



## ELUCIDATING ECO-RELIGIOUS IN ISLAMIC STUDIES AND THE FUTURE OF ENVIRONMENTAL ETHICS

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### Abstract

Environmental problems become humanitarian problems, such as damaged area layers, erosion, and disease outbreaks that make the ecosystem unbalanced, which will endanger humans. Meanwhile, the discussion of Islamic relations and environmental ethics has always continued to be debated, ranging from handling and solving to sustainable businesses. This paper aims to elucidate the eco-religious paradigm and implications of ecological ethics in Islamic studies, including environmental movements. The study employs the analytical descriptive literature research issue. Islamic study and environmental ethics functionally serve as a tool or media that provides insight into various approaches to comprehending the relationship between Islam and environmental ethics so as not to be trapped in the fanaticism of secularism and human arrogance in dealing with nature. This study contributes theoretically through relationship theory, inter-relationship to interaction in terms of religious and environmental ethics points of view. Also, it seeks to make practical contributions in the form of human spiritual awareness to preserve the environment as a form of constructing natural values (*hablu min al-'alam*). Furthermore, environmental ethics continues to evolve, adjusting to the need to assemble harmony in the future.

**Keywords:** *Eco-Religious, Islam, Ecology, Environmental Ethics.*



## Introduction

The urgency of the discussion of Islamic relations and environmental ethics is very interesting to review. It contains elements of problems that are so complex to date, ranging from handling and solving to sustainable businesses. Problems that occur in the environment become a serious humanitarian problem. Such as the occurrence of damaged zone layers, erosion, and disease outbreaks that make the ecological balance unbalanced, which will endanger humans.

Three things indicate the urgency of the title that needs to be discussed: *First*, conceptually, the study of Islamic relations and environmental ethics aims to restore an ethical paradigm in preserving nature through various points of view. One of them is in environmental care movements related to the conception of Islam.<sup>1</sup> *Second*, functionally, the study of Islam and environmental ethics serves as a tool or media that provides insight into various approaches to understanding the relationship between Islam and environmental ethics so as not to be trapped in the fanaticism of secularism and human arrogance in dealing with nature.<sup>2</sup>

<sup>1</sup> Nanang Jainuddin, "Hubungan antara Alam dan Manusia Menurut Pandangan Islam," *Mushaf: Jurnal Ilmu al-Qur'an dan Hadis* 3, no. 2 (2023): 292–298, DOI: 10.54443/mushaf.v3i2.171.

<sup>2</sup> Toguan Rambe, Seva Maya Sari, and Nurhayani Rambe, "Islam dan Lingkungan Hidup: Menakar Relasi Keduanya," *Abrahamic Religion:*

*Third*, this study contributes theoretically in the form of relationship theory, inter-relationship to interaction in terms of religious and environmental ethics points of view. Also, it seeks to make practical contributions in the form of human religious awareness to preserve the environment as a form of constructing natural values (*habl min al-'alam*).<sup>3</sup> This shows that the importance of this theme is studied more deeply.

This paper aims to understand the paradigm of an Islamic relationship and environmental ethics—it is related to the thematic forms between Islam and ecological ethics; in this case, factors that affect the relationship between Islam and environmental ethics are related to internal and external factors that support or inhibit the spirit of ecological preservation in Islam; and, religion has implications on the ethics of the human environment with this form of relationship to religious people and citizens. It is related to the positive and negative impacts caused.<sup>4</sup>

Arguments that strengthen this paper there are three reasons as follows: *First*, historically, the theme of Islamic rela-

*Jurnal Studi Agama-agama* 1, no. 1 (2021): 1–14, DOI: 10.22373/arj.v1i1.9476.

<sup>3</sup> Lovina Meyresta, Muhammad Iqbal Fasa, and Suharto, "Etika Pengelolaan Sumber Daya Alam Berkelanjutan dalam Perspektif Islam," *Jurnal Dinamika Ekonomi Syariah* 9, no. 2 (2022): 85–96, DOI: 10.53429/jdes.v9i2.389.

<sup>4</sup> Rambe, Sari, and Rambe, "Islam dan Lingkungan Hidup."

tions and environmental ethics has been studied over a long historical span, so there is no doubt about its historical traces.<sup>5</sup> *Second*, philosophically, the theme of Islamic relations and environmental ethics has been tested in philosophy, ontological epistemological, and axiological.<sup>6</sup> *Third*, methodologically, the theme of Islamic relations and ecological ethics can be proven by research methods that have validity, reliability, and triangulation.

The study of relationships has an etymological meaning, namely connectedness, while in its terminology, it means a relationship between individuals and others that lasts relatively long, thus forming a pattern. In another sense, a relationship is defined as a social interaction based on empathy, sympathy, and concern for others. There is a reciprocal relationship between humans, both based on interests and not.

