

ISLAMIC ECOLOGY TRADITION, INDEPENDENCE, AND GLOBAL CONTRIBUTION

Muhammad-Musa Al-Haddad

V. N. Karazin Kharkiv National University, Kharkiv, Ukraine

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Abstract

The escalating global environmental crisis demands a reevaluation of humanity's relationship with nature, where scientific approaches must be complemented by ethical and spiritual frameworks. Islam provides a comprehensive foundation for addressing these challenges through the Qur'an and Sunnah emphasizing Tawhid (divine unity), which imbues all creation with intrinsic value as signs of God; khalifah (vicegerency), positioning humans as accountable trustees of the Earth; and mizan (cosmic balance), promoting moderation and prohibiting waste (israf) and corruption (fasad). This study examines the theological foundations of Islamic environmental ethics, critiques anthropocentric interpretations of khalifah, and develops a holistic Islamic ecotheology grounded in authoritative sources. It also contrasts Islamic ecology with dominant Western paradigms associated with anthropocentrism, capitalism, and the secular desacralization of nature. This research employed a qualitative multi-method approach using normative-hermeneutical, historical, comparative, and critical discourse analysis of Qur'anic and Hadith sources. Through eco-critical hermeneutics, selected texts were analyzed linguistically and contextually alongside classical tafsir and contemporary environmental issues, while emphasizing maqasid alshari'ah and reinterpreting khalifah as accountable stewardship rather than domination. Drawing on historical records from the Islamic Golden Age and contemporary initiatives in Muslim-majority societies, including Indonesia's Nahdlatul Ulama intellectuals, the study proposes an "Islamic Green Policy Model" encompassing green Islamic finance, Sharia-compliant environmental policies, educational reform, faith-based environmental campaigns, and stronger intra-Islamic cooperation. The study concludes that

authentic Islamic ecology offers a spiritually grounded and ethically coherent framework for advancing global sustainability, resilience, and community-based environmental action. The study recommends Sharia-based sustainability policies, environmental education, faith-based activism, and further research on Islamic ecological ethics implementation.

Krisis lingkungan global yang semakin meningkat menuntut adanya peninjauan kembali terhadap hubungan manusia dengan alam, di mana pendekatan ilmiah perlu dilengkapi dengan kerangka etis dan spiritual. Islam menyediakan landasan yang komprehensif untuk menghadapi tantangan tersebut melalui Al-Qur'an dan Sunnah dengan menekankan konsep tawhid (kesatuan ilahi), yang memandang seluruh ciptaan memiliki nilai intrinsik sebagai tanda-tanda kebesaran Tuhan; khalifah (perwakilan/pengelola bumi), yang menempatkan manusia sebagai pemegang amanah yang bertanggung jawab atas bumi; serta mizan (keseimbangan kosmis), yang mendorong moderasi dan melarang pemborosan (israf) serta kerusakan (fasad). Penelitian ini mengkaji landasan teologis etika lingkungan Islam, mengkritisi interpretasi antroposentrik terhadap konsep khalifah, serta mengembangkan ekoteologi Islam yang holistik berdasarkan sumber-sumber otoritatif. Penelitian ini juga membandingkan ekologi Islam dengan paradigma Barat dominan yang berkaitan dengan antroposentrisme, kapitalisme, dan desakralisasi sekuler terhadap alam. Penelitian menggunakan pendekatan kualitatif multi-metode melalui analisis normatif-hermeneutik, historis, komparatif, dan analisis wacana kritis terhadap sumber Al-Qur'an dan Hadis. Melalui hermeneutika ekokritis, teks-teks terpilih dianalisis secara linguistik dan kontekstual dengan mengaitkannya pada tafsir klasik dan isu-isu lingkungan kontemporer, sambil menekankan maqasid al-shari'ah serta menafsirkan kembali khalifah sebagai amanah dan tanggung jawab, bukan dominasi. Dengan merujuk pada catatan sejarah Zaman Keemasan Islam dan berbagai inisiatif kontemporer di masyarakat mayoritas Muslim, termasuk intelektual progresif Nahdlatul Ulama di Indonesia, penelitian ini menawarkan "Model Kebijakan Hijau Islam" yang mencakup keuangan hijau berbasis Islam, kebijakan lingkungan yang sesuai syariah, reformasi pendidikan, kampanye lingkungan berbasis keagamaan, dan penguatan kerja sama intra-Islam. Penelitian ini menyimpulkan bahwa ekologi Islam yang autentik menawarkan kerangka yang berlandaskan spiritualitas dan etika yang koheren untuk mendorong keberlanjutan global, ketahanan sosial, dan aksi lingkungan berbasis komunitas. Penelitian ini merekomendasikan kebijakan keberlanjutan berbasis syariah, pendidikan lingkungan, aktivisme berbasis keagamaan, serta penelitian lanjutan mengenai implementasi etika ekologi Islam.

Keywords: *ecotheology, Islamic environmental ethics, khalifah, sustainability, tawhid*

Introduction

The 21st century has witnessed an unprecedented escalation of ecological challenges, including climate change, biodiversity loss, air and water pollution, soil degradation, and resource depletion. These issues transcend national boundaries, affecting material resources, human health, social stability, and moral values worldwide. While technological and policy interventions remain essential, growing evidence indicates that scientific solutions alone are insufficient without addressing underlying the ethical and spiritual dimensions (Aswati et al., 2026; Khudoyberdiyev et al., 2025).

With an estimated 2.03 billion adherents projected to be the world's largest religious population by 2070 (Department of Economic and Social Affairs, 2024; Khan, 2015) Islam represents a profound demographic and ethical force. Therefore, studying "Islamic ecology" is not merely an academic niche. It is an imperative for understanding a major, faith-based driver of potential global sustainability, offering unique spiritual and ethical frameworks to motivate nearly a quarter of humanity (Husamah et al., 2025).

Existing literature on environmental ethics has largely focused on secular frameworks, such as the United Nations Environment Programme's Faith for Earth Initiative (2021), which highlights religion's potential to shape ecological consciousness (UNEP, 2022). Within religious studies, Christian ecotheology has responded extensively to critiques such as Lynn White Jr.'s (1967) thesis, which attributed environmental degradation to biblical notions of dominion, leading to reinterpretations of stewardship as care rather than domination (White, 1967). Islamic scholarship, by contrast, has emphasized inherent principles from the Qur'an and Hadith, portraying nature as divine signs (*ayat*) reflecting God's wisdom, order, and mercy, rather than merely a resource for exploitation (Khudoyberdiyev et al., 2025)

Recent studies have explored the historical roots of environmental awareness in classical Islamic tradition (Ramin, 2025) and parallels between past climatic fluctuations and modern challenges in Muslim-majority regions (Iqbal & Jamil, 2025). Other works critique Western anthropocentrism and capitalism as primary drivers of degradation, while exonerating Islamic theology (Fazlhashemi, 2025; Feise-Nasr, 2023). Progressive interpretations in Indonesia, through Nahdlatul Ulama intellectuals, integrate spiritual ecology with local socio-ecological issues (Yakub et al., 2023).

