition to quantitative results, qualitative interpretations were included to examine how the following religious stewardship principles- water protection, responsible grazing, conservation education, and community participation were reported. This allowed systematic examination of the translation of Islamic values into practical environmental conservation strategies in Marsabit County, Kenya, and also provided an in-depth contextual understanding of the community experiences and practices. Ethical clearance was obtained, and research clearance was obtained from the National Commission for Science, Technology and Innovation (NACOSTI). Participants were provided with information about the study, and data collection was conducted based on the principles of voluntary participation, consent, confidentiality and anonymity.

4.0 RESULTS AND DISCUSSION

The data presented in Table 1 below address the youth affirmation of whether Mosques in Marsabit County encourage environmental conservation. This variable measures the perceived institutionalisation of ecological ethics within the primary religious centre, evaluating the Mosque's role as a key mobilizer and communicator of conservation messages.

Table 1: Mosques in Marsabit County Encourage Environmental Conservation

		Frequency	**Percent**
	Strongly Agreed	24	31.7
	Agreed	44	57.9
	Undecided	2	2.6
	Disagreed	3	3.9
	Strongly disagreed	3	3.9
	Sub-Total	76	100.0
	Children attending Madrasa, Men & Women	258	
Total	Total	334	

The findings revealed that 57.9 per cent agreed and 31.7 per cent strongly agreed that the mosques help to promote environmental conservation. Specifically, there was a combined agreement of 89.5 per cent. This suggests that mosques are seen as influential institutions in promoting the stewardship of the environment, primarily by connecting the Islamic concepts of stewardship (Khalīfah) and cleanliness (Tahārah) with conservation messages. This corroborates studies that show that mobilising communities for pro-social and environmental behaviours in mosques is effective when presented as a religious duty (Victor, 2025). But a small share of youth (10.4%) didn't affirm this role, 2 (2.6%) were undecided, 3 (3.9%) disagreed, and 3 (3.9%) strongly disagreed. This indicates that there might be a variation in the fidelity with which environmental messages are communicated in different mosques of Marsabit County, which may

stem from a variation in emphasis when giving sermons or conducting activities in the mosques. Results indicate the need for consistent guidance for environmental education for Imams and religious leaders to guarantee that there is a consistent message in environmental education; consistent training leads to more effective environmental education programs (Jihan et al., 2023). Based on Liberative Solidarity Theory, these results indicate that when mosque-led conservation is rooted in youth consensus (89.6%), the mosque becomes a dynamic, rather than merely spiritual, space for emancipatory ecological action. In this context, ideas such as stewardship (khalīfah) and purity (tahārah) create a protective network with nature, and the minority dissent (10.4%) indicates structural incompleteness in the message of the leaders that requires effective leadership on environmental issues to guarantee the complete unity of the community.

Islamic Leaders Educate the Community on Environmental Care

The data presented in Table 2 below addresses the youth affirmation of whether Islamic leaders educate the community on environmental care. This variable measures the perceived effectiveness and consistency of the religious leadership in transmitting environmental ethics to the broader community in Marsabit County.

Table 2: Islamic Leaders Educate the Community on Environmental Care

		Frequency	**Percent**
	Strongly Agreed	16	21.1
	Agreed	41	53.9
	Undecided	6	7.9
	Disagreed	7	9.2
	Strongly Disagreed	6	7.9
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total	Total	334	

The findings indicated a high level of consensus among the youth (N=76) on the importance of the role of Islamic leaders in environmental care. In particular, 16 (21.1%) strongly agreed, and 41 (53.9%) agreed, which translates to 75.0 per cent who said that Islamic leaders actively educate the community about environmental conservation. This means that religious leaders are also well-known as influential educators who connect the issue of protecting the environment with the responsibility of religion, based on the Qur'an and Sunnah, making religion an indispensable role in shaping community awareness and behaviour change in protecting the environment (Koehrsen, 2021). But 25.0 per cent of respondents were not sure, including 6 (7.9%) who disagreed and 7 (9.2%) who strongly disagreed. This implies unequal visibility and delivery of EE in various areas and religious contexts in Marsabit County. The results indicated a disconnect

between what is expected and what is actually happening with regard to educational involvement by Islamic leaders, and the need to provide a more uniform and consistent message in the environment of Islamic institutions and events. This is consistent with literature that highlights the difficulty in delivering ethical teachings evenly in the decentralised religious institutions (Fitriani et al., 2025).

Jumu'ah Sermons Sometimes Include Environmental Messages

The data presented in Table 3 below addresses the youth affirmation of whether Jumu'ah sermons sometimes include environmental messages. This variable measures the consistency and visibility of integrating ecological themes into the most critical and widely attended weekly religious communication channel (*Khutbah*) in Marsabit County.

Table 3: Jumu'ah Sermons Sometimes Include Environmental Messages

		Frequency	**Percent**
	StronglyAgreed	20	26.3
	Agreed	38	50.0
	Undecided	7	9.2
	Disagreed	11	14.5
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total	Total	334	

The findings revealed that the majority of youth (N=76) agreed that messages about the environment are made in Jumu'ah sermons. In particular, 20 (26.3%) strongly agreed, and 38 (50.0%) agreed, resulting in a combined agreement of 76.3 per cent. This indicates a trend towards integrating the themes of the environment into the sermons of mosques, with the Khutbah serving as an essential channel for communicating ecological responsibility as part of Islamic teachings. It is indicative of how religious authorities are effectively leveraging the Khutbah to create awareness about the environment, and in support of research which has revealed that the Khutbah has a significant impact on ethical and behavioural change in the Muslim community (Farah & Jabir, 2024). However, 30.3 per cent were not supportive of this consistency, seven youth (9.2%) were not sure, and 11 youth (14.5 %) disagreed; and no one strongly disagreed. This suggests that the presence of environmental messaging is there but not consistent enough in some of the mosques for some of the youth to feel it is adequate. The results reveal the need to provide greater uniformity in the inclusion of topics related to the environment in Jumu'ah sermons so that all congregations receive consistent exposure, which is in line with the literature that discusses the importance of guiding this issue to ensure that it is uniformly delivered (Rahman et al., 2025). The youth consensus in support of integrating ecological themes into the Khutbah (Friday prayer) (76.3%) reflects how the Khutbah serves as a high authority forum for fostering a shared sense of responsibility,

emancipation, and solidarity with nature. In the theoretical view presented here, the substantial non-affirming proportion (30.3%) is not merely a minor administrative hurdle, but it is a measure of structural fragmentation in religious communication, which undermines the community's consolidated solidarity with the environment. Thus, it is important to point out that the idea of uniform sermons in terms of their content, given through centralised directions, is an important theoretical and practical step, so that there is regular and widespread mobilisation against ecological degradation.

