

# SYNTHESIS OF WASATHIYAH AND DEEP ECOLOGY TO BUILD A POST-ANTHROPOCENTRIC ENVIRONMENTAL ETHICS

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## Abstract

*The looming global ecological crisis shows that environmental damage is not only material, but rooted in a paradigm crisis that places humans at the center of life. The dominance of the anthropocentric perspective has been proven to give birth to massive resource exploitation and ecosystem degradation. Various technocratic approaches and scientific policies have not been able to answer the root of this problem, so a more comprehensive paradigm of environmental ethics is needed that involves spiritual and moral dimensions. This research offers an Ecospiritual Moderation model, which is a conceptual synthesis between Wasathiyah values in Islamic ethics and the principles of Deep Ecology as a radical critique of anthropocentrism. Through the conceptual inquiry method based on textual analysis and literature comparison, this study examines the relevance of Wasathiyah such as tawazun, adl, amanah, and the prohibition of israf in strengthening the ethics of cosmic balance, as well as connecting it with the idea of Deep Ecology about the intrinsic value of nature, biosphere equality, and ecological self. The results of the study show that the integration of the two perspectives results in a post-apocentric environmental ethical framework that is not only rational philosophical, but also spiritual-transformative. The Ecospiritual Moderation Model has practical implications for the development of environmental education, public policy, and social movements based on moderate spirituality. Thus, this research makes a theoretical contribution in expanding*

*the global environmental ethics discourse and presenting a new paradigm that is more just, sustainable, and rooted in human values and Islamic spirituality.*

Krisis ekologis global yang kian mengancam menunjukkan bahwa kerusakan lingkungan tidak hanya bersifat material, tetapi berakar pada krisis paradigma yang menempatkan manusia sebagai pusat kehidupan. Dominasi cara pandang antroposentris terbukti melahirkan eksploitasi sumber daya dan degradasi ekosistem yang masif. Berbagai pendekatan teknokratis dan kebijakan ilmiah belum mampu menjawab akar persoalan ini, sehingga diperlukan paradigma etika lingkungan yang lebih komprehensif dan melibatkan dimensi spiritual serta moral. Penelitian ini menawarkan model Moderasi Ekospiritual, yaitu sintesis konseptual antara nilai-nilai Wasathiyah dalam etika Islam dan prinsip Deep Ecology sebagai kritik radikal terhadap antroposentrisme. Melalui metode *conceptual inquiry* berbasis analisis tekstual dan perbandingan literatur, penelitian ini menelaah relevansi Wasathiyah seperti *tawazun*, *adl*, *amanah*, dan larangan *israf* dalam memperkuat etika keseimbangan kosmik, sekaligus menghubungkannya dengan gagasan Deep Ecology tentang nilai intrinsik alam, kesetaraan biosferis, dan *ecological self*. Hasil penelitian menunjukkan bahwa integrasi kedua perspektif menghasilkan kerangka etika lingkungan pascantroposentris yang tidak hanya rasional filosofis, tetapi juga spiritual-transformatif. Model Moderasi Ekospiritual memiliki implikasi praktis bagi pengembangan pendidikan lingkungan, kebijakan publik, dan gerakan sosial berbasis spiritualitas moderat. Dengan demikian, penelitian ini memberikan kontribusi teoretis dalam memperluas wacana etika lingkungan global dan menghadirkan paradigma baru yang lebih berkeadilan, berkelanjutan, dan berakar pada nilai-nilai kemanusiaan serta spiritualitas Islam.