Despite these contributions, several limitations persist. Many analyses remain descriptive, focusing on isolated Qur'anic verses or Hadith texts without

employing systematic hermeneutics. Institutional applications often face external influences that dilute their autonomy, and the integration of historical records with contemporary science and policy remains underdeveloped. These gaps hinder the development of a fully coherent and independent Islamic ecotheology capable of informing practical governance. This paper addresses these limitations by examining the theological foundations of Islamic environmental ethics, critiquing anthropocentric interpretations of *khalifah*, and proposing a holistic hermeneutic approach to primary sources. It contrasts Islamic ecology with Western paradigms, highlights historical and contemporary applications, and outlines a practical “Islamic Green Policy Model” for sustainability. The primary objective is to demonstrate how the integration of Qur’anic principles, such as *tawhid*, *khalifah*, *mizan*, and *wasatiyyah* with historical insights and modern science can provide a robust faith-based framework for global environmental justice and resilience in the Muslim world.

In the course of the study, the author formulated and substantiated two main hypotheses. The first hypothesis is that Islamic environmental ethics, based on the principles of *tawhid* (divine unity), *khalifah* (vicegerency/trusteeship), *mizan* (balance), and *wasatiyyah* (moderation), constitutes a holistic, anti-anthropocentric system. This system intrinsically rejects the exploitation of nature and surpasses secular approaches in its capacity for motivation and long-term sustainability (Kamal Gueye, & Mohamed, 2023).

Evidence for this hypothesis is derived from the analysis of primary sources (the Qur’an and Sunnah) and classical texts, which demonstrate that nature is perceived as *ayat* (signs of Allah), and humans are regarded as responsible custodians (*khalifah*), rather than dominators. The prohibitions against *israf* (wastefulness) and *fasad* (corruption), alongside the principle of *la darar wa la dirar* (no harm shall be inflicted or reciprocated), frame environmental responsibility as a religious duty with eschatological consequences. This argument is supported by the works of Khudoyberdiyev et al. (2025), Ramin (2025), and Fazlhashemi (2025).

The second hypothesis posits that contemporary Islamic environmental initiatives suffer from external influence and a lack of systematic hermeneutics. However, by returning to authentic sources and reinterpreting *khalifah* as a concept of care rather than domination, these initiatives possess the potential to become an independent and effective contribution to global sustainability. Support for this hypothesis comes from a comparative and critical analysis, which reveals that Western anthropocentrism, capitalism, and the desacralization

of nature, as argued by Nasr (1996), Fazlhashemi (2025), and Feise-Nasr (2023), are among the primary drivers of the current ecological crisis, whereas Islamic theology inherently rejects these paradigms. Practical applications in Indonesia, particularly through the work of Nahdlatul Ulama intellectuals, and the proposed Islamic Green Policy model—utilizing instruments such as green *sukuk* (Islamic bonds), the traditional *waqf* (endowment) system, and Sharia-compliant environmental taxes—demonstrate the practical viability of an independent Islamic ecological approach (Yakub et al., 2023; Iqbal & Jamil, 2025).

Method

This research is primarily qualitative in nature, employing a multi-methodological approach to investigate Islamic environmental ethics and its contemporary relevance. The study adopts a normative-hermeneutical framework combined with historical, comparative, and critical discourse analysis. Primary sources (the Qur'an and Hadith) were identified and selected through thematic relevance. Verses and traditions were identified based on their relevance to core ecological themes, including tawhid (divine unity), khalifah (vicegerency), mizan (balance), wasatiyyah (moderation), israf (waste), fasad (corruption), and la darar wa *la dirar* (no harm). The selection process involved systematic keyword searches in major Qur'anic concordances and Hadith collections (e.g., Sahih al-Bukhari and Sahih Muslim), followed by close readings to ensure contextual appropriateness.

The core method employed in this study is eco-critical hermeneutics. Selected verses and traditions were re-read through an ecological lens to uncover embedded environmental ethics. This involved: (1) literal and linguistic analysis, (2) comparison with classical tafsir (e.g., Al-Tabari, Al-Razi, and Ibn Kathir), (3) contextualization within contemporary environmental issues, and (4) interpretation guided by the principles of maqasid al-shari'ah, treating environmental preservation as a fundamental maqasid for protecting life, religion, intellect, progeny, and wealth. Special attention was paid to addressing anthropocentric misinterpretations of khalifah as domination rather than accountable stewardship (Feise-Nasr, 2023; Fazlhashemi, 2025).

Historical analysis traces the roots of environmental awareness in classical Islamic tradition. This includes an examination of early scholarly works (including *tafsir*, *fiqh*, and meteorological records from the Islamic Golden Age), such as those by Al-Kindi, Ibn Sina, and Ibn Khaldun, to identify

patterns of climatic observation and ethical reflection (Ramin, 2025; Iqbal & Jamil, 2025). Comparative analysis juxtaposes Islamic ecotheology with Western and Christian approaches. It contrasts Islamic principles of *tawhid* and *khalifah* with Christian reinterpretations of stewardship and dominion (White, 1967; Francis, 2015), highlighting differences in anthropocentrism, critiques of desacralization, and normative enforcement (Fazlhashemi, 2025; Feise-Nasr, 2023).

Critical discourse analysis evaluates contemporary institutional practices (e.g., OIC and IFEES) and progressive initiatives (such as those promoted by Nahdlatul Ulama intellectuals in Indonesia), assessing their autonomy, authenticity, and degree of external influence (Yakub et al., 2023). This multi-layered methodological approach ensures both fidelity to primary Islamic sources and meaningful engagement with contemporary sustainability challenges. No quantitative methods were applied, as the research prioritizes interpretive depth over statistical measurement. Data sources include peer-reviewed articles, classical texts, and policy documents, selected for their relevance and scholarly rigor. Triangulation across theological, historical, and comparative lenses enhances the validity and reliability of the findings.

