

The Ecological Crisis and Worldview: An Analytical Study of Secular and Islamic Perspective

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Abstract

This article analyzes the relationship between ecological crisis and the construction of the human worldview, explaining how certain paradigms contribute to environmental degradation. Conceptually, ecological crisis and worldview distinct entities; however, they are

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*closely interconnected, as worldview functions as the primary driving force in shaping both social and moral continuity and transformation. Accordingly, human perception of the world generates actions, including responses to global ecological problems; thus, errors in worldview lead to inappropriate actions toward nature. This study employs a qualitative method with a library research approach, drawing on a range of literature, both classical and contemporary, in both print and digital formats. The analysis is conducted through a conceptual exposition of worldview and ecological crisis, followed by an examination of their relationship. The findings indicate that the contemporary ecological crisis cannot be separated from the dominance of the Western secular worldview, which tends to position nature as an object of exploitation. As an alternative, this article proposes the Islamic worldview as a solution, which for more than 1,400 years has taught the principles of balance and responsibility toward nature. The concepts of *islāh* (reform) and *ifsād* (corruption/destruction) serve as ethical foundations for establishing a harmonious relationship between humans and the environment. Furthermore, this study recommends that future research further develop and empirically examine the implementation of the Islamic paradigm as both a conceptual and practical approach to environmental preservation.*

Keywords : Ecology, Worldview, Islam, *Islāh*, *Ifsād*.

Abstrak

*Artikel ini bertujuan untuk menganalisis keterkaitan antara krisis ekologi dan konstruksi pandangan hidup manusia, serta menjelaskan bagaimana paradigma tertentu berkontribusi terhadap terjadinya kerusakan lingkungan. Secara konseptual, krisis ekologi dan pandangan hidup merupakan dua entitas yang berbeda, namun memiliki hubungan yang erat, karena pandangan hidup berperan sebagai penggerak utama dalam membentuk kesinambungan sekaligus perubahan sosial dan moral. Dengan demikian, cara pandang manusia akan melahirkan tindakan, termasuk dalam merespons problem ekologi global; sehingga kesalahan dalam cara pandang berimplikasi pada tindakan yang keliru terhadap alam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research), yang bersumber dari berbagai literatur, baik klasik maupun kontemporer, dalam bentuk cetak dan digital. Analisis dilakukan melalui pemaparan konseptual mengenai pandangan hidup dan krisis ekologi, kemudian dilanjutkan dengan pengkajian hubungan keduanya. Hasil penelitian menunjukkan bahwa krisis ekologi kontemporer tidak dapat dilepaskan dari dominasi pandangan hidup Barat yang bercorak sekuler, yang cenderung menempatkan alam sebagai objek eksploitasi. Sebagai alternatif, artikel ini menawarkan pandangan hidup Islam sebagai solusi yang sejak lebih dari 1400 tahun lalu telah mengajarkan prinsip keseimbangan dan tanggung jawab terhadap alam. Konsep *islāh* (perbaikan) dan *ifsād* (kerusakan) menjadi landasan etis dalam membangun relasi yang harmonis antara manusia dan lingkungan. Selain itu, penelitian ini merekomendasikan agar kajian selanjutnya lebih mengembangkan serta menguji implementasi paradigma*

Islam secara empiris sebagai pendekatan konseptual dan praktis dalam upaya menjaga dan melestarikan lingkungan.

Kata Kunci : *Ekologi, Pandangan Hidup, Islam, Iṣlāḥ, Ifsād.*

Introduction

A worldview is generally understood as a philosophy of life or a guiding principle for living. Every religion, culture, nation, civilisation, and individual possesses a distinct perspective on the world.¹ Consequently, when a worldview is linked to a particular culture, its concepts and terminology inherently reflect that culture's values. The nature of these differences lies in the dominant factors shaping each person's outlook—whether derived from culture, philosophy, religion, beliefs, social norms, or other influences.² These factors inform individuals' interpretations of existence, ranging from a focus on the immediate and material to the metaphysical or transcendent.³ Accordingly, human attitudes toward the environment also vary widely.