The study of relationships is divided into several types, according to the category used. The classification of the theme of social relations is divided into four types, namely *communal sharing*, which leads to unity without comparison; *equality matching*, which refers to the concept

of equality of justice; *authority ranking*, which emphasizes an individual authority or authority over other individuals and commodity value relations (*market pricing*). In psychology, a relationship is a study devoted to humans. Various aspects, such as cognition, emotions, and behavior, will arise when humans interact with their relationship opponents. Therefore, relationships in the study of psychology are placed at the point of primary need and are interpreted as a substance that cannot be manipulated.

The study of Islam has various meanings; etymologically, Islam comes from the Arabic word *salima*, which means safe and peaceful.<sup>7</sup> Islam is a religion that Allah revealed to the Prophet Muhammad to teach humanity. Islam is also widely interpreted by some figures such as Narun Nasution, that Islam is a religion whose teachings are revealed by God to the community through the Prophet Muhammad as a messenger.<sup>8</sup> As for Maulana Muhammad Ali, Islam is a religion of peace with two central teachings that include the oneness of Allah and the unity of humankind.<sup>9</sup> Islam is not just a religion of the Prophets as stated in the holy book of

<sup>5</sup> Jainuddin, "Hubungan antara Alam dan Manusia."

<sup>6</sup> Dody Grace Febryanto Rongrean, "Konservasi Lingkungan di Indonesia dalam Perspektif Filsafat Metafisika," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin dan Filsafat* 19, no. 1 (2023): 109–130, DOI: 10.24239/rsy.v19i1.1839.

<sup>7</sup> Abuddin Nata, *Metodologi Studi Islam* (Jakarta: PT. Raja Grafindo Persada, 2002).

<sup>8</sup> Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya* (Jakarta: UI Press, 1979).

<sup>9</sup> Maulana Muhammad Ali, *Islamologi (Die-nul Islam)* (Jakarta: Ikhtiar Baru Van Houve, 1980).

the Qur'an. Instead, it is everything that unconsciously submits wholly to laws that are witnessed throughout the universe. Studies with the theme of Islam have the characteristic that the primary source of Islam comes from Allah, not from humans or Prophets.<sup>10</sup>

The study of Islam is divided into specific patterns according to the categories used. *First*, Taufiq Abdullah mentioned that there are three categories of religious aspects as a phenomenon, including religion as a doctrine, the structure of society, and its dynamics and diversity.<sup>11</sup> *Second*, Jalaluddin Rahmat, through his analysis, mapped the study of religion into two things: teachings and religion (ideological, intellectual, experiential, and ritualistic dimensions).<sup>12</sup>

The focus of the study is limited to three things: *First*, it relates to the forms of Islamic relations and environmental ethics. It, in detail, includes various forms that illustrate the themes above. *Second*, the factors that influence the appearance of the form. In detail, it has multiple internal and external factors that define the themes above, sup-

<sup>10</sup> Abror Sodik, *Pengantar Studi Islam* (Yogyakarta: Aswaja Pressindo, 2020), 208.

<sup>11</sup> Taufiq Abdullah and M. Rusli Karim, *Metodologi Studi Islam* (Jakarta: Erlangga, 2008).

<sup>12</sup> Jujun S. Suriasumantri, "Penelitian Ilmiah, Kefilsafatan, dan Keagamaan: Mencari Paradigma Kebersamaan," in *Tradisi Baru Penelitian Agama Islam: Tinjauan Antardisiplin Ilmu*, ed. M. Deden Ridwan (Bandung: Nuansa, 2001), 75-76.

porting and inhibiting the emergence of these forms. *Third*, the various implications of Islamic relations on environmental ethics, which are caused directly or indirectly, both positive and negative, describe the themes above. These three things are discussed in this paper so that the study remains open to other things.

Research using the literature study method is called library research, with an approach to previous studies similar to Islam and environmental ethics. The sources of the theories used are related to environmental ethics, viewed from various points of view, both positive and negative.

Data are taken from primary sources in the form of articles. The following articles, 1-10, are employed to formulate the tangible form of the paradigm of the relationship between Islam and environmental ethics. As Herman et al have written the article,<sup>13</sup> Safrilsyah and Fitriani,<sup>14</sup> Ely Fitri et al.,<sup>15</sup> Hisny Fajrus-

<sup>13</sup> Hery Saparjan Mursi, Ahmad Khoirul Anam, and Ahmad Hasan, "Relevansi Dekadensi Moral terhadap Degradasi Lingkungan," *Al-Tadabbur: Jurnal Ilmu al-Qur'an dan Tafsir* 8, no. 1 (2023): 79-96, DOI: 10.30868/at.v8i0.4329.

<sup>14</sup> Safrilsyah and Fitriani, "Agama dan Kesadaran Menjaga Lingkungan Hidup," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 1 (2014): 61-78, DOI: 10.22373/substantia.v16i1.4918.