Findings and Discussion

This study synthesizes theological, historical, and contemporary dimensions of Islamic environmental ethics, revealing a coherent tradition capable of addressing modern ecological crises. The findings indicate that the Qur'an presents nature as divine signs (*ayat*) reflecting Allah's wisdom and order, rather than as merely a resource for exploitation. Key concepts—*khalifah* (stewardship as responsible trusteeship), *mizan* (cosmic balance), and *wasatiyyah* (moderation) establish a normative ethical framework that prohibits waste (*israf*) and corruption (*fasad*), thereby making environmental protection an intrinsic religious duty (Khudoyberdiyev et al., 2025).

These principles relate directly to the research objectives because they provide a faith-based alternative to secular environmentalism and challenge anthropocentric interpretations of *khalifah*. The hermeneutical re-examination confirms that stewardship entails accountability (*hisab*) and care, rather than domination, aligning with the aim of developing a consistent Islamic ecotheology. Historical records from the Islamic Golden Age further demonstrate early empirical observations of climatic patterns, offering relevant insights for contemporary climate adaptation in drought-prone Muslim-majority regions

(Iqbal & Jamil, 2025).

The findings are consistent with prior scholarship that critiques Western anthropocentrism and Cartesian desacralization as primary drivers of environmental degradation while emphasizing that such tendencies are not inherent within Islamic theology (Fazlhashemi, 2025; Feise-Nasr, 2023). Progressive interpretations, such as those advanced by Nahdlatul Ulama intellectuals in Indonesia, demonstrate practical applications of spiritual ecology by integrating theological principles with local socio-ecological realities (Yakub et al., 2023). This supports the argument that Islamic ecology can operate independently of external normative frameworks, as it offers culturally resonant and faith-based approaches to environmental sustainability.

The proposed “Islamic Green Policy Model” translates these theological principles into actionable policy instruments and governance strategies. For instance, the concept of *khalifah* (accountable trusteeship) directly informs the development of green *sukuk* and the revitalization of *waqf* as mechanisms for long-term environmental stewardship. The principle of *mizan* (cosmic balance) underpins Sharia-compliant environmental taxes and pollution levies, justified through the legal maxim *la darar wa la dirar* (no harm shall be inflicted or reciprocated). Similarly, *tawhid* (divine unity) and *wasatiyyah* (moderation) guide educational integration and faith-based awareness campaigns, fostering a holistic ecological consciousness within Muslim communities. In addition, intra-OIC cooperation through a proposed Green Islamic Fund operationalizes the principle of collective responsibility (*fard kifayah*) and Islamic solidarity (*ukhuwwah*).

Theological Foundations of Islamic Environmental Ethics

Contemporary discussions on Islamic environmental ethics emphasize the need for ecological frameworks rooted in Islamic theological and intellectual traditions. In this perspective, nature is viewed as part of a divinely created order that requires protection, balance, and ethical responsibility. Consequently, scholars have increasingly re-examined the concept of *khalifah* (stewardship or vicegerency) to develop a more ecologically responsive understanding of human-nature relations.

The assertion that the traditional interpretation of the Islamic concept of *khalifah* is inherently anthropocentric has become a significant point of debate within contemporary Islamic environmental scholarship. This critique forms a core argument for researchers who advocate a theological and hermeneutical

reevaluation of humanity’s role within creation. At its heart, this perspective challenges readings that have, either explicitly or implicitly, framed the *khalifah* mandate as a license for human dominion and unrestricted exploitation of natural resources. Critics argue that such an interpretation is a product of modern, secular frameworks of progress and resource extraction, rather than a faithful extraction from the Quranic text itself. They contend that the divine trust (*amanah*) implied in *khalifah* is fundamentally one of responsibility and accountability (*hisab*), not ownership or supremacy.

Table 1. Comparative Analysis of Islamic and Secular (UNEP) Environmental Model

Comparison Criterion	Islamic Ecology (e.g., OIC, IFEES)	Secular Model (e.g., UNEP)
Philosophical Foundation	<i>Tawhid</i> (Divine Unity), <i>Khalifah</i> (Vicegerency), nature as <i>Ayat</i> (Divine Sign)	Empirical science, anthropocentrism, secular humanism
Source of Ethics	Divine revelation (Qur’an, Sunnah), <i>Shari’ah</i>	Human reason, international law, utilitarianism
Core Motivation	Religious duty, accountability to God (<i>Hisab</i>), eschatological consequences	Economic incentives, legal norms, environmental awareness
Key Principles	<i>Mizan</i> (Balance), prohibition of <i>Israf</i> (waste), “ <i>La Darar</i> ” (no harm)	Sustainable development, risk management, precautionary principle
Mobilization Mechanism	Religious community (<i>Ummah</i>), mosques, <i>waqf</i> endowments, Islamic banks	Intergovernmental organizations, NGOs, corporations, scientific networks
Ultimate Goal	Harmony with the Creator and creation, fulfillment of the divine trust (<i>Amanah</i>)	Technical sustainability, human well-being, ecosystem preservation

Table 1 presents a comparative of Islamic and secular environmental models. The comparison illustrates important differences in their philosophical foundations, sources of authority, motivational frameworks, and environmental objectives. This framework supports the argument that Islamic environmental ethics offers a theocentric and spiritually grounded approach that complements contemporary environmental discourse while providing distinctive moral and religious motivations for environmental responsibility.

A number of contemporary scholars of Islamic environmental ethics, including Nawal Ammar, Ibrahim Ozdemir, and Mawil Izzi Dien, advocate a paradigm shift toward re-conceptualizing human responsibility as that of a conscientious caretaker (*hafiz*), custodian (*wakil*), or benevolent participant within the cosmic order. This perspective emphasizes service, maintenance, and preservation as central themes within Islamic environmental thought. The role of humans is understood not as mastery over a subservient nature, but as an integral part of a sacred, interconnected community of beings (*ummah* of creation), all glorifying the Creator. Endowed with intellect (*‘aql*), humans are charged with upholding the intricate balance (*mizan*) established by God, acting as moral agents within—not above—this delicate system (Kamal Gueye & Mohamed, 2023).

Parallel to this critique is a call for developing a consistent and comprehensive hermeneutic approach to the authoritative Islamic sources—the Qur’an and the Prophetic tradition (*Sunnah*). Scholars such as Seyyed Hossein Nasr and Anna M. Gade argue that ad-hoc citations of “green” verses are insufficient. What is required is a holistic methodological approach that re-examines the entire corpus through an ecological lens, applying principles of *usul al-fiqh* and *maqasid al-shari‘ah* to explicitly include environmental preservation as a fundamental objective.