Historically and today, there is a broad consensus that nature faces profound crises—including environmental degradation, climate change, water scarcity, and food insecurity—driven by diverse causes.⁴ Numerous approaches have been proposed to address these challenges, each grounded in a particular worldview. For example, certain strands of ecofeminism have been associated

¹ James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th edn (Downers Grove: IVP Academic, 2009), 20.

² Ninian Smart, 'Worldview: The Ethical Dimension', ch. 8 in *Intercultural Communication: A Reader* (Boston: Wadsworth, 2012), 481, <https://doi.org/10.4067/s0071-17132004003900019>.

³ Harda Armayanto, *Framework Studi Islam: Kajian Multidisiplin Wacana Keislaman Kontemporer* (Ponorogo: Centre for Islamic and Occidental Studies (CIOS), 2021). 2021 See also at Abdullah Haq Al Haidary et al., 'Islamic Worldview as a Basis for Islamization of Science Concept According to Syed Muhammad Naquib Al-Attas', *KALAM* 18, no. 1 (2024): 25, <https://doi.org/10.24042/002024181145700>.

⁴ Lynn Jr. White, "The Historical Roots of Our Ecologic Crisis," *Science* 155, no. 3767 (n.d.): 1203–7, <https://www.science.org/doi/10.1126/science.155.3767.1203>.

with critiques of overpopulation and reproductive ethics, including discussions that intersect with “childfree” perspectives, as a response to ecological decline by seeking to address overpopulation and excessive consumption. This secular perspective regards population growth as an existential threat requiring deliberate limitation.⁵ Thus, this approach reflects a secular worldview that positions population control as the primary solution to the ecological crisis.

In addition to ecofeminism, secular worldviews have also given rise to other ecological perspectives such as deep ecology and environmental justice, which are likewise non-religious but differ in their primary focus. Deep ecology, introduced by Arne Næss,⁶ emphasizes ecocentrism and the intrinsic value of all forms of life, rejects anthropocentric views that position nature merely as a resource for human use, and relies on scientific understanding and rational ethics without specifically incorporating social or gender dimensions.⁷ Meanwhile, environmental justice, developed by Robert Bullard,⁸ focuses on social justice and equity in the distribution of environmental burdens and benefits, highlighting the environmental injustices experienced by poor and minority communities and affirming that everyone has the right to a healthy and safe environment.⁹ Despite their differing approaches, ecofeminism, deep ecology, and environmental justice are all rooted

⁵ Karunia Haganta et al., ‘Manusia, Terlalu (Banyak) Manusia: Kontroversi Childfree Di Tengah Alasan Agama, Sains, Dan Krisis Ekologi?’, *Konferensi Integrasi Interkoneksi Islam Dan Sains* (Yogyakarta), 2022, 309–20.

⁶ Arne Næss, *Ecology, Community and Lifestyle* (Cambridge: Cambridge University Press, 1989).

⁷ Bill Devall, ‘The Deep Ecology Movement’, *Natural Resources Journal* 20, no. 2 (1980): 303, <https://doi.org/10.4324/9780429303111-9>. Ecce De Jonge, ‘An Alternative to Anthropocentrism: Deep Ecology and the Metaphysical Turn’, *Human-Animal Studies* 12, no. January 2011 (2011): 308, <https://doi.org/10.1163/ej.97890004187948.i-348.73>.

⁸ Robert D. Bullard, *Dumping In Dixie: Race, Class, And Environmental Quality* (Boulder: Westview Press, 1990).

⁹ Robert D. Bullard, ‘Environmental Justice in the 21st Century’, *Debating the Earth*, 2005, 4.

in secular worldviews that emphasize scientific understanding and rational ethics without the involvement of spirituality or religion. Consequently, rather than invoking the concept of divine creation, these perspectives generally rely on a secular-scientific understanding of reality, often informed by modern cosmology—such as the Big Bang theory—,¹⁰ and evolutionary theory to understand the development of life through natural selection.¹¹

Such positions, however, often diverge from religious teachings, which offer comprehensive frameworks for understanding and caring for nature. Religious worldviews not only highlight humanity's paradoxical position within creation but also provide ethical guidance for environmental stewardship. Accordingly, the role of religious perspectives, including Islamic thought, in ecological discourse warrants deeper examination.¹² The Islamic conception of nature is grounded in Qur'anic revelation, the Sunnah, and the Prophet Muhammad's example of environmental engagement.¹³ Thus, the Islamic perspective offers an integral normative and ethical foundation for establishing a harmonious relationship between humans and nature.