<sup>15</sup> Ely Fitri Wahyuni, Syamsul Hilal, and Madnasir, "Analisis Implementasi Etika Kerja Islam, Ekonomi Hijau, dan Kesejahteraan dalam Prespektif Ekonomi Islam," *Jurnal Ilmiah Ekonomi Islam* 8, no. 3 (2022): 3476-3486, DOI: 10.29040/jiei.v8i3.6594.

salam et al.,<sup>16</sup> Abdullah Muhammad,<sup>17</sup> Tiguan Rambe et al.,<sup>18</sup> Hayumi,<sup>19</sup> Muh. Idris et al.,<sup>20</sup> Shobibur Rizki Maulana,<sup>21</sup> Ahmad Asroni,<sup>22</sup> and Zainul Mun'im.<sup>23</sup>

<sup>16</sup> Hisny Fajrussalam et al., "Menumbuhkan Sikap Toleransi Antar Agama di Lingkungan Multikultural kepada Anak Sesuai Ajaran Islam," *JPG: Jurnal Pendidikan Guru* 3, no. 4 (2022): 289-314, DOI: 10.32832/jpg.v3i4.7395.

<sup>17</sup> Abdullah Muhammad, "Urgensi Pelestarian Lingkungan Hidup dalam al-Qur'an," *Pilar: Perspectives of Contemporary Islamic Studies* 13, no. 1 (2022): 67-87, <https://journal.unismuh.ac.id/index.php/pilar/article/view/7763>.

<sup>18</sup> Rambe, Sari, and Rambe, "Islam dan Lingkungan Hidup."

<sup>19</sup> Hayumi, "Meninjau Kembali Paradigma Islam sebagai Agama," *DESANTARA: Indonesian of Interdisciplinary Journal* 3, no. 1 (2022): 346-353, <https://jurnal.desantapublisher.com/index.php/desanta/article/view/74>.

<sup>20</sup> Muh. Idris et al., "Mengintegrasikan Pendidikan, Lingkungan dan Nilai-nilai Islam sebagai Upaya Meningkatkan Etika dan Literasi Lingkungan," *Jurnal of Islamic Education Policy* 7, no. 2 (2022): 102-114, DOI: 10.30984/jiep.v7i2.1966.

<sup>21</sup> Shobibur Rizki Maulana, "Hubungan Ayat-ayat Kelestarian Lingkungan dalam al-Qur'an, Bibel dan Torah dengan Filsafat Lingkungan: Analisis Intertekstualitas Julia Kristeva," *Jurnal Mafatih: Jurnal Ilmu al-Qur'an dan Tafsir* 2, no. 2 (2022): 99-108, <https://e-journal.iainptk.ac.id/index.php/mafatih/article/view/980>.

<sup>22</sup> Ahmad Asroni, "Etika Lingkungan dalam Perspektif Islam," *Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains* 4, no. 1 (2022): 54-59, <https://ejournal.uin-suka.ac.id/saintek/kiiiis/article/view/3266>.

<sup>23</sup> Zainul Mun'im, "Etika Lingkungan Biosentris dalam al-Qur'an: Analisis Tafsir Pelestarian Lingkungan Hidup Karya Kementerian Agama," *Suhuf* 15, no. 1 (2022): 197-221, DOI: 10.22548/shf.v15i1.720.

The articles above discuss Islam and the environment as the basis of the same focus as this study.

Second, articles 11-20 relate to factors influencing the relationship between Islam and environmental ethics. It can be found in several similar articles by Gule and Surbakti,<sup>24</sup> Alam,<sup>25</sup> Ruqoyyah and Wahyudi,<sup>26</sup> Yamin, et al.,<sup>27</sup> Siti,<sup>28</sup>

<sup>24</sup> Yosefo Gule and Eduwaret Pratam Surbakti, "Eco-Teosentris: Studi Eco-Teologi dan Kearifan Lokal dalam Masyarakat Batak Toba," *Jurnal Teologi Berita Hidup* 4, no. 1 (2021): 100-116, DOI:10.38189/jtbh.v4i1.182.

<sup>25</sup> Lukis Alam, "Interpretasi Aksi Teo-Ecology dan Transendentalisme terhadap Pelestarian Lingkungan," *Humanika* 20, no. 2 (2020): 83-102, DOI: 10.21831/hum.v20i2.33482.

<sup>26</sup> Yohanes Hasiholan Tampubolon, "Telaah Kritis Etika Lingkungan Lynn White," *TE DEUM: Jurnal Teologi dan Pengembangan Pelayanan* 9, no. 2 (2020): 249-65, DOI: 10.51828/td.v9i2.13.

<sup>27</sup> Ruqoyyah Habibaturrahim and Wahyudi Bakrie, "Pencemaran Lingkungan dalam Fiqih Islam dan Undang-Undang No. 32 Tahun 2009 Tentang Perlindungan dan Pengelolaan Lingkungan Hidup," *Journal of Indonesian Comparative of Law* 3, no. 1 (2020): 59, DOI: 10.21111/jicl.v3i1.4513.