**Keywords:** *deep ecology, ecospiritual moderation, Islamic spirituality, post-anthropocentric ethics, Wasathiyah values*

## Introduction

The global ecological crisis is entering an increasingly complex and multidimensional phase, posing unprecedented moral, spiritual, and ecological challenges. Climate change, biodiversity loss, forest destruction, pollution, and soil and water degradation not only reflect failures in environmental management but also reveal profound disruptions in humanity's relationship with nature. Recent studies emphasize that ecological damage is rooted in a paradigm crisis dominated by an anthropocentric perspective, which places humans at the center of moral values and treats nature as an instrumental object serving economic and technological interests (Tucker & Grim, 1998). Several studies further suggest that technocratic solutions and science-based policy approaches have been insufficient to address the root causes of ecological

problems, highlighting the need for more comprehensive ethical framework that incorporates spiritual, moral, and cultural dimensions (Fios, 2019). In this context, the search for a new paradigm of environmental ethics is particularly urgent, especially one capable of integrally bridging ecological and spiritual dimensions.

Along with the development of ecotheology and environmental humanities, numerous studies have shown that religious values can serve as a powerful ethical force in shaping ecological awareness and behavior (Nasr, 1996b). Within Muslim communities, the concept of *Wasathiyah* holds particular relevance as an ethical framework emphasizing balance, moderation, justice, and the common good. However, recent research suggests that public interpretations of *Wasathiyah* remain largely confined to social tolerance and anti-extremism, leaving its ecological dimension insufficiently explored (Siswoyo et al., 2025). At the same time, modern ecological thought has advanced Deep Ecology, introduced by Naess (1973), which critiques anthropocentrism and advocates recognition of the intrinsic value of all living beings through deep ecological consciousness. The convergence of these two intellectual traditions creates an opportunity to develop an environmental ethics model that is not only rational but also spiritual, reflective, and transformative.

In the contemporary academic landscape, there is a growing need to identify the root causes of ecological crises and develop more comprehensive responses. A key challenge is the absence of an environmental ethical framework that effectively integrates Islamic spiritual values, particularly *Wasathiyah*, with modern ecological philosophy. Existing environmental policies largely emphasize regulation and mitigation, while the transformation of ecological consciousness as a foundation for sustainable behavior remains relatively neglected. This gap highlights the need for an ethical model that addresses the spiritual and moral dimensions of human relations with nature. As Capra (1996) argues, ecological relationships involve not only material realities but also self-awareness, moral responsibility, and spiritual depth. Therefore, an integrative approach is essential for responding to the complexity of contemporary environmental challenges.

Various solutions have been proposed in the scholarly literature to bridge the gap between environmental ethics and spirituality. Naess (1973), through Deep Ecology, offers an ecocentric approach that positions humans as only one part of the broader biospheric order, arguing that ecological ethics should be grounded in respect for the intrinsic value of all living beings. This approach

seeks to challenge the exploitative structures of modern consciousness while emphasizing simple living, biospherical equality, and transformative ecological awareness. On the other hand, contemporary Islamic scholarship has expanded the concept of Wasathiyah as an ethic of cosmic balance encompassing spiritual, social, and ecological dimensions (Amalia & Muhtar, 2024). Principles such as *tawazun* (balance), *‘adl* (justice), *amanah* (responsibility), and prohibition of *israf* (excess) demonstrate significant compatibility with ecological principles that emphasize moderation and respect for the earth as a divine trust. The intersection of these two perspectives opens theoretical space for developing a more comprehensive model of environmental ethics.

Several previous studies have attempted to connect religion and ecology through ecotheological, ecospiritual, and religious ethical approaches. Nasr (1996a) argued that the ecological crisis is fundamentally a spiritual crisis resulting from humanity's loss of awareness of the sacredness of nature (Nasr, 1996b). Jonas (1984) proposed the concept of responsibility ethics for future generations as a moral foundation for ecological action. Tucker & Grim (1998), through the Religion and Ecology project, emphasized that religion can play a significant role in transforming ecological behavior at the global level. Meanwhile, more recent studies suggest that the integration between spirituality and environmental ethics can foster deeper ecological transformation, particularly within religious communities (Hitzhusen & Tucker, 2013). However, despite these important contributions, no theoretical formulation has yet explicitly and comprehensively Wasathiyah and Deep Ecology within a single framework of environmental ethics.