Islamic NGOs are involved in Conservation Efforts in Marsabit County.

The data presented in Table 4 below addresses the youth affirmation of whether Islamic NGOs are involved in conservation efforts in Marsabit County. This variable measures the perceived presence and engagement of non-governmental faith-based organisations in ecological projects, which is crucial for evaluating the role of external partners in local conservation strategies.

Table 4: Islamic NGOs Are Involved in Conservation Efforts in Marsabit County

		Frequency	**Percent**
	StronglyAgreed	20	26.3
	Agreed	43	56.6
	Undecided	4	5.3
	Disagreed	1	1.3
	Strongly disagreed	8	10.5
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total	Total	334	

The outcome revealed a high level of consensus among the youths (N=76) in the sense that they believe that Islamic NGOs are actively engaged in environmental conservation activities. In particular, 20 (26.3%) strongly agreed, 43 (56.6%) agreed, and 27 (34.1%) disagreed, for a total agreement of 82.9 per cent. This shows that there is a high level of awareness of the role of NGOs in conservation activities, including tree planting and water conservation through organised and faith-based activities. The results are consistent with studies that demonstrate that Islamic NGOs are increasingly using Islamic funds, such as Zakāh and Ṣadaqah, for ecological projects (Farisi & Ibadurrahman, 2023). But 17.1% of respondents didn't affirm this involvement, with 4 (5.3%) undecided, 1 (1.3%) disagreeing, and 8 (10.5%) strongly disagreeing. This indicates that not all activities of Islamic NGO's are equally visible and accessible in the various parts of Marsabit County, meaning that some youth may have limited or no exposure to the Islamic NGO activities. The results suggest that environmental programs be implemented more widely and equitably through NGOs to ensure that they achieve the same effect across all communities, which is what the literature

indicates are the problems with equitable service delivery by NGOs in geographically dispersed areas (Islam & Islam, 2026).

Local Madrasa Curricula Cover Environmental Topics

The data presented in Table 5 below address the youth affirmation of whether Local Madrasa curricula cover environmental topics. This variable measures the institutionalisation of ecological ethics within the formal religious education system, evaluating the school's role as a consistent source of conservation knowledge.

Table 5: Local Madrasa Curricula Cover Environmental Topics

		Frequency	Percent
	StronglyAgreed	30	39.5
	Agreed	23	30.3
	Undecided	6	7.8
	Disagreed	12	15.8
	Strongly disagreed	5	6.6
	Sub-Total	76	100.0
	Children attending , Men & Women	258	
Total	Total	334	

The results indicated that the majority of the youth (N=76) agreed that environmental issues are covered in the Madrasa curriculum. In particular, 30 (39.5%) and 23 (30.3%) strongly agreed and agreed, respectively, leading to a combined agreement of 69.8 per cent. This suggests that the role of Madarasas in the transmission of the ethics of the environment is significant, as they are incorporating concepts into religious education like stewardship (Khalīfah) and non-wastefulness (Isrāf). The results align with previous studies which found that integrating environmental content into faith-based education was an effective way to influence lasting behaviour change (Sadiq & Farah, 2024). However, 30.1 per cent of youth were not affirming this inclusion, 6 (7.8%) were not sure, 12 (15.8%) disagreed, and 5 (6.5%) strongly disagreed. This indicates inconsistencies in the way environmental issues are dealt with in various Madrasas in Marsabit County, where some of the Madrasas have not formally introduced the topic in their curriculum. The results emphasise the importance of standardisation in EE in the Madrasa system to guarantee uniform and steady instruction in all the Madrasa schools, confirming the issues of attaining standardisation in a decentralised religious education system as mentioned in the literature (Adi et al., 2024).

Muslim Community Groups Organise Environmental Activities

The data presented in Table 6 below address the youth affirmation of whether Muslim community groups organise environmental activities. This variable measured the perceived level of organised, collective action emanating from non-institutional faith-based groups within Marsabit County, which was essential for evaluating the diversity of implementation partners.

Table 6: Muslim Community Groups Organise Environmental Activities

		Frequency	Percent
	StronglyAgreed	23	30.3
	Agreed	36	47.4
	Undecided	6	7.9
	Disagreed	11	14.4
	Total	76	100.0
	Children, Men & Women	258	
Total	Total	334	

The results show that most of the youth (N=76) agreed that the Muslim community groups conduct environmental activities. In particular, 23 (30.3%) strongly agreed, and 36 (47.4%) agreed, with a total agreement of 77.7 per cent. It is assumed, therefore, that grassroots Muslim groups play an important role in interpreting Islamic environmental ethics into real practices such as clean-up activities and planting trees, which are related to the respective values of the practices, namely Tahārah (cleanliness) and Ṣadaqah Jāriyah (ongoing charity). Findings support other studies on the effectiveness of local faith-based groups in mobilising the community for environmental action (Victor, 2025). However, 22.3 per cent disagreed, 6 (7.9%) neither agreed nor disagreed, and 11 (14.4%) disagreed; with no one strongly disagreeing. Some youth are less exposed to such activities, as indicated by this non-uniform visibility and access to such activities across various parts of the country/ County Marsabit. The results highlight the need for more coordination, support and scaling up of grassroots organisations to foster broader and uniform environmental involvement, which aligns with literature which underscores the significance of enhancing decentralised community-led initiatives for improved impacts (Jihan et al., 2023).

Environmental Awareness is Part of Youth Programs in Islam

The data presented in Table 7 below address the youth affirmation of whether Environmental awareness is part of youth programs in Islam. This variable measures the institutional targeting and specificity of ecological education toward the youth demographic, which was crucial for evaluating the sustainability of the conservation ethic in Marsabit County.

Table 7: Environmental Awareness is Part of Youth Programs in Islam.

		Frequency	Percent
	StronglyAgreed	30	39.4
	Agreed	32	42.1
	Undecided	4	5.3
	Disagreed	10	13.2
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total	Total	334	

Islamic Strategies Focus on Long-Term Environmental Sustainability

The data presented in Table 8 below addresses the youth affirmation of whether Islamic strategies focus on long-term environmental sustainability. This variable measures the perceived forward-looking nature of the faith-based conservation approach, which was crucial for evaluating whether the community views its ethics as addressing current and future ecological challenges.