This article argues that the contemporary ecological crisis is closely related to a dominant secular worldview in understanding reality, which tends to be materialistic and anthropocentric.¹⁴ This perspective is often criticized for placing human beings at the center and as masters of nature, which in many studies is considered to

¹⁰ Dominador Bombongan, 'The Interface of Science and Religion: The Ecofeminist Theology of Rosemary Ruether', *Journal of Dharma* 36, no. 2 (2011): 180.

¹¹ Christian Diehm, 'Darwin and Deep Ecology', *Ethics and the Environment* 19, no. 1 (2014): 86–87, <https://doi.org/10.2979/ethicsenviro.19.1.73>.

¹² Richard C. Foltz et al., *Islam and Ecology: A Bestowed Trust* (Cambridge: Harvard University Press, 2003), xii.

¹³ Moh Isom Mudin et al., 'Prinsip Ekologis Untuk Kehidupan Berkelanjutan Perspektif Teologi Islam: Kajian Atas Kitab Rasail Al-Nur Sa'id Nursi', *Fikrah* 9, no. 1 (2021): 45, <https://doi.org/10.21043/fikrah.v9i1.9018>.

¹⁴ White, "The Historical Roots of Our Ecologic Crisis," 1203–7.

have contributed to the modern environmental crisis. Various contemporary ecological approaches, although diverse—such as population control, environmental ethics, and environmental justice—remain rooted in a secular epistemology that limits the spiritual dimension in the human–nature relationship.¹⁵ Therefore, there is a need to examine alternative and more comprehensive frameworks. In this context, the Islamic worldview is proposed as a perspective that regards nature as God’s creation and positions human beings as responsible stewards (khalifah), thereby offering an ethical and normative foundation for building a more balanced relationship between humans and nature.¹⁶ Thus, this proposal is expected to enrich contemporary ecological discourse more holistically. Accordingly, this study is guided by two main research questions: How does the secular worldview function as the philosophical root of the contemporary ecological crisis, as reflected in various ecological perspectives such as ecofeminism, deep ecology, and environmental justice? And how does the Islamic worldview, grounded in revelation, offer a comprehensive alternative framework—particularly through the concepts of *iṣlāḥ* and *ifsād*—in understanding and addressing ecological problems? Both questions will be addressed in this article.

Studies on the ecological crisis from an Islamic perspective have been widely conducted by contemporary scholars using various theological, ethical, and practical approaches. Rakhmat (2022), in his article *Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment*, emphasizes the concept of khalifah as the foundation of human ethical responsibility toward

¹⁵ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: Unwin Paperbacks, 1990), 4; Irawan Irawan, “Ekologi Spiritual: Solusi Krisis Lingkungan,” *Scientia: Jurnal Hasil Penelitian* 2, no. 1 (2017): 1–21, <https://doi.org/10.32923/sci.v3i2.945>.

¹⁶ Aulia Rakhmat, “Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment,” *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (2022): 1–24, <https://doi.org/10.22515/ajipp.v3i1.5104>.

the environment.¹⁷ In the same year, Hidayati and Kurniawan (2022), in *The Islamic Response to Modernity and Ecological Crisis*, discuss Islam's response to modernity and the ecological crisis, highlighting spiritual values and the daily practices of Muslims.¹⁸

Furthermore, Wasil and Muizudin (2023), in *Ecotheological Approaches to the Ecological Crisis in Indonesia: A Perspective from Seyyed Hossein Nasr*, elaborate on Nasr's thought, which emphasizes the sacred dimension of nature and critiques the reductionism of modern science.¹⁹ In the same year, Mohamad and Ismail (2023), in *Environmental Preservation and Water Pollution from the Islamic Perspective*, examine water pollution issues from an Islamic perspective, focusing primarily on normative and legal aspects.²⁰ Subsequently, Sadali (2023), through *Harnessing Islamic Teaching for Climate Justice*, draws attention to the role of Islamic teachings in promoting environmental governance and offering faith-based solutions to the ecological crisis.²¹ Meanwhile, Al Walidah and Husaini (2023) stress the importance of reinterpreting ecological verses in the context of Islamic education to build sustainable eco-ethics.²²

¹⁷ Rakhmat, "Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment," 1–24.