The research gap becomes increasingly evident when examining the tendency of existing literature to discuss Wasathiyah primarily within socio-political contexts, without adequately exploring its potential contribution to a post-anthropocentric paradigm of environmental ethics. Similarly, studies of Deep Ecology are often philosophical and secular in orientation, leaving theological dimensions that may be particularly relevant to Muslim communities largely unaddressed. To date, limited attention has been given to developing an explicit synthesis of Wasathiyah and Deep Ecology as an integrated ethical framework for addressing ecological crises through a spiritual grounded approach. This gap highlights the importance of developing an integrative model that brings theology and ecology into meaningful dialogue within contemporary academic discourse.

Based on these gaps, this research responds critically to the global ecological crisis rooted in an anthropocentric paradigm that places humans at the center of natural exploitation. In an effort to overcome the limitations of materialistic and technocratic solutions, this study aims to formulate an Ecospiritual Moderation paradigm. This paradigm is developed through a conceptual synthesis of Wasathiyah values in Islamic ethics and the principles of Deep Ecology. The goal is to create a post-anthropocentric framework of environmental ethics that prioritizes not only rationality, but also spiritual depth and transcendental morality.

This study contributes by proposing the development of a theoretical model that integrates Islamic theological values with modern ecological principles. This model is operationalized through three interconnected dimensions: (1) an ethical-normative dimension that serves as a philosophical foundation for environmental policymaking; (2) a participatory governance dimension that emphasizes ecological justice; and (3) a social action dimension that guides community empowerment programs grounded in spiritual values. By combining the principles of *tawazun* (balance), *‘adl* (justice), and *amanah* (responsibility) with the concept of the intrinsic value of nature derived from Deep Ecology, this research offers a comprehensive framework.

Theoretically, this research contributes to expanding the horizons of environmental philosophy through an integrative perspective. To date, a gap has persisted in which Deep Ecology is often approached from a secular standpoint, while the discourse of Wasathiyah tends to remain confined to socio-political issues without substantial ecological engagement. This research seeks to bridge the gap by presenting a dialogue across intellectual traditions that brings together revelation, reason, and ecological morality. In doing so, the Ecospiritual Moderation paradigm addresses an important gap in environmental ethics by offering a framework capable of engaging the spiritual and moral roots of human behavior towards nature.

On a practical level, this model serves as a strategic framework for various environmental actors in dealing with the current crisis. For policymakers, this model serves as a reference in formulating equitable regulations, while for natural resource governance practitioners, it provides a strong ethical basis. In addition, the operational design offered can be integrated into a holistic environmental education curricula as well as moderate spirituality-based social movements. Through these contributions, this research seeks to advance a more just, sustainable, and ethically grounded environmental paradigm.

rooted in Islamic humanitarian values and spirituality.

### **Method**

This research employs a qualitative approach with a philosophical hermeneutic paradigm. The selection of this paradigm is based on the need to deconstruct and reconstruct theological perspectives in response to contemporary ecological crises. As emphasized by Najitama and Chotimah (2016), there is an urgent need to reconstruct Islamic paradigms toward more environmentally responsible perspectives in order to address current ecological challenges. Epistemologically, this study adopts an objective-textual hermeneutic to explore the deeper meanings underlying the principles of Wasathiyah in Islamic ethics and the values of Deep Ecology (Najitama & Chotimah, 2016a). The research data are derived from primary texts, including classical and contemporary Qur'anic exegeses, as well as major works in Islamic ecotheological thought concerning the relationship between religion and the natural order (Nasr, 1996b).

The literature was selected through purposive sampling to ensure thematic relevance and contemporaneity. This approach is particularly important given the growing attention to religious within discussions of ecological degradation and environmental sustainability (Siswoyo et al., 2025b). The source examined include publications indexed in reputable databases such as Scopus, JSTOR, and the Web of Science. The analysis focuses on exploring the relationship between religious values and the global environmental crisis by engaging with foundational works on Deep Ecology and Islamic perspectives on humanity's place within the cosmic order (Nasr, 1996b).