<sup>28</sup> Mohamad Yamin, Nurwadjah Ahmad, and Andewi Suhartini, "Konsep Pendidikan Berwawasan Lingkungan dalam Perspektif Islam," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5852-5862, DOI: 10.31004/edukatif.v4i4.3513.

Ulfiani et al.,<sup>29</sup> Erina et al.,<sup>30</sup> Yuli et al.,<sup>31</sup> Rohim et al.,<sup>32</sup> and Silmi.<sup>33</sup> The articles mentioned above reference the influence of the relationship between Islam and environmental ethics.

Furthermore, articles 21-30 focus on the implications of Islamic relations and environmental ethics. The following writing evolved the basis for the researchers to see the impact of a relationship between Islam and the environment to produce ecological ethics, such as Adam

<sup>29</sup> Siti Ulfiani, Radea Yuli, and A. Hambali, "Dogma Antroposentrisme Pemicu Krisis Lingkungan dalam Pandangan Ekoteologi Sayyed Hossein Nasr," *The 4<sup>th</sup> Conference on Islamic and Socio-Cultural Studies (CISS)* 19 (2023): 762-778, <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1558>.

<sup>30</sup> E D A Utami and D Jelita, "Pengaruh Lingkungan terhadap Pendidikan Karakter Santri di MTS Pondok Pesantren Pancasila Kota Bengkulu," *GHAITSA: Islamic Education Journal* 2, no. 3 (2021): 250–258, <https://www.siducat.org/index.php/ghaitsa/article/download/589/450>.

<sup>31</sup> Yuli Habibatul Imamah et al., "Integrasi Pendidikan Islam dan Pendidikan Lingkungan Hidup," *Jurnal An-Nur: Kajian Pendidikan dan Ilmu Keislaman* 8, no. 1 (2022): 1–9, <http://journal.an-nur.ac.id/index.php/annur/article/view/163/141>.

<sup>32</sup> Rohim Habibi, "Pendidikan Etika Lingkungan Dalam Kultur Sekolah Dasar Berbasis Agama dan Alam," *Ibriez: Jurnal Kependidikan Dasar Islam Berbasis Sains* 5, no. 2 (2020): 254–268, <https://ibriez.iainponorogo.ac.id/index.php/ibriez/article/view/107>.

<sup>33</sup> I Idammatus Silmi, "The Relation of Islamic and Local Wisdom: The Wearing of Dinglo-Bengle Bracelet in the Village of Sisir, Temanggung," *Dialog* 43, no. 2 (2020): 235–248, DOI: 10.47655/dialog.v43i2.377.

Diavano,<sup>34</sup> Zainal and Fahmi,<sup>35</sup> Ahsan et al.,<sup>36</sup> Hajiannor,<sup>37</sup> Sholeh,<sup>38</sup> Oriza,<sup>39</sup> Rahmat, et al.,<sup>40</sup> and Nailus et al.<sup>41</sup>

This research uses a literature study that collects data through reading, re-

<sup>34</sup> Adam Diavano, "Program Eco-Pesantren Berbasis Kemitraan sebagai Upaya Memasyarakatkan Isu-isu Lingkungan melalui Pendidikan," *Jurnal Litbang Sukowati: Media Penelitian dan Pengembangan* 5, no. 2 (2022): 113–25, DOI: 10.32630/sukowati.v5i2.312.

<sup>35</sup> Ahmad Zainal Abidin and Fahmi Muhammad, "Tafsir Ekologis dan Problematika Lingkungan: Studi Komparatif Penafsiran Mujiyono Abdullah dan Mudhofir Abdullah terhadap Ayat-ayat tentang Lingkungan," *Qof* 4, no. 1 (2020): 1–18, DOI: 10.30762/qof.v4i1

<sup>36</sup> Ahsanul Buduri Agustiar et al., "Kebakaran Hutan dan Lahan Perspektif Etika Lingkungan," *Profetika* 20, no. 2 (2019): 124–132. DOI: 10.23917/profetika.v20i2.9949

<sup>37</sup> Hajiannor, "Upaya Menumbuhkan Karakter Cinta Lingkungan dalam Perspektif Pemikiran Pendidikan Islam," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 11, no. 2 (2021): 143–56, DOI: 10.18592/jtipai.v11i2.6137.

<sup>38</sup> L. Sholehuddin, "Ekologi dan Kerusakan Lingkungan dalam Persepektif al-Qur'an," *Jurnal al-Fanar* 4, no. 2 (2021): 113–134, DOI: 10.33511/alfanar.v4n2.113-134.