¹⁸ Tri Hidayati and Wiwit Kurniawan, 'The Islamic Response to Modernity and Ecological Crisis', *International Journal of Educational Research & Social Sciences* 3, no. 3 (2022): 1318–25, <https://doi.org/10.51601/ijersc.v3i3.406>.

¹⁹ Wasil Wasil and Muizudin Muizudin, 'Ecotheological Approaches to the Ecological Crisis in Indonesia: A Perspective from Seyyed Hossein Nasr', *Refleksi: Jurnal Kajian Agama Dan Filsafat* 22, no. 1 (2023): 179–202, <https://doi.org/10.15408/ref.v22i1.31403>.

²⁰ Abdul Basir Mohamad and Nurbazla Ismail, 'Environmental Preservation and Water Pollution from the Islamic Perspective', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 997–1015, <https://doi.org/10.22373/sjhk.v7i2.16019>.

²¹ Sadali Sadali, 'Harnessing Islamic Teachings for Climate Justice: Pathways for Faith-Based Environmental Action', *Sinergi International Journal of Islamic Studies* 1, no. 3 (2023): 153–67.

²² Iffah Al Walidah and Irpan Husaini, 'Reinterpretation of Ecological Verses to Implement Eco-Ethics In Islamic Education', *Tatsqif: Jurnal Pemikiran Dan Penelitian Pendidikan* 21, no. 1 (2023): 67–81, <https://doi.org/10.20414/jtq.v21i1.7401>.

Recent studies also indicate an expansion of themes into policy and da'wah (Islamic outreach). Ali and Agushi (2024), in *Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living*, integrate Islamic ethics into modern environmental policy to address various global ecological issues.²³ Rahmat, Masruchin, and Fauzan (2025) discuss the concepts of *khalifah*, *mīzān*, and *maṣlahah* as theological frameworks for responding to the global environmental crisis.²⁴ Similarly, Aridah, Dahri, and Hakiki (2025) examine the role of contemporary da'wah in enhancing ecological awareness based on Islamic values.²⁵

Although previous studies have addressed the ecological crisis from Islamic perspectives through theological, ethical, educational, policy, and da'wah approaches, these studies generally remain focused on normative and applied dimensions and have not thoroughly explored the philosophical roots of the ecological crisis at the worldview level. Therefore, this research offers novelty by positioning worldview as the primary root of the global ecological crisis while presenting the Islamic worldview as a comprehensive alternative framework. The novelty of this study lies in its critical analysis of the Western secular worldview and its proposal of conceptual solutions based on the Islamic worldview through the concepts of *iṣlāḥ* (reformation) and *ifsād* (corruption), which are not only ethical-practical but also philosophical and epistemological in establishing a harmonious relationship between humans and nature.

²³ Muhamed Ali and Muaz Agushi, 'Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living', *International Journal of Religion* 5, no. 9 (2024): 949–57, <https://doi.org/10.61707/gq0we205>.

²⁴ Maulana Bagus Rahmat et al., 'The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of Khalifah, Mīzān, and Maṣlahah', *Indonesian Journal of Islamic Theology and Philosophy* 7, no. 1 (2025): 93–110, <https://doi.org/10.24042/ijitp.v7i1.27596>.

²⁵ Kasrunil Aridah et al., 'Contemporary Da'wah and Response to the Ecological Crisis: Integrating Islamic Values and Environmental Awareness', *Tasamuh: Jurnal Komunikasi Dan Pengembangan Masyarakat Islam* 23, no. 1 (2025): 105–24, <https://doi.org/10.20414/tasamuh.v23i1.12750>.