Data analysis was conducted through qualitative content analysis integrated with a hermeneutic framework in three systematic stages. First, textual analysis was undertaken to examine the meanings of *mizan*, *'adl*, *amanah*, and the prohibition of *israf* in primary Islamic texts. Second, a comparative analysis was carried out to examine the relationship between the core values of Wasathiyah and the fundamental principles of Deep Ecology, including the intrinsic value of nature and critiques of anthropocentrism. This stage draws upon methodologies developed within the interdisciplinary field of religion and ecology (Tucker & Grim, 1998b). Third, a critical interpretive synthesis was employed to construct the conceptual model of Ecospiritual Moderation as a post-anthropocentric ethical framework that integrates Islamic ethics of balance with contemporary ecological consciousness.

The validity of the study was maintained through theoretical triangulation and conceptual coherence. Theoretical triangulation was achieved by engaging literature from environmental philosophy, ecotheology, and environmental humanities to strengthen interpretive rigor. Conceptual coherence was assessed through the alignment of Wasathiyah principles, Deep Ecological values, and the proposed post-anthropocentric framework to avoid epistemological inconsistencies. This validation strategy ensures that the proposed Ecospiritual Moderation model possesses not only logical consistency but also sufficient explanatory power to address the need for an environmental ethical framework grounded in spiritual and humanitarian values.

## Finding and Discussion

### *Theological and Epistemological Dimensions of Wasathiyah*

The discussion of environmental ethics in Islam cannot be separated from the fundamental concept of Wasathiyah, as enshrined in the Qur'an (2:143):

“And so We have made you (Muslims) a just and chosen people so that you may be witnesses of human beings and that the Messenger (Muhammad) may be a witness of you. And We have not appointed the Qibla which is your Qibla (now) but so that We may know who follows the Messenger and who defects. And indeed, it is very heavy, except for those who have been guided by Allah. and Allah will not waste your faith. Indeed, Allah is Most Merciful and Most Merciful to mankind” (Tafsirweb, n.d.).

This verse refers to Muslims as *ummatan wasathan*, a moderate, just, and balanced community, a moral identity that embodies a balance among spiritual, social, and ecological dimensions. Etymologically, the word *wasath* derives from the root word *w-s-th* which conveys a spectrum of meanings, including middle, balance, excellence, and justice (Mughtar, 2013). Classical scholars such as Al-Tabari interpret the term *ummatan wasathan* as *al-ummah al'adilah* (the just community), while Ibn Kathir argues that the notion of moderation in this verse refers to a moral balance that prevents people from falling into excess or neglecting God's commands (Tafsirweb, n.d.). Contemporary interpretations, such as Quraish Shihab's Tafsir Al-Mishbah, further expand the meaning of Wasathiyah as a principle of comprehensive moderation that encompasses human relationships with God, fellow human beings, and nature. According to Shihab, moderation is not just a middle position but a moral quality that integrates reason, spirituality, and ethical responsibility toward all creation (Huda et al., 2020).

In the hadith of the Prophet Muhammad SAW, the concept of Wasathiyah is reinforced through the prohibition *israf* (wastefulness), excessive behavior, and actions that disrupt the natural order. In a narration reported by Muslim, the Prophet stated: “Eat and drink, give charity, and dress without excesses and without arrogance” (Tajang, 2018). This hadith reflects two important ecological principles: the prohibition of wastefulness and the encouragement of a simple lifestyle. Another hadith narrated by Ahmad emphasizes that even when a person is near a flowing river, wasting water remains prohibited (Elias, 2013). These teachings demonstrate that ecological values are not a modern discourse but have been embedded in Islamic teachings from their very earliest foundations. Ethical responsibility toward the environment is further emphasized in the Qur’an (7:56): “And do not cause any damage on the earth after Allah has repaired it.”