Table 2. Core Concepts of Islamic Environmental Ethics

Term (Arabic/ Translit.)	Literal Meaning	Ecological Interpretation	Source / Example
Tawhid	Unity, Monotheism	All creation is interconnected. as a sign of the One Creator. Basis for a holistic worldview.	Foundational in the Qur’an
Khalifah	Vicegerent, Successor	Human as a responsible trustee of the Earth, not its owner. A divine trust (<i>amanah</i>).	Qur’an 2:30
Mizan	Balance, Scale	The divine equilibrium in nature, which humans are obliged to preserve.	Qur’an 55:7-9
Ayah (pl. Ayat)	Sign, Proof	Every element of nature is a sign pointing to Allah’s wisdom and power.	Pervasive in the Qur’an

Term (Arabic/ Translit.)	Literal Meaning	Ecological Interpretation	Source / Example
Israf	Extravagance, Waste	Prohibition of overconsumption and resource depletion. A sin.	Qur'an 7:31
Fasad	Corruption, Decay	Prohibition of environmental degradation and disruption of Earth's harmony.	Qur'an 7:56
“La Darar...”	“No harm shall be inflicted...”	A key legal maxim prohibiting any damage to people or ecosystems.	Prophetic Hadith

The ultimate goal of this dual project—reconceptualizing *khalifah* and refining hermeneutical approach—is to construct a theologically coherent and intellectually rigorous foundation for Muslim environmental thought and practice. This foundational work is essential for Muslim-majority societies seeking to develop environmentally responsive policies rooted in Islamic ethical principles and to contribute to global ecological discourse from a distinctively Islamic perspective. In this view, a truly Islamic environmental ethic must be rooted in a consistent rereading of its primary sources, transforming the human role from one of perceived domination to one of humble and responsible participation within a divinely ordered natural system (Feise-Nasr, 2023).

However, translating this theological foundation into effective institutional practice and international engagement remains challenging, raising questions about the autonomy and authenticity of existing Islamic environmental institutions. Organizations such as the Organisation of Islamic Cooperation (OIC) and the Islamic Foundation for Ecology and Environmental Sciences (IFEES) represent different approaches to promoting Islamic environmental ethics at international and community levels, although their effectiveness is often shaped by broader political, economic, and institutional contexts. Their experiences illustrate both the opportunities and the limitations involved in implementing Islamic ecological principles through practical environmental initiatives across diverse settings.

To better understand these dynamics, it is useful to compare Islamic environmental initiatives with mainstream secular environmental approach. UNEP (United Nations Environment Programme), established in 1972 through General Assembly resolution 2997 (XXVII), and the World Charter for Nature (1982, resolution 37/7), operate primarily within secular and scientific policy frameworks. UNEP promotes evidence-based sustainable development, global

partnerships, and conservation without religious references, focusing on human well-being, equity and risk reduction through international cooperation (United Nations, 2026). The Charter emphasizes respect for nature, biodiversity conservation, sustainable resource management, and pollution prevention as universal norms.

This perspective, furthermore, highlights the critical role of Prophetic traditions (hadith) in reinforcing ecological consciousness through specific, actionable injunctions. These traditions move beyond broad theological principles to offer direct guidance for daily conduct. Key examples include the strict prohibition of wastefulness (*israf*), exemplified by the command to conserve water during ritual ablution (*wudu*) even when taking it from a flowing river. Similarly, the prohibition against causing harm (*darar*) extends moral consideration to all living beings, as illustrated in narratives promoting kindness to animals and condemning purposeless sport hunting. The Prophet Muhammad's encouragement to plant trees, framing it as a form of continuous charity (*sadaqah jariyah*), provides a timeless religious mandate for reforestation and ecosystem restoration. Most significantly, the explicit prohibition of *ifsad fi al-ard* (corruption on earth) directly addresses the root causes of modern ecological crises unchecked exploitation and industrial pollution by casting them as a profound violation of humanity's divine trust (*amanah*). These hadiths translate abstract ethical concepts into tangible spiritual duties, embedding environmental stewardship within the fabric of Islamic piety and practice.

The contemporary relevance and universal potential of this faith-based framework are increasingly acknowledged in global sustainability discourse. A prime example is the United Nations Environment Programme (UNEP) Faith for Earth Initiative (2021), which strategically partners with religious communities worldwide. This initiative recognizes that religious teachings, rituals, and networks possess a unique capacity to inspire deep-seated behavioral change and foster a sense of sacred responsibility towards the planet, complementing secular policy and scientific approaches. By systematically linking foundational Qur'anic ethics and Prophetic directives with contemporary environmental necessities, such as climate mitigation, biodiversity conservation, and sustainable consumption Islamic environmental thought does not merely offer an internal corrective. It actively positions Islam as a significant and constructive contributor to global discussions on sustainability and environmental justice. This engagement provides a holistic model that integrates spiritual motivation with practical action, addressing what proponents argue is the "spiritual malaise" underlying

the ecological crisis.

In summary, this discussion leads to three main observations: (1) Prophetic traditions (hadith) provide a crucial, practical layer to Islamic environmental ethics, transforming stewardship from a theological concept into a mandated daily practice through injunctions against waste, harm, and corruption of the earth. (2) The alignment of Islamic ecological principles with global initiatives like UNEP's Faith for Earth demonstrates the recognized potential of religious frameworks to motivate profound and lasting ecological responsibility beyond secular paradigms. (3) By articulating its environmental teachings, Islam can contribute a unique, spiritually grounded perspective to the global sustainability dialogue, advocating for a model of environmental justice rooted in ethical accountability and intergenerational trust (Khudoyberdiyev et al., 2025).

However, this constructive engagement on a shared platform should not obscure the distinct, foundational differences between a religiously grounded ecological paradigm and a secular-scientific one. While initiatives like Faith for Earth seek synergy, the core operational frameworks remain divergent. In contrast, three key differences distinguish Islamic programs (OIC and IFEES) from UNEP: (1) Theological foundation versus secular science—Islamic initiatives root environmental ethics in *tawhid* (oneness of God), *khilafah* (stewardship), and *mizan* (balance), viewing nature as *ayat* (divine signs). UNEP relies on empirical data and policy without metaphysical grounding (Fazlhashemi, 2025). (2) Moral accountability and prohibition of harm—Islamic ecology invokes *la darar wa la dirar* (no harm shall be inflicted or reciprocated) and *israf* (waste prohibition) as religious duties with eschatological consequences. UNEP focuses on voluntary guidelines and economic incentives (Khasani, 2025). (3) Community and faith-based mobilization—OIC and IFEES emphasize intra-Islamic solidarity, *waqf* (endowments), green *sukuk*, and mosque-led initiatives (e.g., Green Ramadan and agroforestry in mosques). UNEP prioritizes intergovernmental and multi-stakeholder secular mechanisms (Organisation of Islamic Cooperation, various declarations).