This study employs a qualitative approach based on library research to examine the relationship between the ecological crisis and worldview at a conceptual and theoretical level.²⁶ Data are collected through the analysis of written sources, including academic books, scholarly journal articles, as well as policy documents and environmental reports. The data are analyzed using a critical analysis method to explore the relationship between worldview and ecological crisis, along with its underlying factors, resulting in a comprehensive understanding of how worldview shapes perspectives and responses to environmental issues.

Worldview as the Basis of Thought and Action

The term worldview has a long and significant intellectual history that can be traced through the development of thought across different historical periods. Its early conceptual roots are commonly associated with Immanuel Kant.²⁷ Etymologically, worldview derives from the German *Weltanschauung*, combining *Welt* (“world”) and *Anschauung* (“view” or “perception”). Literally, it denotes how individuals see and understand the world.²⁸ While initially philosophical, the concept has also been widely applied in theology, anthropology, and education.²⁹

Terminologically, a worldview refers to a comprehensive framework of thought encompassing the fundamental beliefs, values, and assumptions that shape an individual’s perception

²⁶ Miza Nina Adlini et al., ‘Metode Penelitian Kualitatif Studi Pustaka’, *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

²⁷ Immanuel Kant, *Critique of Judgment* (Hackett Publishing Company, 1987), <https://doi.org/10.5840/intstudphil1991233104>.

²⁸ Alexander T. Englert, ‘The Conceptual Origin of Worldview in Kant and Fichte’, *Journal of Transcendental Philosophy* 4, no. 1 (2023): 2, <https://doi.org/10.1515/jtph-2022-0007>.

²⁹ Clément Vidal, ‘What Is A Worldview?’ in *De Wetenschappen En Het Creatieve Aspect van de Werkelijkheid* (Leuven: Acco, 2008) 2, <http://cogprints.org/6094/>.

of reality and guide their life.³⁰ Kant argued that a worldview is structured by a priori categories that organize our experiences.³¹ Similarly, Ninian Smart describes a worldview as the totality of beliefs through which a person interprets the meanings encountered in reality.³² Hamid Fahmy Zarkasyi further equates worldview with the notion of a paradigm.³³ In this sense, a worldview, as a comprehensive system of fundamental beliefs about human nature, reality, and existence, profoundly influences a person's epistemology and scientific methodology.³⁴ Thus, a worldview can be understood as a comprehensive and foundational system of beliefs that shapes human perception of reality, structures knowledge, and guides epistemological as well as methodological approaches across various domains of life.

Furthermore, the concept of worldview does not merely function as an individual cognitive framework, but also possesses a strong social and cultural dimension. A worldview is often formed through the internalization of values derived from family environments, educational systems, religion, and specific cultural traditions.³⁵ Consequently, every society develops a collective pattern of worldview that shapes how its members understand

³⁰ Ahmad Sulaiman, 'Islamic Worldview in The Perspective of M.T.M Yazdi and S.M.N Al-Attas and Their Implication on Islamization of Knowledge', *Kanz̤ Philosophia : A Journal for Islamic Philosophy and Mysticism* 2, no. 2 (2012): 48, <https://doi.org/10.20871/kpjiipm.v9i1.251>. "itemData": {"ISSN": "2407-1056", "abstract": "Abstract : After his retirement, Paul Ricoeur published his three-volume works, Time and Narrative (Chicago: Chicago University Press, 1984-1985

³¹ Englert, 'The Conceptual Origin of Worldview in Kant and Fichte', 1–24.

³² Ninian Smart, 'Worldview: The Ethical Dimension', 481.

³³ Ahmad Sulaiman, 'Islamic Worldview in The Perspective of M.T.M Yazdi and S.M.N Al-Attas and Their Implication on Islamization of Knowledge', 48. "itemData": {"ISSN": "2407-1056", "abstract": "Abstract : After his retirement, Paul Ricoeur published his three-volume works, Time and Narrative (Chicago: Chicago University Press, 1984-1985.

³⁴ Hamid Fahmy Zarkasyi, *Islamic Worldview Sebagai Paradigma Sains Islam* (Jakarta: INSISTS, 2016), 82.