Ecologically, this verse serves as a theological foundation for the view that maintaining cosmic balance is part of religious devotion. This dimension was later expanded by Islamic ecotheological thinkers such as Seyyed Hossein Nasr, who argues that the environmental crisis reflects a deeper spiritual crisis characterized by the loss of awareness that nature itself constitutes divine signs (*ayat*). Nasr further suggests that Wasathiyah can be understood as a cosmic principle because moderation reflects the concept of *mizan* (balance), or the scales that Allah has established to sustain the order of the universe (Nasr, 1996a).

In the context of environmental epistemology, Wasathiyah functions not only as a normative principle but also as an intellectual framework that integrates revelation, reason, and ecological morality. The principle of *tawazun* (balance) in Wasathiyah encourages humans to recognize their place within the ecosystem, not as absolute rulers but as part of a larger interconnected whole. The principle of *i’tidal* (justice) emphasizes that destructive environmental exploitation violates the rights of nature as part of God’s creation. Likewise, the principle of *amanah* (trusteeship) positions humans as custodians rather than owners of the Earth. Together, these principles demonstrate that Wasathiyah provides a theological foundation for an Islamic environmental ethics that is holistic, transcendent, and oriented toward sustainability.

### *Post-anthropocentric Environmental Ethics: A Critique of Modernity and*

*the Rise of New Ecological Consciousness*

The worsening global ecological crisis demands a reconsideration of environmental ethics that have long been shaped by anthropocentric perspectives, which place human interests at the center of moral concern. Environmental thinkers such as Holmes Rolston III, Hans Jonas, Mary Evelyn Tucker, John Grim, and Fritjof Capra have argued that modernity systematically positions humans as the sole center of ethical interests, while the universe is treated only as an instrumental object or merely a reserve of resources to fulfill economic ambitions (Jonas, 1984).

This paradigm has often been identified as an epistemological driver of excessive resource exploitation, ecosystem degradation, and ecological imbalance. In response, Jonas emphasized an ethical framework that extends moral responsibility beyond present human interests to future generations and the integrity of the biosphere as a whole. He rejected anthropocentric moral paradigms and argued for an ontological expansion of ethics to support long-term ecological sustainability (Jonas, 1984). This perspective is reinforced by posthumanist thought, which views the strict separation between “culture” and “nature” as a dangerous illusion in the Anthropocene era (Descola, 2014). Similarly, Holmes Rolston III maintained that nature possesses intrinsic value and cannot be reduced to utility or market commodities (Holmes III, 1989). His argument shifts the moral foundation of environmental ethics from human-centered subjectivity toward recognition of all living beings as components of an interdependent ecological system.

In the context of broader systemic philosophy, Capra (1996) introduces a holistic view sees life as an extraordinarily complex network characterized by non-linear relationships among humans, animals, plants, microorganisms, and ecological processes. This systemic view challenges the reductionist assumption of modernity that life can be understood mechanically, as though ecological systems function like machines. On the contrary, Capra emphasizes that the health and resilience of an ecological system depend on the integrity of the relationships among its components, so that damage to one component can affect the resilience of the broader ecological system.

From this perspective, the ecological crisis cannot be understood solely in terms of policy failures, economic inefficiencies, or technological limitations, but also as a consequence of deeper assumptions regarding humanity’s relationship with nature. Ivakhiv (2018) shows that meaningful ecological change is unlikely to occur without fundamental shifts in the moral, spiritual,

and ontological paradigms through which humans understand ecological relations. He further argues for the need to rethink the relationship between human perception and the material realities of the earth. Furthermore, this post-anthropocentric approach invites humans to see themselves not as rulers or centers of creation, but as part of an ecological network interconnected with other entities.