The divided approach offers benefits but also redundancies. Three advantages of separation are: (1) It provides a spiritually motivating framework that can inspire deeper behavioral change among Muslims than abstract secular appeals; (2) It enables culturally resonant solutions, such as Sharia-compliant finance for climate projects; and (3) It fosters an independent voice in global forums, countering Western-dominated narratives (Fazlhashemi, 2025).

Three drawbacks of such an approach include: (1) resource wastage through

duplicated institutions and bureaucratic multiplication; (2) fragmentation that may weaken unified global action, as Muslims create parallel structures instead of strengthening universal ones; and (3) the risk of isolationism, where Islamic efforts remain marginal, potentially reducing their overall impact on planetary crises (Hadi, 2025, pp. 22-25).

Rather than being understood as a national or geographical framework, Islamic ecology represents a religiously grounded ethical perspective derived from Islamic teachings. In this regard, Islamic ecology offers several distinctive contributions to contemporary environmental discourse: (1) a holistic, divinely anchored ethic that integrates spirituality with practice, addressing what some scholars describe as the spiritual dimensions of ecological degradation (Nasr, as discussed in Fazlhashemi, 2025); (2) an emphasis on intergenerational justice and trust (*amanah*), providing moral motivation for long-term sustainability; and (3) the potential to mobilize large Muslims communities through faith-based networks, creating grassroots resilience and innovative tools like faith-aligned digital campaigns (Iqbal & Jamil, 2025).

Islam presents a comprehensive worldview where the physical environment is not a separate or secular domain but an integral part of a divine creation. It establishes a clear ethical framework for humanity's interaction with nature, derived from its core theological principles. This framework is built upon several foundational concepts, including nature as a purposeful creation, humans as entrusted custodians, and the avoidance of waste and harm as a religious duty. The Islamic understanding begins with the principle of *tawhid*, the absolute oneness of God. This unity implies that all elements of the universe are interconnected because they originate from a single divine source.

Nature, therefore, is not viewed as random or autonomous. Rather, it is understood as *ayat* (signs) that reflect God's wisdom, power, and creativity. The orderly cycles of seasons, ecological balance, and the complexity of living organisms are regarded as manifestation of divine design. Consequently, the natural world commands respect and environmental degradation may be understood not only as an ecological problem but also as a failure to appreciate the blessings and signs of God.

Within this creation, humans occupy a unique position. The Holy Quran states that God appointed humanity as a *khalifah* (vicegerent) on Earth. This role represents a profound trust rather than a license for domination. Although humans are permitted to utilize natural resources for their sustenance and development, such utilization must be conducted responsibly and within ethical

limits. The concept of *mizan* (balance), which is repeatedly emphasized in the Quran, teaches that God created the world in a state of equilibrium and that humans have a responsibility to preserve that balance. Excessive exploitation, environmental degradation, and resource depletion therefore constitute violations of this entrusted responsibility (Zafar & Abu-Hussin, 2025).

Practical ethical guidelines flow from this theological foundation. The prohibition of waste and extravagance (*israf*) constitutes a major theme in Islamic teachings. The Quran explicitly labels those who waste as “the brothers of the devils,” a principle that can be applied directly to contemporary concerns regarding overconsumption and resource misuse. Conservation, therefore, may be understood not only as an environmental practice but also as a form of spiritual act of obedience.

These principles are further reinforced through prophetic traditions (*sunnah*), including the instruction to conserve water even when performing ablution in a flowing river and the encouragement to plant trees as acts of ongoing charity, while the legal maxim *la darar wa la dirar* provides a jurisprudential basis for prohibiting environmental damage and promoting ecological responsibility. Together, these principles demonstrate that environmental stewardship occupies a fundamental place within Islamic ethical thought, as concepts such as *tawhid*, *khalifah*, *mizan*, and *amanah* provide a comprehensive framework linking spiritual values with ecological responsibility and understanding environmental protection as both a practical necessity and a manifestation of faith and moral accountability. In this context, strengthening Islamic ecological awareness may support contemporary sustainability efforts through responsible environmental behavior, community participation, and long-term commitment to ecological balance, consistent with the Qur’anic principle (13:11) that meaningful transformation begins with human willingness to reform attitudes and actions.

Islamic Environmentalism in Practice: Case Studies and Policy Models

Islamic environmental ethics is not limited to theological principles but is also reflected in various environmental initiatives implemented across Muslim-majority countries. These initiatives can be understood in light of the Qur’anic injunction in Al-A’raf 7:56: “And do not cause corruption on the earth after it has been set in order” (*wa la tufsidu fi al-ard ba’da islahiha*), which prohibits ecological disruption and emphasizes the preservation of environmental harmony (Ramin, 2025, p. 11).

Table 3. Analysis of Environmental Initiatives in Muslim-Majority Countries (Case Studies)

Country	Initiative/Project	Goal / Scale	Achievements (Data)	Challenges / Critique
Saudi Arabia	Vision 2030, Afforestation	Planting 10 billion trees	1 billion (10%) planted (2022-2024)	Combating desertification, water stress
Pakistan	“10 Billion Tree Tsunami”	Massive reforestation drive	1.29 billion saplings (2019-2024)	Sapling survival rate ~40%
UAE	Masdar City	100% renewable energy city	Pioneering project	Target: 44% renewable energy by 2050
Indonesia	Crackdown on illegal logging	Stricter law enforcement	52% reduction by 2023	Persistent deforestation in Kalimantan/Sumatra

Table 3 demonstrates that Muslim-majority countries have adopted diverse strategies to address environmental challenges, including afforestation programs, renewable energy development, and stronger environmental regulations. Despite these efforts, significant ecological challenges remain across many regions. In the Indonesian context, previous studies have identified persistent environmental issues such as deforestation in Kalimantan and Sumatra, river pollution in Java, and coastal plastic waste, despite Indonesia being the world’s largest Muslim-majority nation (Ramin, 2025, p. 12). Data from the National Disaster Management Agency (BNPB) indicate that there were over 1,500 hydrometeorological disasters in 2023, many of which were associated with ecological degradation (Ramin, 2025, p. 12).