Table 8: Islamic Strategies Focus on Long-Term Environmental Sustainability

		Frequency	Percent
	Strongly Agreed	29	38.2
	Agreed	22	28.9
	Undecided	5	6.6
	Disagreed	14	18.4
	Strongly Disagreed	6	7.9
	Sub-Total	76	100.0
	Children attending Madrasa, Men & Women	258	
Total	Total	334	

Results from this study showed that for the valid youth sample (N=76), there was a simple majority agreement in the Islamic strategy focus for the long-term perspective. Research indicated that 29 (38.2%)

of the youth strongly agreed, and 22 (28.9%) agreed with the proposition. Overall, 67.1 per cent of the youth sample said that Islamic approaches are interested in long-term environmental sustainability. The general sentiment reached was that certain fundamental Islamic principles, which were highlighted as such, have an inherently long-term vision, such as planting trees as a long-term charity (Ṣadaqah Jāriyah) and responsible stewardship (Khalīfah). This finding confirmed that the community thinks that the religious dimension is created to ensure that the ecology doesn't get harmed in future generations. The results were similar to the academic study that recorded the emphasis of the objectives of Sharī'ah (Maqāṣid al-Sharī'ah), protection of the environment for a long period of time (F. Khalid, 2010). Many young people were unsure or outright disagreed. 5 (6.6%) were undecided, 14 (18.4%) disagreed, and 6 (7.9%) strongly disagreed. Overall, 32.9 per cent did not agree with the statement. "Islamic strategies" are not currently being implemented effectively towards long-term sustainability, as shown by the presence of this significant minority. This high disagreement rate reflects a significant disconnect between the theological drivers for sustainability and practical implementation of existing environmental programs. The youth might be involved in short-term water-related tasks such as short-term clean-up, short-term water relief, and other short-term tasks instead of a long-term, strategic approach to conservation, such as climate change adaptation and comprehensive afforestation. The split indicates that an urgent need exists to incorporate scientific long-term planning tools into faith-based initiatives, and to explicitly connect to the community how religious obligations can be met through multi-generational ecological security. This discovery was in line with Husamah's work that highlighted the difficulty of translating abstract principles of sustainability related to religion into programming for the future on the ground (Husamah et al., 2025).

Mosques as Role Models in Cleanliness and Eco-Friendliness

The data presented in Table 9 below addresses the youth affirmation of whether Mosques should be role models in cleanliness and eco-friendliness. This variable measures the youths' expectation for the mosque's institutional behaviour, evaluating the perceived need for the primary religious centre to actively lead by example in matters of environmental ethics.

Table 9: Mosques should be Role Models in Cleanliness and Eco-Friendliness

		Frequency	Percent
	StronglyAgreed	12	15.8
	Agreed	41	53.9
	Undecided	4	5.3
	Disagreed	15	19.7
	Strongly Disagreed	4	5.3
	Sub-Total	76	100.0
	Children attending Madrasa , Men & Women	258	
Total	Total	334	

The outcomes revealed that the majority of the youth (N=76) agreed with the statement that mosques act as environmental role models for them. Specifically, 12 (15.8%) strongly agreed, and 41 (53.9%) agreed, for a total of 69.7 per cent. This means that young people feel that mosques have a responsibility to be environmentally responsible and that this can be reflected in their actions, such as cleanliness, water use, energy usage and waste management. The results point to the significance of the link between religious purity instructions (Tahārah) and their application in practice, which fits the picture that has been drawn from other studies on the rising expectations of young people that their institutions engage actively in issues of purity (Ihle, 2008). But 30.3 per cent were not confident of this, of whom 15 (19.7%) disagreed, 4 (5.3%) were undecided, and 4 (5.3%) strongly disagreed. This indicates that there are differences between the youth's ideal environment of mosques and their actual environment, which may be attributed to the lack of sufficient eco-friendly infrastructure and/or the lack of consistency in the practice of sustainability in mosques. The results indicate the importance of "green mosque" programs with visible environmental changes (e.g., solar energy, waste management systems) to be congruent with literature reporting that the physical environment of religious institutions has a significant impact on the reinforcement of ethical and behavioural aspects (Pryadko & Belinskaya, 2018).

Islamic Teachings are Practical for Modern Environmental Strategies

The data presented in Table 10 below addresses the youth affirmation of whether Islamic Teachings are Practical for Modern Environmental Strategies. This variable assesses the youth's perception of the relevance and applicability of religious ethics in solving contemporary, complex ecological problems like climate change and resource management in Marsabit County.

Table 10: Islamic Teachings are Practical for Modern Environmental Strategies

		Frequency	Percent
	Strongly Agreed	14	18.4
	Agreed	36	47.4
	Undecided	7	9.2
	Disagreed	19	25
	Sub-Total	76	100.0
	Children attending Madrasa, Men & Women	258	
Total	Total	334	

The findings revealed that the majority of the youth (N=76) agreed that Islamic teachings are applicable for contemporary environmental approaches. Specifically, 18.4 per cent strongly agreed, and 47.4 per cent agreed (combined 65.8% agreed). This suggests that some young people see stewardship (Khalīfah), the prohibition of waste (Isrāf), and conservation (Ḥimā) as relevant and applicable to modern solutions to environmental problems. The results are similar to the research that indicates faith-based values can play

an effective role in community involvement in contemporary sustainability and conservation efforts (J. Moyer, 2015). But 34.2 per cent of respondents were not so sure, with 7 (9.2%) undecided and 19 (25.0 percent) disagreeing; not a single person strongly disagreed. This suggests that youth view Islamic teachings as strong on ethics but less detailed in other areas to provide sufficient guidance amid complex modern environmental issues. The results underscore the importance of integrating Islamic ethical values with scientific and technical environmental information to achieve more effective solutions, supporting literature that highlights the need to strengthen the relationship between religious values and practical environmental knowledge (Oloo et al., 2024).

Muslim Leaders in Marsabit County Preach about Environmental Responsibility

The data presented in Table 11 below address the men and women's affirmation of whether Muslim leaders in Marsabit County preach about environmental responsibility. This variable measures the perceived consistency and quality of ecological messaging from religious authorities, which is crucial for evaluating the leadership's role in disseminating conservation ethics.