³⁵ Ninian Smart, *Worldview, Crosscultural Explorations of Human Belief* (New York: Charles Scribner's Sons, n.d.), 8–9.

the world, including their responses to moral, social, and scientific issues.³⁶ This indicates that worldview is not neutral; rather, it is always embedded within particular historical, cultural, and belief-based contexts.

In addition, worldview serves as a foundational basis for the formation of scientific paradigms. In this regard, worldview determines what is considered valid knowledge, how knowledge is acquired, and how truth is evaluated.³⁷ Therefore, differences in worldview may lead to variations in scientific approaches, research methodologies, and even interpretations of the same phenomena.³⁸ For instance, scientific approaches within the positivist tradition are strongly influenced by a worldview that emphasizes empiricism and objectivity, whereas interpretive approaches place greater emphasis on subjective meaning and social context.

Moreover, a worldview carries significant ethical and existential implications. One's beliefs about the nature of reality—whether materialistic, spiritual, or theistic—profoundly influence the value system one upholds. This value system, in turn, shapes how individuals make moral decisions and act in their daily lives.³⁹ In other words, a worldview not only structures ways of thinking but also guides action (serving as the basis of thought and action), thereby playing a central role in shaping individual character as

³⁶ Fadhil Sofian Hadi, Hasrul Sani, and Najib R. K. Allaham, "The History of Worldview in Secular, Christian, and Islamic Intellectual Discourse," *Tasfiyah: Jurnal Pemikiran Islam* 5, no. 1 (2021): 49–74, <https://doi.org/10.21111/tasfiyah.v5i1.5325>.

³⁷ Nazia Dinia, Novan Fatchu Alafianta, and Nurul Najwani binti Ghazali, "Implementation of the Islamization of Contemporary Knowledge (IOCK) at the Department of Islamic Economics, University of Darussalam Gontor, Indonesia," *Tasfiyah: Jurnal Pemikiran Islam* 9, no. 2 (n.d.): 265–98, <https://doi.org/10.21111/tasfiyah.v9i2.14743>.

³⁸ Amir Sahidin, Mohammad Muslih, and Setiawan bin Lahuri, "Al-Attas' Islamization of Science in Lakatosian Research Program Perspective," *Jadwa: Jurnal Studi Islam* 5, no. 2 (n.d.): 313–29, <https://doi.org/10.38073/aljadwa.4466>.

³⁹ Hamid Fahmy Zarkasyi, "Worldview Sebagai Asas Epistemologi Islam," in *Framework Studi Islam: Kajian Multidisiplin Wacana Keislaman Kontemporer*, ed. Harda Armayanto (Ponorogo: Centre for Islamic and Occidental Studies (CIOS), 2021), xix.

well as the direction of civilization.⁴⁰ Finally, in a global context marked by the plurality of worldviews, interactions—and even contestations—among different ways of seeing the world inevitably occur. These dynamics may give rise to dialogue, integration, as well as epistemological and value-based conflicts.⁴¹ Ultimately, worldview stands as a foundational framework that integrates perception, knowledge, and values, directing both human thought and action while shaping the development and orientation of civilization.

The Secular Worldview in Ecology

Secular worldviews cover diverse systems of thought grounded in rational inquiry, empirical evidence, and humanistic values. One prominent example is secular humanism, which emphasizes reason, ethics, and social justice without reference to supernatural concepts.⁴² Among its leading proponents is Jean-Paul Sartre, who advanced existentialism and the primacy of individual freedom.⁴³ John Dewey likewise contributed to secular humanist thought by promoting progressive education and democracy as foundations for societal advancement.⁴⁴ Despite their differences, these perspectives share a common assumption that human rationality and individual autonomy form the primary foundation for understanding reality and guiding social progress. Thus, secular worldviews position human agency and ethical responsibility as the

⁴⁰ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008), 201–2.

⁴¹ Hadi, Sani, and Allaham, “The History of Worldview in Secular, Christian, and Islamic Intellectual Discourse,” 49–74.