The paper conducts a critical review of current climate initiatives in the Muslim world, highlighting both achievements and ongoing challenges. On the positive side, it identifies several large-scale national projects: (1) Saudi Arabia’s Vision 2030 includes an ambitious target to plant 10 billion trees to combat desertification. A cited study notes that between 2022 and 2024, the Kingdom planted 1 billion trees, achieving 10% of its target; (2) Pakistan’s “10 Billion Tree Tsunami” represents a major reforestation initiative under which 1.29 billion trees were planted between 2019 and 2024. However, a

study points out a significant challenge: only about 40% of the planted saplings survived due to inadequate post-planting maintenance; (3) The United Arab Emirates is home to Masdar City, a pioneering project designed to operate on 100% clean energy. The UAE aims to meet 44% of its energy needs from renewable sources by 2050; and (4) Indonesia and Malaysia have implemented stricter regulations to address deforestation. Indonesia’s policies reportedly contributed to a 52% reduction in illegal logging by 2023.

Despite these efforts, the findings indicate several persistent challenges, including continued economic dependence on fossil fuels, particularly in Gulf countries, limited public environmental awareness, and weakness in policy implementation and enforcement. To address this challenges, table 4 presents the proposed Islamic green policy model as a roadmap for strengthening environmental governance in Muslim-majority countries.

Table 4. The “Islamic Green Policy Model” - A Roadmap

Policy Area	Specific Measure / Instrument	Justification in Islamic Ethics	Expected Outcome / Example
Finance	Green <i>Sukuk</i> (bonds), Environmental <i>Waqf</i> (endowment)	Prohibition of <i>Riba</i> (usury), principle of <i>Maslahah</i> (public good)	Funding for renewables, forest restoration (Saudi Arabia, Pakistan)
Fiscal Policy	Carbon tax, pollution levies	Principle of “ <i>La Dararwa La Dirar</i> ” (no harm inflicted or reciprocated)	Reduction of industrial emissions, creation of an OIC “Green Islamic Fund”
Education	Integrating ecology into <i>madrassa</i> and university curricula	Pursuit of knowledge (<i>‘Ilm</i>), wisdom (<i>Hikmah</i>)	Human resource development and long-term mindset change
Awareness	Environmental <i>Khutbas</i> (sermons), campaigns in Islamic media	Enjoining good (<i>Amr bilMa’ruf</i>), responsibility of the <i>Khalifah</i>	Community mobilization, “Green Ramadan”, mosque-based agroforestry

Policy Area	Specific Measure / Instrument	Justification in Islamic Ethics	Expected Outcome / Example
International Cooperation	Establishing a “Green Islamic Fund” under the OIC	Islamic solidarity (<i>Ukhuwwah</i>), collective duty (<i>Fard Kifayah</i>)	25% reduction in collective OIC carbon emissions, technology transfer

To address existing challenges and better align environmental governance with Islamic ethical principles, the paper proposes a multi-pronged policy framework. Its key recommendations include: (1) Green Islamic Finance, which leverages Islamic financial instruments such as environmentally oriented *sukuk* (bonds) and revitalizes the traditional *waqf* (endowment) system to provide sustainable funding for environmental projects; (2) Sharia-Compliant Fiscal Policy, which introduces environmental taxes or pollution levies justified through the principle “*la darar*” (no harm), including potential carbon taxes and industrial pollution charges; (3) Educational Reform, which integrates environmental sciences with Islamic teachings in madrasa and university curricula, thereby fostering ecological awareness and environmental responsibility among future generations (Syafaruddin, 2025); (4) Awareness Campaigns, which utilize Friday sermons (*khutbas*) and Islamic media platforms to strengthen public environmental consciousness; and (5) Enhanced International Cooperation, which encourages the Organisation of Islamic Cooperation (OIC) to establish a dedicated “Green Islamic Fund” and facilitate technology transfer among member states.

These initiatives suggest that Muslim-majority nations possess both a religious foundation and practical policy instruments for contributing to global environmental sustainability. By recognizing environmental protection as an important dimension of *khilafah* (stewardship), these countries may develop sustainability models that integrate spiritual values, ethical economics, and technological innovation (Fozia & Zeeshan, 2025, pp. 1270–1276).

Similarly, the prevention of harm (*darar*) is a fundamental legal maxim in Islamic law. It is derived from the Prophetic injunction that “there should be neither harming nor reciprocating harm.” This principle renders environmental pollution, which causes harm to human health, animal life, and ecosystem integrity, ethically unacceptable. It also encourages consideration of the broader consequences of human actions for both present and future generations.

Islamic teachings also extend moral consideration to animals and plants. The Prophet Muhammad encouraged kindness toward animals, prohibited unnecessary suffering, and emphasized the virtue of acts such as providing water to thirsty animals. He also condemned purposeless hunting and advocated compassionate treatment of animals used for labor. Likewise, plant life receives ethical protection, as Islamic teachings discourage the unnecessary destruction of trees and vegetation, including during periods of conflict.

This environmental ethic is not merely a contemporary concern but is embedded within everyday religious practice. The ritual of ablution (*wudu*) performed before prayer, requires the use of water while simultaneously encouraging moderation and conservation, even when water is abundant. Similarly, the annual pilgrimage (*hajj*) has strict prohibitions against harming animals, plants, and other living creatures within the sacred precincts of Mecca, reflecting principles of ecological protection and respect for life.

In essence, the Islamic approach connects environmental responsibility with faith and worship. Caring for the Earth is understood as part of fulfilling the trust of *khalifah*, while environmental destruction and waste are viewed as violations of that responsibility. Consequently, Islamic environmental ethics presents a holistic framework in which ecological stewardships forms an integral part of a broader moral and spiritual order, encouraging balanced, respectful, and sustainable relationship with the natural world He created and entrusted to our care (Wersal, 1995, pp. 452-456).

Historical Perspectives and Contemporary Mobilization

The teachings of Prophet Muhammad establish a clear and practical environmental ethic based on core values derived from his Hadiths. These values are not abstract ideals but provide direct guidance for daily conduct. The tradition emphasizes cleanliness as an act of faith, linking personal and environmental hygiene to spiritual purity, and strictly prohibits waste, especially the waste of water, even during essential rituals like ablution. Furthermore, it mandates compassion for all living beings, illustrating through vivid narratives that kindness to animals is a moral duty with spiritual consequences.