<sup>39</sup> Oriza Aditya, "Pelestarian Lingkungan dalam Islam Implikasinya terhadap Pendidikan Lingkungan," *Matriks: Jurnal Sosial dan Sains* 1, no. 1 (2019): 29–35, DOI: 10.59784/matriks.v1i1.50.

<sup>40</sup> Rahmat IR. Limbong et al., "Kesalehan Ekologis Masyarakat Muslim Pekanbaru: Studi terhadap Hadis dalam Upaya Meminimalisir Kerusakan Lingkungan," *Harmoni: Jurnal Multikultural dan Multireligius* 22, no. 1 (2023): 70–92. DOI: 0.32488/harmoni.v22i1.617.

<sup>41</sup> Nailus Sa'adah, Muhammad Rafiqul Hayyat, and Resti Fevria, "Analisis Issue dalam Etika Lingkungan terkait IKN," *Prosiding SEMNAS BIO* 2022, (2022): 421–430. DOI: 10.24036/prosemnasbio/vol2/406.

viewing, and recording essential data sources. The stages include assembling a theoretical framework that intersects with the theme, explaining the word of each conception obtained through keywords, choosing a study model, and providing analysis and synthesis of the data that has been found. In this technique, researchers must also pay attention to the quality and accuracy of the sources obtained to produce appropriate and accurate findings. Collect data using literature research techniques, including selection, classification, and categorization. In addition, research data collection should be carried out appropriately. It must follow the correct data collection steps and techniques so that the data obtained is valid. Data analysis techniques are carried out through several stages. Before entering the stage, analyzing data is collecting, simplifying, and processing data to obtain meaningful, appropriate information and make conclusions easier. Thus, topic selection, focus exploration, and data collection from sources are essential in a study. Then, prepare in the form of data presentation and end with the preparation and verification of data. In this technique, the researcher analyzed the concepts in the research theme from various sides of social and religious history.

This study explores, *first*, the idea of environmental ethics. *Second*, it is a critical response of environmental ethics to

a prolonged environmental crisis. *Third*, natural justice, Islamic relations and environmental ethics implement relations through descriptions, explanations, and relationships. The description is carried out by presenting reliable and valid data that is relevant to the focus of the research, both in the form of statements, graphs, images, tables, and other forms. Explanation is carried out by explaining the data that has been presented so that anyone clearly understands it and that it does not cause misinterpretation and misunderstanding. Relationships are carried out by connecting the data with other data so that there appears to be a significant relationship between one data and another data that can produce data integrity by the research guidelines.

### **Responding to the Environmental Crisis: Ethics and Eco-Religious in Islamic Studies**

Environmental ethics can also be understood as a critical reflection of humans' efforts when dealing with moral choices close to environmental issues.<sup>42</sup> Environmental ethics can also be understood as a critical reflection of humans' efforts when dealing with moral choices

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<sup>42</sup> Yusuf Wahyudin, "Islam dan Lingkungan Hidup Kajian Bibliometrik," *Gunung Djati Conference Series 23* (2023): 412–421. <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1386/952>.

close to environmental issues.<sup>43</sup> The study of environmental ethics is theoretically divided into several parts that are commonly developed today: Animal-centrism, which views moral concern as not only limited to humans but also applies to the entire animal world; Biocentrism, the understanding reveals that what requires moral considerations does not only focus on human interests but must also include plants; Anthropocentrism views humans as the center of the universe system and the most decisive; Ecocentrism or deep ecology; Ecofeminism; and Theo-centrism. These various forms and kinds of ethics seek to balance all the interests of the individual and nature.<sup>44</sup>

Ethics, closely related to the theory of value,<sup>45</sup> is often juxtaposed with morality<sup>46</sup> embedded in daily real-life actions. Thus, when human behavior is consecrated into a theory, it is called ethics. In its paradigm, environmental ethics emphasizes humans and applies to all biotic and ecological communities.<sup>47</sup>

<sup>43</sup> Wahyudin.

<sup>44</sup> M I Al Munir, "Corak Paradigmaetika Lingkungan: Antroposentrisme, Biosentrisme dan Ekosentrisme," *Yaqzhan* 9, no. 1 (2023): 19–35, <http://www.syekhnrjati.ac.id/jurnal/index.php/yaqzhan/index>.

<sup>45</sup> Ahmad Charis Zubair, *Kuliah Etika* (Jakarta: PT. Raja Grafindo Persada, 1995).

<sup>46</sup> Sri Wahyuningsih, "Konsep Etika dalam Islam," *Jurnal An-Nur: Kajian Pendidikan dan Ilmu Keislaman* 8, no. 1 (2022): 1-9, <http://journal.an-nur.ac.id/index.php/annur/article/view/167>.

<sup>47</sup> A. Sonny Keraf, *Etika Lingkungan Hidup*

Not only that, environmental ethics is also understood as a critical reflection of moral norms and rules that humans must apply in the face of moral choices related to environmental issues. The urgency of environmental ethics greatly affects the balance of natural ecosystems, so that the environment will continue to be maintained.