Table 11: Muslim Leaders in Marsabit County Preach About Environmental Responsibility

		Frequency	**Percent**
	StronglyAgreed	46	33.3
	Agreed	45	32.5
	Undecided	9	6.5
	Disagreed	24	17.4
	Strongly Disagreed	14	10.1
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

The results indicated that most men and women (N=138) agreed that Muslim leaders preach about environmental responsibility. Specifically, 46 (33.3%) strongly agreed, and 45 (32.5%) agreed, resulting in a combined agreement level of 65.8 per cent. This suggests that environmental issues are increasingly included in religious sermons, with leaders using concepts such as stewardship (Khalīfah) and non-wastefulness (Isrāf) to promote conservation awareness. The findings align with studies showing that religious platforms are effectively used to communicate socially and environmentally relevant messages in Muslim communities (Ives et al., 2023).

However, 34.0% of respondents did not affirm this practice, with 9 (6.5%) undecided, 24 (17.4%) disagreeing, and 14 (10.1%) strongly disagreeing. This indicates inconsistency in how frequently and

effectively environmental topics are addressed in sermons across Marsabit County. The findings suggest that some congregants perceive these messages as limited or absent, highlighting the need for standardised guidance and training for religious leaders to ensure consistent inclusion of environmental responsibility in sermons, consistent with literature on challenges of uniform communication in decentralised religious systems (Triguswinri, 2022).

Islamic Institutions are Involved in Environmental Projects

The data presented in Table 12 below address men's and women's affirmation of whether Islamic institutions are involved in environmental projects. This variable measures the perceived practical, organised engagement of faith-based organisations in conservation and ecological initiatives within Marsabit County.

Table 12: Islamic Institutions are Involved in Environmental Projects

		Frequency	Percent
	StronglyAgreed	40	29.0
	Agreed	76	55.0
	Undecided	11	8.0
	Disagreed	11	8.0
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

The results show that 29.0 per cent agreed strongly and 55.0 per cent agreed; by an overwhelming majority (84.0%), men and women believe that Islamic institutions are actively involved in environmental projects, which demonstrates their great involvement in implementing Islamic principles such as stewardship (Khalīfah) through environmental projects such as planting trees, conserving water and waste management. This is an indicator of the successful institutionalisation of environmental protection taking place, where the role of religious institutions as visible and trusted figures in mobilising the participation of communities and their resources in conservation activities is being felt (Farabi & Fatharini, 2025). A minority (16.0%) were not sure (8.0%) or disagreed (8.0%), though, suggesting uneven reach and visibility of these initiatives throughout the county. This indicates that the project should be expanded with a greater awareness of the role of Islamic institutions in environmental sustainability in order to ensure equitable access and wider recognition of their role in sustainability (Moyer, J. M., 2012).

Mosques in Marsabit County Promote Clean Environment around their Premises

The data presented in Table 13 below addresses the men and women's affirmation of whether Mosques in Marsabit County promote a clean environment around their premises. This variable measures the

perceived practical, localised commitment of the mosque as an institution to the Islamic principle of purity (*Tahārah*) in its own immediate surroundings.

Table 13: Mosques in Marsabit County Promote Clean Environment

		Frequency	Percent
	StronglyAgreed	23	16.6
	Agreed	76	55.1
	Undecided	7	5.1
	Disagreed	24	17.4
	Strongly Disagreed	8	5.8
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

The findings show that 71.7 per cent (55.1% agreed and 16.6% strongly agreed) of the respondents said that mosques actively encourage cleanliness around them, which reflects their role in promoting cleanliness and hygiene and their status as visible models of environmental ethics and cleanliness in the community, in keeping with the Islamic principle of purity (Tahārah). This indicates that overall, mosques are a positive force in setting standards for cleanliness and shaping neighbouring public spaces, thereby playing a role in their moral and physical responsibility for the environment (Meirison et al., 2021). There was, however, a significant minority (23.2%) who did not know and disagreed with the standards of cleanliness in mosques, with 17.4 per cent disagreeing and 5.8 per cent strongly disagreeing, suggesting inconsistencies in cleanliness at different mosques, with some not having sufficient waste management and environmental care. There were 5.1 per cent responses from those who were undecided. This is indicative of differences in infrastructure and institutional engagement, suggesting a need for uniform facilities and enhanced accountability to provide environmental uniformity across all mosques (Tamiya, 2026). Furthermore, findings from the FGDs in North Horr indicate that Islamic institutions are increasingly encouraged to formalise and build up conservation approaches by implementing structured environmental education in the Madrasas, as well as by incorporating environmental themes in the Friday sermons (Khutbahs) and organised community activities like clean-up and tree planting. These initiatives reflect the possibilities of institutional coordination and community involvement in implementing the concept of stewardship (Khalifah) into a collective effort for the environment at the mosque level.

Religious Sermons Incorporate Messages about Conservation and Sustainability

The data presented in Table 14 below address the men and women's affirmation of whether Religious sermons incorporate messages about conservation and sustainability. This variable measures the perceived

frequency and integration of ecological themes into the primary religious communication channel, the sermon, which is critical for the continuous sensitisation of the community.

Table 14: Religious Sermons Incorporate Messages about Conservation and Sustainability

		Frequency	Percent
	StronglyAgreed	37	26.8
	Agreed	56	40.6
	Undecided	11	8.0
	Disagreed	34	24.6
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

Results suggest that there is a clear majority of religious leaders who agree (40.6%) and strongly agree (26.8%) that environmental messages are conveyed in their sermons, and that Islamic leaders are increasingly using the pulpit to communicate environmental messages based on stewardship (Khalīfah) and ethical responsibility. It is a depiction of the increasing incorporation of environmental issues into religious teachings, thereby providing a moral basis for conservation practice and providing frequent exposure to a broad audience. A significant minority, however, disagreed (32.6%), with a substantial minority (24.6%) disagreeing and 8.0 were undecided, meaning that the level of inclusion of environmental messages is not consistent across different areas in terms of frequency, clarity, and depth. A minority of men and women indicated that such messages are either too rare or too general to have a meaningful impact. This underlines the importance of more robust institutional support and consistent guidance to ensure that environmental issues are consistently and clearly covered with actionable, practical guidance in the sermons (Çataldaş & Erdönmez, 2026; Nche, 2026).

Islamic NGOs Support Tree Planting in the County

The data presented in Table 15 below address the men's and women's affirmation of whether Islamic NGOs have supported tree planting in the county. This variable measures the perceived effectiveness of external faith-based organisations in translating the theological mandate of tree planting (*Ṣadaqah Jāriyah*) into tangible, large-scale ecological action in Marsabit County.