This new paradigm is supported by recent empirical studies showing that environmental policies based solely on anthropocentric assumptions—namely, protecting nature primarily for human benefit—often face limitations in addressing species extinction and habitat degradation because of their short-term and instrumental orientation (Azza & Zainuri, 2024). Therefore, contemporary approaches in environmental ethics propose a paradigm shift toward ecocentric or biocentric models that recognize the moral significance of all living beings. One of the most influential expressions of this approach is Deep Ecology, developed by Naess (1973). Deep Ecology moves beyond what Naess termed “shallow ecology”, which focuses primarily on pollution control and resource conservation for human welfare. Instead, it calls for a deeper examination of lifestyles, social structures, and belief systems that contribute to ecological degradation (Naess, 1973). In its development, this perspective has also intersected with ecofeminism and ecotheology, which view human domination over nature as intertwined with broader structures of domination. The addition of Plumwood’s (1993) critique of human-nature dualism is relevant here, as she argues that viewing nature as an inferior “other” reflects a failure of rationality that ultimately leads to ecological destruction. This ethical transformation also requires engagement with local and indigenous wisdom traditions, many of which have long practiced ecocentric ways of life prior to the rise of modern rationality (Khumairoh et al., 2025).

In the end, this paradigm reconstruction is not merely an intellectual exercise in environmental philosophy but an important step toward addressing contemporary ecological challenges. Without recognition of the intrinsic value of nature and the interconnectedness of ecological systems, environmental degradation is likely to intensify. Post-anthropocentric environmental ethics encourages a redefinition of “progress”, not as unlimited material accumulation, but as the capacity to live within ecological limits while maintaining harmonious relationships with other forms of life.

The post-anthropocentric approach also has a philosophical correspondence that is acceptable to religious communities, especially when ecological equality

is combined with a spirituality that values cosmic order. In the context of Islam, this view does not contradict the principles of Wasathiyah, as both emphasize balance and the harmonious relationship between humans and nature. This convergence opens the door to an epistemological and ethical synthesis between Islamic values and modern ecological philosophy. Thus, this discussion provides the philosophical foundations for the synthesis of Wasathiyah and Deep Ecology presented in the following section.

### ***Synthesis of Ecospiritual Moderation: Conceptual Integration between Deep Ecology and Wasathiyah***

Wasathiyah offers a spiritual basis for understanding environmental ethics, while Deep Ecology provides a philosophical basis for critiquing exploitative modern models of life. In the framework of synthesis, Wasathiyah provides a moral foundation in the form of the principles of *mizan*, *tawazun*, *adl*, and *amanah*, while Deep Ecology expands ecological understanding through the concept of intrinsic value and existential connectedness. If Wasathiyah places humans as caliphs responsible for maintaining the balance of the earth, then Deep Ecology places humans as part of an ecological network that has a moral obligation to all living entities. Both challenge anthropocentric assumptions that reduce nature to a merely instrumental or utilitarian object.

The synthesis Wasathiyah Islam and Deep Ecology gave birth to the paradigm of “Ecospiritual Moderation,” an environmental ethical framework that positions the values of spiritual balance and deep ecological awareness as the main axis of human action. In this paradigm, spirituality is not just seen as a moral accessory, but as a source of transformative energy that is able to change the human ontology of nature. Deep Ecology has occasionally been criticized for providing limited spiritual resources for motivating large-scale behavioral change. However, when combined with Wasathiyah, this limitation may be addressed because Islamic spirituality provides strong theological legitimacy for ecological action. Principle *anti-israf* (excessive prohibition) in Islam, for example, is not just an ethical norm, but an ecological strategy to mitigate resource exploitation (Wijaya et al., 2025). Quoting from Foltz in (Saluran et al., 2025), this integration strengthens the argument that Islam possesses significant potential to foster environmental awareness, which, when juxtaposed with modern ecological awareness, creates a simple lifestyle grounded in transcendental awareness. Thus, this synthesis produces an ethical foundation that is not only philosophical-speculative, but also has a

strong theological depth and practical urgency to respond to the contemporary ecological crisis that is now increasingly escalating.