This framework extends to active stewardship and the prevention of harm. The Prophet strongly encouraged **planting trees**, framing it as a continuous charity that benefits all creatures, a principle that supports modern reforestation and sustainability efforts. Most significantly, he explicitly forbade environmental destruction (*ifsad*). This overarching prohibition against

corrupting the Earth after its proper ordering addresses the root causes of today's ecological crisis—including unchecked exploitation and industrial harm—by casting them as a breach of humanity's divine trust. Together, these values from the Hadiths provide a concise, actionable foundation for building ecological awareness and sustainable practices within Muslim societies and beyond (Khasani, 2025, pp. 315-318).

This ethical foundation, rooted in revelation, was not confined to theory but inspired a centuries-long tradition of observing, understanding, and living in harmony with the natural world, as reflected in historical records from the Islamic Golden Age. Muslim scholars from the eighth to fourteenth centuries documented meteorological phenomena, droughts, floods, and seasonal cycles with empirical rigor while integrating moral and theological reflections, with figures such as Al-Kindi, Al-Mas'udi, Ibn Sina, and Ibn Khaldun exploring the relationships among climate, geography, health, and societal development. These records reveal patterns of environmental stress, including recurring droughts in Mesopotamia and Nile failures that affected caliphates and dynasties, and provide insights into climatic variability and adaptive responses that, when combined with modern science, may inform resilient strategies for addressing contemporary challenges such as water scarcity and instability in Muslim-majority regions.

Today, the fusion of this rich tradition, ranging from Prophetic guidance to historical wisdom, with contemporary challenges opens new pathways for action. In the context of today's climate crisis, Islamic ecology provides a cogent moral foundation for community-based governance, adaptation, and mitigation. Faith-based initiatives rooted in these teachings emphasizing moderation (*wasatiyyah*), stewardship, and the avoidance of waste, can mobilize Muslims toward sustainable practices. While historical analyses show climate fluctuations influencing civilizational trajectories (e.g., during the Abbasid decline or the Little Ice Age), they also highlight resilience through adaptive institutions and ethical norms. Looking forward, this tradition can inspire digital responses to ecological crises, such as leveraging technology for awareness, behavioral change, and green innovation while aligning with Islamic values. For instance, digital platforms could amplify faith-based environmental campaigns, promote eco-friendly practices, or support Sharia-compliant sustainable finance. By fusing historical Islamic knowledge, theological ethics, and contemporary tools, Muslims can strengthen societal resilience and contribute meaningfully to global climate action (Iqbal & Nurul, 2025, pp. 122-125).

Islamic Ecotheology and the Global Discourse: A Civilizational Critique

In the ongoing global discourse on environmental destruction, global warming, and humanity's role in greenhouse gas emissions, Muslim thinkers actively engage with these issues while recognizing them as planetary threats. Western debates frequently target religion, particularly Christianity's creation narrative and the notion of human dominion. Islamic theology also contains passages that have been interpreted as placing humans in a privileged position within creation. This has prompted Muslim theologians to address key questions: Does Islamic creation theology contribute to resource overexploitation? How should the relationship between humanity and the rest of creation be interpreted? And does Islam form part of the problem or offer a solution?

Muslim scholars largely reject any causal link between Islamic theology and the current ecological crisis. Instead, they advance a civilizational critique of the West, attributing primary responsibility for environmental degradation to European and Western anthropocentrism, individualism, Cartesian mechanism thought, industrialism, colonialism, capitalism's relentless pursuit of profit, and the desacralization of nature (Fazlhashemi, 2025; Nasr, 1996).

Seyyed Hossein Nasr traces the roots of the ecological crisis to the European Renaissance and the Scientific Revolution, which replaced a theocentric worldview with anthropocentrism, elevating humanity to a god-like status and reducing nature to a mechanistic resource devoid of sacredness, thereby enabling unrestricted exploitation without ethical or spiritual constraints. In contrast, Islamic ecotheology offers a holistic, theocentric alternative rooted in tawhid (divine unity), khalifah (accountable trusteeship), and mizan (cosmic balance), emphasizing the resacralization of nature and moral accountability often absent in secular paradigms. This civilizational critique positions Islamic ecotheology not merely as a defensive response but as a distinctive contribution to global environmental discourse by integrating spiritual motivation, ethical accountability, and intergenerational justice.

Comparison of Islamic and Christian Ecotheology

Christian ecotheology emerged largely as a response to Lynn White Jr.'s (1907-1987) critique, which blamed the biblical notion of human "dominion" over nature (Genesis 1:28) for fostering an exploitative attitude toward the environment, contributing to the modern ecological crisis (White, 1967). This critique prompted a reevaluation of dominion as responsible stewardship

rather than domination. Key figures include: (1) Rosemary Radford Ruether, a pioneer of ecofeminism, who linked gender oppression with environmental exploitation, advocating ecojustice and reinterpreting dominion as mutual care and healing (Ruether, 1992, pp. 15-25); (2) Jürgen Moltmann, who developed a social trinitarian theology where the Holy Spirit indwells creation, emphasizing solidarity with the natural world and eschatological hope for renewal (Moltmann, 1993, pp. 90-102); and (3) Pope Francis, whose encyclical *Laudato si'* (2015) introduced the concept of “integral ecology,” connecting environmental care with social justice, poverty alleviation, and the rejection of consumerism, while framing stewardship service to God’s gift of creation (Francis, 2015).

Christian approaches often retain elements of anthropocentrism by placing humans in a central theological position, while simultaneously promoting virtues such as humility and ecojustice (Bouma-Prediger, 1995, pp. 150-155). Islamic ecotheology, in contrast, is rooted in *tawhid* (God’s absolute oneness), viewing all creation as interconnected signs (*ayat*) of the Divine, and *khalifah* (vicegerency/stewardship), in which humans act as accountable trustees rather than dominators (Nasr, 1996, pp. 72-90). Principles like *mizan* (balance) and prohibitions against *israf* (waste) and *fasad* (corruption) make environmental protection a religious duty with eschatological consequences (Fazlhashemi, 2025).

Both traditions strongly emphasize human responsibility toward the natural world, manifested as stewardship in Christianity and *khalifah* (vicegerency) in Islam. However, the two approaches differ in their conceptual foundations. Christian theology has often responded to critiques of the Genesis “dominion” mandate by reinterpreting it in terms of responsible care and service (Francis, 2015). In contrast, Islamic environmental ethics reject exploitative attitudes through the principle of *tawhid* (the absolute oneness of God) and the legal maxim of *la darar* (no harm), which establish ethical boundaries against environmental degradation (Iqbal & Jamil, 2025).