Table 15: Islamic NGOs Have Supported Tree Planting in the County

		Frequency	Percent
	StronglyAgreed	30	21.8
	Agreed	72	52.2
	Undecided	12	8.7
	Disagreed	18	13.0
	Strongly disagreed	6	4.3
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

The results reveal that a large majority (74.0%) were in agreement with the fact that IMEs are actively carrying out tree plantation activities, and a significant proportion (21.8%) strongly agreed and 52.2% agreed, revealing a high level of consensus that tree planting is indeed being supported by Islamic NGOs, a success story of religiously inspired charitable principles like Ṣadaqah Jāriyah to finance environmental programs that have long-term effects. This suggests that Islamic NGOs are considered significant contributors in financial and logistical support for afforestation programmes and in support of the general fight against desertification. However, 13.0 per cent disagreed, 4.3 per cent strongly disagreed, and 8.7 per cent were undecided, resulting in a significant minority (26.0%) reporting that they were uncertain or disagreed, which indicates that support from NGOs is not uniform and not equally visible in all areas, and highlights geographic coverage gaps and uneven resource distribution, reducing the impact of such support. This highlights the need for better coordination and equitable distribution of NGO-led environmental programs (Salih, 2001; Toumbourou & Dressler, 2024). Furthermore, from a qualitative perspective, Islamic institutions and leaders use a combination of informal and emerging formal approaches to address environmental degradation, such as tree planting campaigns, waste management projects, water conservation projects, educational programs, and awareness campaigns in mosques. Such actions are facilitated by religious financial systems like zakat and waqf, and strengthened through sermons (khutbahs) and through education in madrasas. Most programs, however, are limited to specific areas, small and isolated, and rarely coordinated in a consistent way to have much impact at the county level. There is a consistent demand for greater institutionalisation, better coordination, and integration of EE into formal religious organisations to have greater and durable impact on the environment in the interviews and FGDs.

Environmental Protection is Discussed During Islamic Gatherings and Events.

The data presented in Figure 1 below addresses the men and women's affirmation of whether Environmental Protection is discussed during Islamic Gatherings and Events. This variable measures the

degree of institutionalisation and public visibility of environmental ethics within the communal religious life of Marsabit County, assessing if the message is being actively disseminated through established religious platforms.

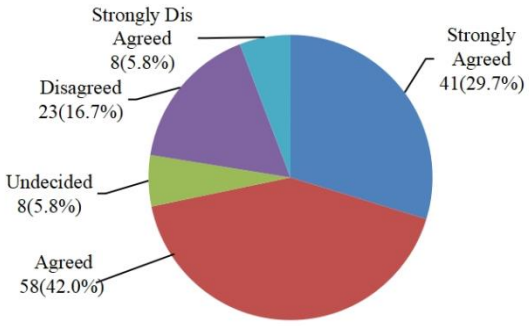


Figure 1: Environmental Protection is Discussed During Islamic Gatherings and Events

The results reveal a high level of agreement, as 42.0 per cent agreed and 29.7 per cent strongly agreed (71.7%) that environmental protection is discussed at Islamic gatherings, suggesting that ecological awareness is successfully incorporated into religious talks. This indicates that tools like Friday sermons, study groups, and special religious events are well utilised to encourage stewardship (Khalīfah) and to remind everyone of the importance of conservation as a spiritual and communal duty. However, there was a significant minority of 16.7 per cent that disagreed, 5.8 per cent that strongly disagreed and 5.8 per cent that were undecided, indicating a spread of views on how often and how strongly environmental issues are taken up, with a significant number of 28.3 per cent being undecided or disagreeing. There was some variation in the quality of the messages presented and the emphasis given, with some respondents saying that the discussions were infrequent or did not provide clear practical guidance, particularly in religious settings. This underscores the importance of having more uniform materials and support systems available to religious leaders to deliver uniform environmental messages in all Islamic gatherings (Huda et al., 2025).

There is Cooperation Between Islamic Scholars and Local Government on Conservation

The data presented in Table 16 below address the women and men's affirmation of whether there is cooperation between Islamic scholars and local government on conservation. This variable measures the perceived effectiveness of cross-sectoral collaboration in translating religious and secular mandates into unified ecological action in Marsabit County.

Table 16: Cooperation Between Islamic Scholars and Local Government on Conservation

		Frequency	Percent
	StronglyAgreed	39	28.3
	Agreed	61	44.2
	Undecided	13	9.4
	Disagreed	21	15.2
	Strongly disagreed	4	2.9
	Sub-Total	138	100.0
	Youths & Children attending Madrasa	196	
Total	Total	334	

Consensus exists that Islamic scholars work with local government in environmental conservation efforts, with 72.5% (44.2% Agreed and 28.3% strongly agreed) indicating a strong majority of agreement, which reflects a partnership between religious and secular authorities. The partnership supports the strengthening of environmental policies through technical government capacity building and the moral and theological impact of religious leaders, in order to increase community acceptance and compliance with environmental conservation initiatives. But 27.5 per cent (15.2% + 2.9% + 9.4%) were unsure or disagreed, and there is a significant minority that do not always see cooperation at the grassroots level. This means that cooperation could be focused at higher levels of administration or in certain projects but not throughout. The strengthening of formal coordination mechanisms and making joint planning processes more visible and routine would help deepen the partnership and expand it (Hula et al., 2007; Khan et al., 2025).

Islamic Leaders Encourage Conflict Resolution over Natural Resources

The data in Table 17 below show men's and women's responses on whether Islamic leaders encourage conflict resolution over natural resources. This variable measures the perceived role of religious authority in applying Islamic principles of justice (*Adl*) and reconciliation (*Ṣulḥ*) to manage resource scarcity and inter-community tensions in Marsabit County.

Table 17: Islamic Leaders Encourage Conflict Resolution over Natural Resources

		Frequency	Percent
	StronglyAgreed	31	22.5
	Agreed	73	52.9
	Undecided	9	6.5
	Disagreed	18	13.0
	Strongly Disagreed	7	5.1
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

The findings showed 52.9 per cent agreed and 22.5 per cent strongly agreed, a strong majority consensus (75.4%) that Islamic leaders have an important role in facilitating the resolution of natural resource conflicts, thus recognising them as trusted mediators in natural resource conflicts relating to land, water, and grazing rights. This is an example of how religious leaders were used effectively in sharing resources and living in peace with each other according to Islamic principles such as communal welfare (Maṣlaḥah) and non-violence. A minority, however (21.6%), felt uncertain or disagreed with its effectiveness and consistency; with 13.0 per cent disagreeing, 5.1 per cent strongly disagreed, and 6.5 per cent were undecided, showing that the effectiveness and consistency of this role is not consistent. The need to train the religious leaders to be more effective in conflict resolution and also formalising them to be a part of structured mediation systems to make them more effective and recognised as mediators can be recommended (Turner et al., 2012).