On the other hand, the concept of environmental ethics not only initiates the relationship of humans to nature but also includes the relationship of the entire life of the universe. As formulated by Elliot on the current evolving theory of environmental ethics: animal-centrism, biocentrism (criticism as well as the development of the anthropocentrism paradigm), anthropocentrism, ecocentrism or deep ecology (involving essential elements; taste, spirituality, and action),<sup>48</sup> ecofeminism and theo-centrism.<sup>49</sup> Environmental ethics has significance for humans as moral actors who are obliged to respect life. Life values can form a

(Jakarta: PT.Kompas Media Nusantara, 2010).

<sup>48</sup> Siti Sarah and Radea Yuli A. Hambali, "Ekofilosofi 'Deep Ecology' Pandangan Ekosentrisme terhadap Etika Deep Ecology," *Gunung Djati Conference Series 19* (2023): 754-761. <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1557>.

<sup>49</sup> Yusup Rogo Yuono, "Etika Lingkungan: Melawan Etika Lingkungan Antroposentris melalui Interpretasi Teologi Penciptaan yang Tepat Sebagai Landasan bagi Pengelolaan-Pelestarian Lingkungan," *FIDEI: Jurnal Teologi Sistemika dan Praktika* 2, no. 1 (2019): 183–203, DOI: 10.34081/fidei.v2i1.40



good tradition, which is an important project.<sup>50</sup> Humans must respect all the rights of nature to continue to grow and develop by preserving, maintaining, and continuing to care for it. On the contrary, man must not corrupt and destroy nature and its contents without right reason. Nature has the right to be respected, so the concept of environmental ethics is an idea that needs to be voiced continuously.

Ontologically, humans are members of ecological communities and highly depend on nature. Therefore, humans who are part of the universe are responsible for maintaining and preserving nature. The responsibilities referred to are not individual but collective or shared. Thus, ethical and moral responsibilities must be balanced with joint initiatives, efforts, policies, and actions to safeguard the universe and everything in it. Environmental ethics is a paradigm to suppress global warming. For example, a human being who does not instill environmental ethics in himself will cut down trees at will, utilizing nature with his interests. The universe has a close relationship and cannot be separated. It shows that every birth of an idea has a background that influences its formation and can have implications for something, both positively and negatively.

<sup>50</sup> Tampubolon, "Telaah Kritis Etika Lingkungan Lynn White."

In line with environmental problems humans face today, various theories have emerged as strengths and efforts to build good morals and ethics and establish harmonious relationships with the environment or nature.<sup>51</sup> Faced with such a thing, for Passmore, it is inseparable from a particular cosmological view that presents various polemics and fosters the exploitation of nature. Something that happens and this fundamental requires an ability related to the concept of ethics for the environment. Several factors that influence the existence of environmental crises include natural factors, climate, and agricultural and industrial activities. On the other hand, damage and environmental crises are also caused by humans. As to Ibn Kathir's interpretation of Surah al-Rum [30: 41], damage and environmental crisis (facade) are indirectly caused by irresponsible human hands, such as poaching, illegal logging, environmental pollution, and others. Therefore, insights into environmental ethics become a medium for fostering human awareness as *stewardship*.<sup>52</sup>

Environmental ethics responds critically to a severe environmental crisis

<sup>51</sup> Rongrean, "Konservasi Lingkungan di Indonesia dalam Perspektif Filsafat Metafisika."

<sup>52</sup> Ahmad Saifudin, "Etika Lingkungan dalam Pendidikan Agama Islam sebagai Upaya Menumbuhkan Kesadaran Stewardship," *Sasana: Jurnal Pendidikan Agama Islam* 2, no. 1 (2023): 103–107, DOI: 10.56854/sasana.v2i1.227

that is still rife.<sup>53</sup> To save the environment, humans must make many efforts to preserve nature locally and internationally. The discourse on the environmental crisis in the twentieth century arose due to human hands.<sup>54</sup> One of the fundamental things to solve this problem is a change in human behavior based on environmental ethics. So that the relationship between humans and nature is stable. In particular, humans as moral actors must respect everything, one of which is nature. However, sometimes, man's egoism has deceived man himself into committing the destruction of nature based on his interests. Environmental ethics becomes critical thinking, guidance, and direction of human practical behavior in striving for the realization of morality to control nature to remain within sustainable limits.<sup>55</sup>

Through the context and reality that occurs, it is necessary to reorient a new understanding of particular terminology

<sup>53</sup> Andi Muhammad Asbar and Ria Susanti, "Urgensi Pendidikan Akhlak terhadap Lingkungan," *Al-Gazali Journal of Islamic Education* 2, no. 1 (2023): 48–62, <https://stai.gazalibulukumba.ac.id/jurnal/index.php/AJIE/article/view/35>.