Ecospiritual moderation also proposes a new reading of the relationship between humans and nature. In this perspective, human beings are not seen as dominant subjects who have the right to exploit the environment, but rather as *khalifah* (guardians) who are responsible for maintaining cosmic unity. This relationship is expressed through engagement with the *ayat kawniyyah* (cosmic signs), which reflect divine wisdom in creation (Najitama & Chotimah, 2016). The ontological unity taught by Deep Ecology can be understood more deeply through the concept of monotheism, because both teach the absolute interconnectedness of reality. Tawhid teaches that the entire universe consists of divine signs (*ayat*) that point to God's wisdom and unity. Haq (2013) in his work asserts that in Islam, humans and nature are seen as part of interdependent entities in an orderly scheme of creation. When ecological awareness Deep Ecology united with the principle of the oneness of God, environmental protection becomes not only a moral responsibility or legal obligation but also a form of spiritual commitment. This view shifts man's position from a "ruler" to a cosmic "servant", who is existentially connected to every element of God's creation, both biological and non-biological.

To address the need for concrete model operationalization as suggested in the critical discussion, Ecospiritual Moderation may be operationalized through an "Ecospiritual Ethical Indicator" that includes three functional dimensions: spirituality-based ecological footprint audits, community participation-based governance policies, and environmental behavior assessment systems. In concrete terms, this model can be operationalized through the implementation of "balance audit" on public policy, where every development project could be evaluated not only on the basis of economic profitability, but also through the ethical-spiritual impact on the local ecosystem. As explained by Koehrsen (2017) regarding the role of religion in the sustainability transition, the involvement of religious institutions can facilitate an "ecological self-assessment" for citizens. This involves the development of an activity-based curriculum in which individuals calculate their "moral carbon footprint," i.e. the extent to which their personal consumption violates the principle *trust* to nature. By integrating these indicators, the normative model transforms into a measuring tool that can be applied in daily decision-making, both at the level of households, social organizations, and corporate management that want to apply value-based sustainability principles.

At the educational level, the Ecospiritual Moderation paradigm offers a holistic curriculum foundation, going beyond reductionist environmental science learning. An education that integrates religious and ecological values allows students to understand that scientific data on environmental degradation, such as climate change and biodiversity loss, are not merely statistical indicators, but a narrative of moral crisis. According to Saeed (2013), the method of reading religious texts in the 21st century must include an understanding of challenging global contexts, including environmental crises, as part of a living interpretation of texts. Therefore, the curriculum based on Ecospiritual Moderation must contain *praxis* environment, such as field observations accompanied by theological reflections, as well as community-based environmental empowerment projects. Students are encouraged to interpret environmental data through the lens of Islamic ethics, transforming “knowledge” into “transformative awareness.” With this approach, graduates of education not only have technical competence in environmental management, but also moral integrity that motivates them to become ethical agents of change, given that the task of protecting the earth is an integral part of an individual’s intellectual responsibility.

In the context of public policy and environmental governance, this paradigm encourages the development of policies that use inclusive moral language to reach a wider group of people. In some contexts, public policies based solely on regulatory approaches may encounter limitations in communities where religious values play a significant role in shaping public attitudes. By adopting the principle of Ecospiritual Moderation, policymakers can package a sustainability agenda using terminology such as *maslahah* (public benefit) and *hifz al-bi’ah* (environmental protection) as part of religious purposes. This creates a more organic public acceptance as the sustainability narrative is aligned with their cultural identity and religiosity. This approach is in line with the findings of Siswoyo et al. (2025) regarding the importance of religious moderation in dealing with ecosystem crises, where religious values become a bridge of dialogue for the success of conservation programs. Thus, governments or environmental organizations can integrate an “Environmental Ethics Council” made up of religious leaders and environmental activists to review policies to align with the values of ecological justice and long-term sustainability, while avoiding exploitation that harms vulnerable communities.