Madrasa Syllabuses in Marsabit County Include Content on Caring for the Earth

The data presented in Table 18 below pertains to the women and men's affirmation of whether Madrasa syllabuses in Marsabit County include content on caring for the Earth. This variable measures the institutionalisation and formal integration of ecological ethics within the religious education system, evaluating the school's role as a primary source of conservation knowledge.

Table 18: Madrasa syllabuses in Marsabit County Include Content on Caring for the Earth

		Frequency	Percent
	Strongly Agreed	48	34.8
	Agreed	65	47.1
	Undecided	3	2.2
	Disagreed	22	15.9
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

There is a strong majority consensus (81.9%) between strong agreement (34.8%) and agreement (47.1%) that Islamic environmental ethics are well integrated into the formal religious education of the Madrasa syllabus. This suggests that it is through the content of the curriculum that concepts like stewardship (Khalīfah) and responsibility are being introduced; therefore, it is here that values in relation to the environment could be instilled within the curriculum, and it could also mould the long-term ethical behaviour of the students from an early stage. However, 18.1 per cent disagreed or were uncertain, indicating that teaching of environmental content was inconsistent, as a minority (18.1%) disagreed or were not certain of its learning, which reflects differences in teaching environmental content across various Madrasas, some of which may not have integrated it into their curriculum in a consistent or clear manner. This reinforces the need for a common framework for delivering EE within all religious schools, as is evident in the wider literature on the importance of a common curriculum framework in decentralised education systems (Parker, 2017; Taisir et al., 2024).

Environmental Conservation is Treated as a Communal Religious Duty.

The data presented in Table 19 below address women's and men's affirmation of whether Environmental conservation is treated as a communal religious duty. This variable measures the extent of social institutionalisation of the conservation ethic, assessing whether the responsibility is viewed not merely as an individual act, but as a collective obligation (*Farḍ Kifāyah*) binding the entire community in Marsabit County.

Table 19: Environmental Conservation is Treated as a Communal Religious Duty

		Frequency	Percent
	Strongly Agreed	36	26.1
	Agreed	59	42.7
	Undecided	12	8.7
	Disagreed	23	16.7
	Strongly Disagreed	8	5.8
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

The results suggest that 69.0 per cent strongly agree (26.1%) or agree (42.7%) that environmental conservation is perceived as a communal religious duty, implying that this is considered a collective moral responsibility and not an individual choice. This means the idea of "shared responsibility" towards God for failing to protect the environment is understood, contributing to the foundation of coordinated action and resource mobilisation within the community. However, there was a significant minority who were unsure or disagreed (31.2%), with 16.7 per cent disagreeing, 5.8 per cent strongly disagreeing and 8.7 per cent expressing uncertainty or disagreement, indicating that this concept may not be understood uniformly, with some still viewing conservation as an individual rather than a communal responsibility. This emphasises the need to give more consistent and clear theological messages on the principle of Farḍ Kifāyah to strengthen collective responsibility and increase participation in environmental programs (Ngelela & Michael, 2026).

Islamic Teachings Help in Building Awareness of Climate Change

The data presented in Table 20 below pertains to women's and men's affirmation of whether Islamic teachings help in building awareness of climate change. This variable measures the perceived efficacy of the religious framework in communicating and legitimising a critical contemporary ecological challenge: climate change, in Marsabit County.

Table 20: Islamic Teachings Help in Building Awareness of Climate Change

		Frequency	Percent
	StronglyAgreed	45	32.6
	Agreed	64	46.4
	Undecided	10	7.2
	Disagreed	16	11.6
	Strongly Disagreed	3	2.2
	Sub-Total	138	100.0
	Youth & Children attending Madrasa	196	
Total	Total	334	

The results reveal a high degree of consensus (79.0%) among the respondents that Islamic teachings have a significant role in creating awareness of climate change, as the respondents were highly satisfied with the incorporation of climate issues in the religious framework of stewardship (Khalīfah), with 32.6 per cent strongly agreed and 46.4 per cent agreed. This suggests a positive relationship between framing climate change (such as drought and desertification) through religious narratives and understanding, acceptance, and participation in climate change adaptation, with religious authority acting as a facilitator for engaging complex scientific problems with ethical responsibilities. However, 21.0 per cent (a minority) were not sure or disagreed about the importance of environmental care in relation to climate change, with 7.2 per cent undecided, 11.6 per cent disagreed and 2.2 per cent strongly disagreed, indicating that the scientific aspects of climate change are not clearly or consistently communicated. This suggests that there is a need to enhance the capacity of religious leaders to combine climate science and Islamic teachings to ensure clarity and effectiveness in religious messaging, as well as to connect with Islamic ethics and technical climate knowledge (Mansir, 2022).

Islamic Charity (waqf, zakat) in Supporting Environmental Sustainability

The discussions in focus groups and additional interviews across the County of Marsabit, North Horr, Saku and Laisamis confirmed that, as important financial tools, Islamic financial mechanisms like Zakat and Waqf are key supports for environmental conservation efforts in Marsabit County (R8, 2025; R2, 2025; R1, 2025). The participants highlighted that the money can be channelled into various community-based initiatives such as creating tree nurseries, water conservation infrastructure, borehole maintenance, waste management, and tree planting. Funds for continuing environmental projects were also regularly provided by Zakat, and the long-term sustainability of Waqf was especially mentioned. In general, the results have revealed that Islamic charitable systems provide a religiously oriented financial system to implement the ethical dimension of the environment into practice. These mechanisms not only support ecological restoration, but also sustainability education and awareness-building programs amongst the community.

This showcases the possibility of leveraging religious obligations towards positive financial contributions for strengthening environmental resilience and sustainable development in Marsabit County in the dry areas of the country.

Community Clean-Up Events organised by Muslim Groups

Although there are no county-wide environmental action plans, Muslim groups periodically conduct clean-up actions in the community in Moyale, North Horr and Saku Sub-County (R8, 2025). They are usually held event-wise and mostly at the community level, such as around the mosque or during important Islamic festivals to capitalise on the increased participation of the community. Clean-up events are embedded within the context of Islamic education and beliefs about cleanliness (Taharah), and are a religiously motivated activity that encourages grassroots environmental responsibility. The results further indicate that these activities are often directed at keeping the public areas, water points, and community facilities clean and tidy in dry conditions, contributing to environmental sanitation and community health (R2, 2025; R1, 2025). On top of that, they are a tangible representation of environmental stewardship (Khalifah), deepening the sense of shared responsibility for local environmental care. Overall, these results suggest that these initiatives have an impact, but they are somewhat ad hoc and sporadic; there is a need for more systematic and continuous environmental programs in the current religious context.