<sup>54</sup> Mustolikh Mustolikh et al., "Bencana Alam dan Etika Lingkungan Hidup dalam al-Qur'an," *Proceedings Series on Social Sciences & Humanities* 6, no. 1 (2022): 170–176, DOI: 10.30595/pssh.v6i.459.

<sup>55</sup> Abdul Malik, "Environment and Natural Resource Management in Islamic Perspective," *Jurnal Lingkungan Almuslim* 1, no. 1 (2021): 30–38, DOI: 10.51179/jla.v1i1.694.

between religion and the environment, often referred to as environmental theology. An understanding of the arrangement of a religious environment is needed as a form of horizontal relationship between humans and nature after being vertical with God.<sup>56</sup> Because sometimes, even sophisticated technology has not been able to awaken humans from the environmental crisis. Islam is a religion that responds that the arrangement of the environment is the responsibility of every human being as *khalifa fi al-ard*.<sup>57</sup> The appropriate environmental arrangement depends on the mechanism of human work in the maintenance, supervision, and development of the concept of nature conservation.<sup>58</sup> The intended concrete steps will positively impact the prosperity of natural and human resources and gradually erode the existence of an environmental crisis.<sup>59</sup>

<sup>56</sup> Jainuddin, "Hubungan antara Alam dan Manusia."

<sup>57</sup> Abd Azis Hasyim, Mutohharun Jinan, and Muthoifin Muthoifin, "Islamic Perspective on Environmental Sustainability Educational Innovation: A Conceptual Analysis," *JIIP: Jurnal Ilmiah Ilmu Pendidikan* 6, no. 7 (2023): 4654–4659, DOI: 10.54371/jiip.v6i7.1822.

<sup>58</sup> Jumardin La Fua et al., "Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia," *IOP: Conference Series: Earth and Environmental Science* 156 (2018): 1–4, DOI: 10.1088/1755-1315/156/1/012035.

<sup>59</sup> Jamal e.Din MahdiNejad, Hamidreza Azemati, and Ali Sadeghi Habibabad, "Explaining an Influential Model of the Significant Relationship between Religion, Spirituality, and

## Building Natural Justice: Harmony of Islamic Relations and Environmental Ethics

The discussion of natural justice is one of the great and noble tasks for Muslims in its application. Although ideally, Islam as a Muslim ideological superstructure is believed to have quite intense value in building environmental engineering. However, in reality, the appearance of ecological behavior on the surface of society is still diverse. Much Qur'anic attention is found in verses and interpretations of the environment. Become an encouragement for humans, especially Muslims, related to the recommendations and prohibitions related to nature.<sup>60</sup>

The relationship between Islam and environmental ethics presents several Islamic intellectual treasures as a complement to the realm of Islamic natural sovereignty studies. The domain of Islamic ecology studies includes,<sup>61</sup> *first* is eco-theology, a form of theology that discusses the relationship between religion

and nature.<sup>62</sup> Eco-theology is rooted in understanding theology as a response to environmental damage.<sup>63</sup> The urgency of eco-theology is likened to a tool to heal the root of the environmental crisis through the system of religiosity. The concept of Islamic monotheism refers to the oneness of God, but in its journey, the concept is also used in social, cultural, and environmental dimensions.

*Second*, environmental fiqh became one of the breakthroughs in response to the ethical environmental crisis. From the fiqh perspective, it uses a religious approach that specializes in its legal products. Many natural damages have an impact on poverty, and on the contrary, the preservation of nature has a positive impact on welfare and economic improvement. The application of environmental fiqh looks at its primary aspects: *al-maslahah* and *al-mafsadah*.

Furthermore, eco-sufism, or ecology-based sufism, this concept comes as a new proposition regarding environmental ethics to get rid of the previous old

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Environmental Peace in Mosque Interior Architecture," *Journal of Religion and Health* 59, no. 4 (2020): 2149–2162, DOI: 10.1007/s10943-020-00983-z.

<sup>60</sup> Rambe, Sari, and Rambe, "Islam dan Lingkungan Hidup."

<sup>61</sup> Abd. Aziz, "Konservasi Alam dalam Perspektif Etika Islam: Tantangan dan Tuntutan Globalisasi," *Asy-Syariah: Jurnal Hukum Islam* 5, no. 2 (2019): 101–119, DOI: 10.36835/assyah. v5i2.116

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<sup>62</sup> Widiarto and Wilaela, "Ekoteologis: Perspektif Agama-agama," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 13, no. 2 (2022): 103–124, <https://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/16101>.