Christian ecotheology tends to integrate ecological concerns with social justice (ecojustice) and eschatological hope for the renewal of creation. Islamic environmental ethics, by comparison, are more explicitly normative, drawing on Sharia principles to promote moderation (*wasatiyyah*), balance, and the concept of *amanah* (trust), which emphasizes responsibility toward future generations and discourages the depletion of natural resources for short-term gain. Both frameworks connect ecology closely with spirituality,

although they do so through different theological lenses. Christianity links environmental responsibility to doctrines of grace and cosmic redemption, whereas Islam grounds it in submission (*Islam*) to the divine will and the recognition of natural phenomena as *ayat* (sacred signs) of God. In addition, some Muslim scholars critique modern secularism as a force that contributes to the desacralization of nature and weakens its perceived spiritual significance (Fazlhashemi, 2025).

Taken together, these traditions offer complementary intellectual and ethical resources for addressing global sustainability challenges. Christianity contributes influential papal teachings and ecofeminist perspectives, whereas Islam offers a holistic vision grounded in *tawhid* and a normative ethical framework capable of informing both individual conduct and public policy. This complementarity suggests fertile ground for interfaith collaboration in environmental ethics and environmental action.

Islamic Spiritual Ecology in Practice: Insights from NU in Indonesia

In contemporary Indonesian Islam, Islamic ecology manifests through localized spiritual frameworks and environmental initiatives that respond to specific socio-ecological challenges. A notable example is the progressive thought within Nahdlatul Ulama (NU), Indonesia's largest Islamic organization, where intellectuals articulate spiritual ecology as a holistic response to environmental degradation driven by economic liberalization and extractive industries (Mustofa et al., 2025; Yakub et al., 2023).

First, Roy Murtadho critiques economic liberalization for enabling resource exploitation by elites and industries, which exacerbates socio-ecological imbalances. He proposes forms of spiritually grounded resistance that integrate Islamic ethics with environmental justice, framing ecological protection as a moral imperative in response to capitalist overreach. Second, Muhammad Al-Fayyadl develops the concept of Cosmic Islam, which stresses religiosity and Islamic teachings in preserving cosmic order (*mizan*). He views nature as an interconnected expression of divine unity (*tawhid*), where human actions must maintain harmony between the spiritual and material realms. This approach roots environmental responsibility in theological principles rather than relying solely on secular policy frameworks. Third, Muhammad Jadul Maula emphasizes that care for nature and disaster mitigation are already embedded in the spiritual practices of traditionalist NU communities. He highlights existing grassroots mechanisms within religious networks, arguing

that ecological awareness is not simply imported but is also inherent in the lived Islamic spirituality in Indonesian communities (Yakub et al., 2023).

These perspectives illustrate how Islamic spiritual ecology combines theology, spirituality, and practical action. Unlike secular environmentalism, these approaches critique capitalist exploitation while promoting stewardship (*khilafah*) and balance through religious discourse. The perspectives developed by NU intellectuals offer a culturally resonant model that blends tradition with contemporary needs, demonstrating the potential of faith-based and locally grounded environmental initiatives in the Global South (Yakub et al., 2023). This localized expression of Islamic environmental thought reinforces the broader argument that Islamic ecological ethics can contribute to addressing contemporary environmental challenges while remaining rooted in religious values and local contexts.

Conclusion

This study systematically examined the theological, historical, and practical dimensions of Islamic environmental ethics and demonstrated its relevance for addressing contemporary ecological crises. Analysis of the Qur'an and Hadith reveals that nature is consistently portrayed as divine signs (*ayat*) that reflect Allah's wisdom, order, and mercy, rather than as objects for unrestricted human exploitation. Foundational principles such as *tawhid* (divine unity), *khalifah* (responsible stewardship), *mizan* (balance), *wasatiyyah* (moderation), *israf* (prohibition of waste), and *la darar wa la dirar* (the prohibition of harm) collectively establish a comprehensive ethical framework that integrates environmental responsibility with faith, worship, and everyday conduct.

The study further demonstrated that a hermeneutical re-evaluation of *khalifah* as trusteeship and caretaking, rather than domination, helps correct anthropocentric interpretations of the concept. Historical evidence from the Islamic Golden Age also confirms that Muslim scholars developed empirical observations of environmental patterns, providing insights that remain relevant for present-day adaptation in drought-prone Muslim-majority societies. Comparative engagement with Christian ecotheology highlights Islam's strong emphasis on the sacredness and interconnectedness of creation through *tawhid*, while also critiquing modern paradigms of desacralization, excessive capitalism, and consumerism that contribute significantly to global environmental degradation.

To translate theological principles into practical governance, this study

proposed an “Islamic Green Policy Model” that includes the development of green sukuk and waqf for sustainable financing, Sharia-compliant environmental taxation, ecological integration into madrasa and university curricula, faith-based environmental awareness through khutbahs and media, and stronger environmental cooperation among OIC member states through a dedicated Green Islamic Fund. These initiatives illustrate that Islamic environmental governance can be both culturally grounded and institutionally effective.

The Indonesian context, particularly through the initiatives of progressive Nahdlatul Ulama intellectuals, further demonstrates how Islamic ecological values can be implemented through spiritual ecology and community-based environmental action. Such localized approaches show that Islamic environmental frameworks can contribute meaningfully to global sustainability while remaining rooted in religious tradition and local cultural realities.

Overall, the study concludes that Islamic ecology constitutes a holistic ethical framework grounded in the interconnected principles of *tawhid*, *khalifah*, and *mizan*. By integrating metaphysical, legal, and moral dimensions, Islamic environmental ethics offers a faith-based perspective alongside existing environmental paradigms and provides valuable conceptual and practical resources for promoting environmental justice, resilience, and intergenerational responsibility. Nevertheless, the study also recognizes several challenges. Contemporary environmental initiatives in some Muslim institutions remain influenced by external political, economic, and secular frameworks, which may affect the application interpretation of Islamic ecological principles. Therefore, a more consistent engagement with primary Islamic sources and classical scholarship is necessary to strengthen contextually relevant approaches to Islamic environmental thought.

Based on these findings, several recommendations can be proposed. First, Muslim-majority governments and Islamic organizations should institutionalize environmentally sustainable policies through Sharia-compliant financial instruments, green development programs, and regional cooperation frameworks. Second, educational institutions should integrate Islamic environmental ethics into formal curricula to cultivate ecological awareness from an early age. Third, religious leaders, scholars, and community organizations should expand faith-based environmental campaigns through sermons, public education, and grassroots activism. Finally, future research should explore empirical applications of Islamic ecological ethics in different socio-political contexts and assess their effectiveness in addressing climate change, environmental

degradation, and sustainable development challenges.

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