Strategies for Promoting Green Practices via Mosque Leadership

In Moyale and North Horr, focus group discussions and interviews identified the key role mosques play in communicating Islamic values for environmental conservation and facilitating the implementation of this message in action (R2, 2025). The consistent delivery of environmental messages in the Friday Sermon (Khutbahs) was noted as one of the most effective means to impart such messages, particularly the concepts of stewardship (Khalifah), balance (Mizan), and avoidance of waste (Israf), which have been highlighted. This helps to ensure that ecological responsibility is embedded in the communal consciousness as an integral part of religious responsibility. Furthermore, mosques were recognised as key nodes for the implementation of hands-on environmental activities like tree planting, community clean-up, water harvesting and sustainable gardening workshops. These activities are designed to be part of worship (Ibadah) and also as ongoing acts of charity (Sadaqah Jariyah) to build community motivation and participation. Religious leaders also play a role in promoting environmental education by delivering structured lessons on environmental ethics in mosques and madarasas, supporting environmental education in the context of religious practices and encouraging lasting behaviours.

Improving Conservation Through Islamic and Government Collaboration

The Moyale, North Horr and Laisamis focus group discussions confirmed that there is a need to strengthen collaboration between the Islamic institutions and Government agencies to improve environmental conservation in Marsabit County (R8, 2025; R2, 2025). Participants stressed the importance of formal partnerships to pool financial, technical, and human resources to carry out large-scale projects like afforestation, water infrastructure development, sustainable land management, etc., with the assistance of Islamic funding mechanisms (Zakat and Waqf), along with government support. Religious leaders could also help strengthen the legitimacy of policies by raising awareness of environmental policies using their moral authority, and by embedding Islamic principles like stewardship (Khalifah), balance (Mizan) and waste avoidance (Israf) in public awareness initiatives. Furthermore, the results reveal that synergy between the mosque community and the government would make environmental governance more effective by

taking advantage of mosque-based environmental outreach through Friday sermons (Khutbahs) and government extension services for consistent environmental messages. Participants noted that collaborative projects could help address local issues in reforestation on rivers, better management of water, and development of environmental by-laws which would incorporate Islamic principles. The partnership was generally considered very important as it would help to guarantee both moral correctness and functional effectiveness to reach sustainable conservation results (R1, 2025).

Role of Islamic Media (Radio, Print, Sermons) in Environmental Awareness

The focus group discussions in Moyale, Laisamis and Saku Sub-County indicated that Islamic media channels are important in disseminating environmental awareness. The platforms mentioned included local Islamic radio programs, communications in mosques, and printed material, and participants indicated that these are used to spread messages on the issues of deforestation and water scarcity. They also relate the conservation practices to Islamic values, including the concept of stewardship (Khalifah) and balance (Mizan), and therefore put religion into action as guidance for the environment (R8, 2025, R2, 2025). Furthermore, the study reveals that Islamic media can be used to promote and encourage greater community involvement through such local conservation efforts as tree planting, controlled grazing and water management. Accessibility is improved, and communities are mobilised using a multi-platform approach; ecological responsibility is being promoted as a religious duty. In conclusion, Islamic media plays a significant role in translating theological environmental ethics into community-based practices and in building a community's engagement in conservation efforts (R1, 2025).

Strengthening Islamic Environmental Strategies

Discussions and interviews in the focus group led to the identification of many positive messages on environmental conservation in the Islamic faith, accompanied by a call for improved multi-sectoral collaboration to implement them in practice. Participants discussed the need to establish formal collaboration between religious institutions, government, NGOs and the community to expand conservation efforts. Collaboration in such a fashion would allow the effective utilisation of religious resources like Zakat and Waqf, in addition to government technical and financial assistance, for the establishment of large-scale projects such as afforestation and water conservation works. In addition, improving mosque sermons and incorporating environmental ethics into the curricula of the Madrasa schools were suggested as important ways to help overcome the divide between knowledge and action. The conversations also highlighted the need to empower the community, especially women and youth, as key players in environmental conservation. Local efforts for tree planting and clean-up were felt as effective but needed more institutional support and coordination to be effective on a larger scale. It was also suggested by respondents that interfaith cooperation should be strengthened for shared responsibility and resource mobilisation among communities. In conclusion, the results highlight the need for two strategies: enhancing institutional collaboration and increasing EE to bolster the ICs' environmental conservation strategies in Marsabit County (R8, 2025; R2, 2025; R1, 2025).

Organised Educational Efforts by Muslim Leaders on Conservation

Data from the Interview Schedule were used to explore the commitment of the religious actors to ecological education. The Sheikh from North Horr said that Muslim leaders actively promote public awareness of conservation using a systematic program, which is manifested through regular khutbahs (sermons) and public gatherings in the community. The education generally involves public lectures,

workshops, etc. (R2, 2025) where Islamic teachings are used to bring about awareness about environmental stewardship (khalīfah). Leaders sometimes make conservation an explicit link with religious duty, thus creating a moral imperative for action, he said. In this way, sustainability practices can be promoted within the community and become an integral part of their lives.

Collaboration Strategies Among Religious Leaders on Environmental Issues

From the interviews, it comes out that the religious leaders in Marsabit County are actively cooperating in tackling environmental issues in a structured and coordinated manner. North Horr and Moyale R2 (2025) and R1 (2025) responded that collaboration takes place through joint sermons (khutbahs), interfaith discussions, community environmental activities, and regional conferences. These platforms help religious leaders disseminate messages and organise groups in common action with respect to conservation. Along with religious coordination, the leaders also liaise with local government bodies and NGOs to carry out large-scale environmental programs like tree plantation, environmental education, and water conservation programs. The multi-sectoral approach deepens the impact and reach of conservation initiatives by drawing on the influence of religion, institutions and technical support.