<sup>63</sup> Eko Zulfikar et al., "Eko-Teologi dalam Tafsir al-Azhar: Upaya Hamka dalam Membangun Paradigma dan Berkesadaran Lingkungan," *The International Conference on Quranic Studies* (2023): 32–57. <https://proceeding.iainkudus.ac.id/index.php/ICQS/article/view/399>.

theory.<sup>64</sup> As a Sufi tradition, it has a more holistic view that nature is a sign of greatness, *media taqorrub*, gratitude, and others. Eco-sufism plays a role in saving the environmental crisis by drawing closer to God through a wise attitude toward the environment. The *da'wah* of environmental ethics in Islam is so complex that it has become a solution to the crisis that has plagued the world lately.<sup>65</sup> The presence of this concept becomes a reflection on ecology as a human task to play an essential role in bringing the spiritual dimension to environmental discourse.

Consequently, some points that need to be emphasized here include. *First*, environmental ethics is an essential idea to preserve nature. The debate over the theory of environmental ethics becomes a reference that the ideal concept of blending with nature becomes a priority. Environmental management's purpose is to keep nature intact from disasters and damage. As explained earlier, environmental ethics is a practical human technique in realizing morality as an embodiment of efforts to control nature so that nature remains on the limit of sustainability. Therefore, the environ-

ment is not the object of exploitation through irresponsible hands, through the awareness that humans and nature have a binding unity and relationship.

*Second*, this environmental ethics theory is a critical response to natural destruction. As the term states, every human being must care for and preserve the environment as a form of concern for nature. The number of acts of destruction, pollution, and abuse in utilizing the environment is a concrete form of a crisis that needs to be addressed. At the same time, religion is present and associates itself with environmental ethics because religion and belief are two things closest to humans. One of them is Islam, which teaches humans to maintain environmental stability by focusing on the arrangement of the living environment. The holy book of the Qur'an gives codes, moral rules, or ethics as the basis for humans to do good to nature.

Furthermore, Islam considers the environment to be man's moral responsibility to safeguard and care for the universe. According to Islamic belief, one of the signs of Allah's dominion is the creation of the universe (environment) along with all its elements. Therefore, one of the responsibilities of the caliph in the world (*khalifa fi al-ardh*) is to take care of the environment. Utilization is also considered a fundamental value in agrarian fiqh for managing, empo-

<sup>64</sup> Nendy Nasr, Maulaya Anggriani, Hasyimsyah Nasution, and Hotmatua Paralihan Harahap, "Konsep Ekosufisme dalam Perspektif Sayyed Hossein Nasr," *TSAQOFAH* 3, no. (2023): 1089–1103, DOI: 10.58578/tsaqofah.v3i6.1715.

<sup>65</sup> Asroni, "Etika Lingkungan dalam Perspektif Islam."

wering, and making policies on land and natural resources. Islam also teaches that humans must live in balance with nature and not destroy it. Some of the basic principles of Islam about the environment include *tawhid*, *al-akhlaq al-karimah*, benefit, justice, humanity, and deliberation. By understanding nature and relating it to Islamic teachings, environmental ethics products can be created that can help maintain the sustainability of the universe.

Three concepts related to religious views, especially Islam, on the environment are eco-theology, environmental fiqh, and eco-sufism. Environmental fiqh is a concept related to Islamic law and agrarian discourse to broaden the perspective of Islamic law and discuss agrarian issues. However, eco-sufism, a fusion of Sufism and ecological science, emphasizes the moral and aesthetic relationship between humans and ecosystems. These concepts aim to increase man's understanding of the environment and increase man's moral obligation to safeguard and care for the universe. All ethical principles as an effort to manage the environment well above become the fundamental teachings of Islam called *tawhid*. God is the creator, owner, and custodian of nature. Therefore, all activities related to nature, both management and arrangement, must be based on monotheism and refer to *Rabb al-'alamin*.

The relationship between Islam and environmental ethics is a formulation for a better future of nature. Therefore, it is necessary to study Islam as a provision for the preservation of the Serra environment to convince every human being to continue to do justice to nature as a form of servitude to God. Indeed, humans were created on earth to synergize with each other to maintain and make good use of everything that God has created for harmony to be implied.

## Conclusion

The most crucial finding in this paper is the variety of forms of environmental ethics that continue to evolve, ranging from the concentration of animals, plants, and humans to religion as an intermediary so that environmental stability is maintained. The variety of factors that influence the destruction of nature makes the environmental crisis continue to present a new conception of environmental ethics wrapped in religious concepts, in this case, eco-theology, environmental fiqh, and eco-sufism. The reason for this is that religion is a guideline for human life that raises awareness of every human error on earth to be aware of and continue to protect the environment.

The implications and models mentioned earlier shows that it provides new views and insights into the relationship between Islam and environmental

ethics. The relationship between the two becomes a barometer in providing an understanding of each human being to show individual piety to the universe by not damaging the environment on earth so that nature obtains its justice as the same creature as humans. This paper can contribute both theoretically, methodologically, and practically. Theoretically, this finding enriches the theoretical building of Islamic relations and environmental ethics. Meanwhile, these findings add to the treasure of more varied and applicative research methods. Finally, in practical terms, these findings can also be put into practice in everyday life

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