In conclusion, the synthesis of Deep Ecology and Wasathiyah It forms a comprehensive new ethical foundation, capable of transcending the dichotomy

between secular science and religious dogma. The Ecospiritual Moderation Model provides a framework for global societies to move towards a post-anthropocentric phase, in which humans understand their human position as an integral part of a vast network of life. As Nasr (1996a) emphasizes, the environmental crisis is essentially a crisis of knowledge about the universe, therefore, healing this crisis requires the reintegration between “knowledge” and “sacredness”. This model answers the increasingly complex global ecological challenges by combining the sharpness of modern environmental philosophy analysis with the richness of Islamic spirituality. This paradigm may serve as both a conceptual framework and a practical reference for addressing contemporary ecological challenges in order to ensure the sustainability of the earth for future generations. By combining ecological rationality and universal spirituality, Ecospiritual Moderation also has the potential to facilitate intercultural and interreligious dialogue on environmental responsibility, fostering broader cooperation in addressing shared ecological challenges.

### **Conclusion**

The synthesis between Wasathiyah and Deep Ecology offers an integrative ontological and epistemological perspective on environmental ethics, changing the way humans perceive their position in the universe. By integrating Deep Ecology’s critique of anthropocentrism into the rich spiritual framework of Wasathiyah, this model provides an alternative to predominantly secular approaches that often emphasize technical and policy-oriented solutions. Theological pillars such as *tawazun* (balance), *adl* (justice), and *amanah* (trust) reframe the human role from an exploitative ruler to a *khalifah* (guardian) who carries a sacred mandate to protect the cosmic order as a form of real worship. This paradigm responds to interpretations of the ecological crisis identified by Seyyed Hossein Nasr as a spiritual crisis and the loss of sacred knowledge of nature. By placing nature as a manifestation of God’s verses, this model provides a theological foundation for ecological action, framing environmental conservation not only as a technical policy concern but also as a moral and spiritual responsibility.

The integration of the concept of *tawhid* (the oneness of God) with the awareness of the existential interconnectedness of all beings in Deep Ecology creates a post-anthropocentric ethical foundation in which man no longer sees himself as the center of the universe, but rather as an inseparable part of an interdependent network of life. Thus, this synthesis offers a philosophical

foundation for mitigating crises through the cultivation of respect (*anti-israf*) and humility rooted in spiritual awareness, encouraging a relationship between humans and the biosphere is based on a sense of collective responsibility for the integrity of God's creation.

This study also contributes to the achievement of the Sustainable Development Goals (SDGs), particularly SDG 13 (Climate Action) through the promotion of ethical and community-based climate awareness, SDG 12 (Responsible Consumption and Production) through *anti-israf* ecological ethics, SDG 15 (Life on Land) through the protection of ecosystems and biodiversity, and SDG 16 (Peace, Justice, and Strong Institutions) through participatory and value-based environmental governance. The Ecospiritual Moderation model suggests that religious moderation and ecological consciousness can function synergistically to support sustainable development and environmental justice at local and global levels.

Beyond its philosophical contribution, the Ecospiritual Moderation model offers a potential operational framework to meet the challenges of today's global climate crisis. To transition the theory into real-world reality, this paradigm may be operationalized through three functional dimensions: a spirituality-based ecological footprint audit, participatory governance, and an environmental behavior assessment system. Through the implementation of the "balance audit," policymakers and the corporate sector could evaluate development projects not only based on economic profitability metrics, but also through ethical-spiritual impacts on local ecosystems, thereby promoting greater accountability in nature conservation. In the realm of education, this paradigm encourages the development of educational curricula that is able to transform scientific data into moral narratives, where students can be equipped with technical competence, but also moral integrity to become agents of change.

In addition, the use of religious moral language such as *maslahah* (public good) in public policy may serve as an inclusive strategy that bridges secular regulations with the religious values of the community, so that sustainability programs may gain broader public acceptance. This is in line with the need for cross-cultural dialogue that links religious moderation with the success of ecosystem conservation. Ultimately, this model should be understood not merely as a theoretical construct but as a framework that may inform both scholarly discussions and practical environmental initiatives. With the reintegration between "knowledge" and "sacredness," Ecospiritual Moderation

may serve as a strategic bridge that equips global communities with the cognitive and moral tools to navigate the complexities of the ecological crisis, suggesting that modern ecological rationality and spiritual values can function as complementary resources in supporting environmental sustainability and intergenerational responsibility.

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