Support for Islamic Environmental Initiatives by County Government

The interviews reveal that in Marsabit County, the county governments and NGO's support Islamic environmental efforts to a small extent but in a significant manner. The North Horr, Moyale, and Saku R2 (2025), R1 (2025) and R3 (2025) respondents reported that this support is primarily granted to projects that promote reforestation, water conservation, and community clean-up activities, especially projects that are in harmony with the county's general environmental objectives. External partners are usually able to provide resources, funding, and logistical support that increase the effectiveness and reach of faith-based conservation. The results also show that this partnership is not yet well established or uniform, and that some respondents report that the overall potential for partnership is not yet fully realised. Cooperation between religious institutions, NGOs, and government authorities is advantageous, but the necessity for expanded and more concerted partnerships with bigger and more lasting environmental impacts is strong. This underscores the need to build synergies among the various sectors to improve the impact of Islamic conservation efforts in the County.

Friday Sermons (Khutbahs) in Shaping Environmental Attitudes

The results of the interviews indicate that Friday sermons (khutbahs) are one of the most important tools used for creating awareness of environmental issues in Marsabit County. For religious leaders, including Sheikhs and the Kadhi, the use of khutbahs is to inform and influence community attitudes by connecting environmental care with the teachings of Islam, such as being stewards of the environment (khalīfah), maintaining balance (mīzān), and avoiding wasteful consumption (isrāf) (R2, 2025; R1, 2025). The sermons frequently feature advice on how to conserve water, reduce waste and use resources responsibly, and make water protection a religious obligation. Also, the weekly prayer on Friday is a great platform to reach the broader Muslim community and a useful means of delivering environmental messages. The Kadhi from Saku stated that Qur'anic verses and hadiths are often interwoven into sermons to emphasise the responsibility of safeguarding nature as a part of faith (R8, 2025). In conclusion, khutbahs are effectively deployed as an approach to instilling ecological concerns into the daily practice of religion, as a tool which is readily available and highly effective.

Islamic Values Guide Sustainable Living Strategy

The results of the interviews confirmed that Islamic environmental strategies in Marsabit County are very rooted in the following important theological principles. Stewardship (khalīfah), balance (mīzān), justice (adl), and moderation (i'tidāl) were identified as central values that should guide sustainable environmental practices, by the respondents including the Sheikhs from North Horr and Moyale (R2, 2025; R1, 2025). These ideals include the responsible use of natural resources, ecological balance, equitable sharing of shared resources (like water), and moderation of overconsumption (isrāf). All of these principles of ethics together describe the conservation of the environment as a moral and religious obligation which governs the actions of individuals and the use of community resources. They help in achieving sustainability by advocating simplicity, fairness, and ecological responsibility, ensuring the alignment of human activities with environmental stability and ethical values of Islam.

Future Strategies for Islamic Environmental Action in Marsabit County

The findings from the interviews with religious leaders identified some thematic strategies for enhancing long-term Islamic environmental action in Marsabit County. R2 (2025) laid special stress on the integration of EE in madrasa curricula, training religious leaders on how to effectively convey the message of ecological issues in their sermons, and mobilising funds from Zakat and Waqf for EE conservation works. He also emphasised the need to work with local government and NGOs, and involve the youth and communities in environmental programs, as key factors in maintaining them. Likewise, R1 (2025) and R3 (2025) suggested the need for reinforcing Islamic environmental education in madarasas, thus encouraging the practice of long-term behaviour change; building strong partnerships with government and NGOs to conduct large-scale conservation initiatives; and reviving public awareness of the economic advantages of environmental protection, which include sustainable agriculture and ecotourism. They also emphasised the importance of institutional capacity development of religious leaders and the establishment of large-scale, community-driven conservation projects that are built on Islamic values and principles such as stewardship (khalīfah).

Role of the Muslim Community in Addressing Environmental Challenges in Marsabit County

Interview Schedule data was used to assess the capacity of the faith-based community to mitigate environmental issues. The Kadhi of Saku Sub-County stressed the need for the Islamic community to lead by example in the implementation of various sustainable practices. These were the core practices such as targeted water saving, community-based reforestation, and sustainable farming practices. Moreover, the interviewee pointed out that the community should be involved in the social arena as well. This included participating in education campaigns to raise awareness among people about the ethical standards of Islamic teachings on environmental care. R8 (2025) found that the use of spiritual principles would motivate people to take practical collective action in response to the ecological issues.

Immediate and Long-Term Solutions to Environmental Problems

In all four Focus Areas (FAs) of Moyale, North Horr, Saku and Laisamis, focus group discussions and interviews identified causes of environmental degradation and the necessary mitigation measures. Participants, including the Maalim, Tablik, Sheikhs and Amirs, highlighted the need for urgent actions such as raising awareness and conducting environmental education, enhancing waste management, reforestation with drought-resistant trees, rotational and controlled grazing, water conservation strategies, and sustainable farming practices like agroforestry, crop rotation, terracing and better irrigation. These

short-term measures were considered essential to stabilise degraded ecosystems and to diminish existing pressures on natural resources. In the long-term strategies, respondents from all the sub-counties suggested structural and policy changes including better land-use planning, sustainable resource governance, alternative livelihoods, and the inclusion of environmental education in religious and formal education. They also emphasised the need to promote the use of renewable energy like solar power to decrease firewood and charcoal consumption and the need to enhance community-based conservation efforts. The need to combine indigenous knowledge with modern scientific practices, with the involvement of government and NGOs, was a recurring theme for sustainable environmental restoration and resilience in Marsabit County.

Limitations of the Study

The distance and isolation of the geographical location made it more expensive and time-consuming to travel. To overcome these problems, a research assistant was used to make data collection efficient.

5.0 CONCLUSION AND RECOMMENDATIONS

Conclusion: Islam in Marsabit County has a well-developed multi-level institutional structure for environmental conservation which includes partnerships with the government, NGOs, community groups, youth organisations, madrasas, and religious leaders in the mosques. The majority of respondents said they observed the presence of environmental care messages at mosques, the education of the community by religious leaders, and that environmental messages were sometimes present in sermons, and that environmental issues were sometimes taught in madrasas. Besides this, Muslim community groups carry out practical conservation activities like cleanups, Islamic NGOs back programs like tree planting, and Muslim religious leaders partner with government agencies to strengthen conservation efforts by leveraging resources and religious influence. A minority but significant proportion of youth, however, stated that these strategies are not always geared toward long-term sustainability, suggesting a lack of coordination, standardisation, and long-term planning by the various institutions and sub-counties.

Recommendation: A program should be undertaken, possibly funded by Islamic NGOs, to upgrade the infrastructure of the Mosques to fully align with the 'role model' mandate of Ṭahārah (purity and cleanliness). This should include installing water-efficient ablution facilities, creating formal waste collection points, and managing green spaces, such as planting trees (as Ṣadaqah), so that the physical institution reflects the ethic it teaches.

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