⁴² Christopher P. Toumey, ‘Evolution and Secular Humanism’, *Journal of the American Academy of Religion* 61, no. 2 (1993): 283, <https://doi.org/10.1093/jaarel/LXI.2.275>.

⁴³ Jean-Paul Sartre, *Being and Nothingness* (Washington DC: Washington Square Press, 1943).

⁴⁴ John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York: MacMillan, 1916).

main driving forces in the development of both individuals and society, while setting aside divine authority as a source of truth and moral guidance.

Atheists and agnostics also articulate secular worldviews premised on the rejection or suspension of belief in God. Friedrich Nietzsche, for example, in *Thus Spoke Zarathustra*, repudiated the concept of God and advocated the pursuit of meaning through individual will.⁴⁵ Bertrand Russell critiqued religion as an unreliable basis for knowledge and ethics, contending that rational inquiry and logic are essential for understanding the world and fostering human progress.⁴⁶ Political secularism, represented by figures such as John Stuart Mill, argues for the separation of religion from public institutions to safeguard freedom of thought and prevent religious domination of policy-making.⁴⁷ Collectively, these approaches reinforce an epistemological orientation in which authority is derived primarily from human rationality rather than transcendent revelation. These secular perspectives offer frameworks through which individuals can pursue meaning and purpose via autonomous intellectual and moral exploration, without reliance on religious spirituality.

In ecological discourse, secular worldviews relate to ideologies and approaches that apply scientific and ethical principles to address environmental challenges independently of religious guidance. A central tenet is the conviction that environmental problems can be solved through technological innovation, policy interventions, and behavioural change based on empirical evidence.⁴⁸ Richard Dawkins, for instance, is often associated with the promotion of a rational and evidence-based worldview, which is commonly

⁴⁵ Friedrich Nietzsche, *Thus Spoke Zarathustra: A Book for All and None* (Cambridge: Cambridge University Press, 2006).

⁴⁶ Bertrand Russell, *Why I Am Not A Christian: And Other Essays on Religion and Related Subjects* (New York: Simon and Schuster, 1957).

⁴⁷ John Stuart Mill, *On Liberty* (London: Longman, Roberts & Green, 1869).

⁴⁸ Toumey, 'Evolution and Secular Humanism', 1.

extended in secular discourse to support scientific approaches to environmental and other global challenges.⁴⁹ Similarly, Harvey Cox views nature as a resource to be harnessed to meet human needs, assuming science and technology can mitigate potential harms.⁵⁰ Underlying these approaches is an anthropocentric tendency that places human interests and technological capacity at the center of ecological problem-solving. While this secular framework offers a rational and empirically grounded basis for environmental action, its predominantly anthropocentric orientation often neglects considerations of social justice and can perpetuate exploitative relationships with nature.

This secular worldview has given rise to ideas such as ecofeminism, which integrates ecological perspectives with feminism to address the connections between environmental degradation and gender oppression. Ecofeminists argue that the exploitation of nature and the subjugation of women are intertwined manifestations of broader patriarchal power structures.⁵¹ Prominent figures in this movement, including Vandana Shiva, contend that environmental degradation in developing countries disproportionately affects women, who are often directly involved in managing natural resources.⁵² Similarly, Carolyn Merchant, in “The Death of Nature: Women, Ecology, and the Scientific Revolution”, critiques how the scientific revolution and capitalism framed nature as an object to be exploited, reinforcing systems that also oppress women.⁵³ Although ecofeminism challenges patriarchal domination, its

⁴⁹ Richard Dawkins, *The God Delusion* (Transworld Publishers, 2007), 138–41, <https://doi.org/10.1136/bmj.39405.660243.59>.

⁵⁰ Harvey Cox, *The Secular City* (New Jersey: Princeton University Press, 2013), 26.

⁵¹ Val Plumwood, “Ecofeminism: An Overview and Discussion of Positions and Arguments,” *Australasian Journal of Philosophy* 64, no. 1 (1986): 121, <https://doi.org/10.1080/00048402.1986.9755430>.

⁵² Vandana Shiva, *Staying Alive : Women, Ecology, and Development* (London: Zed Books, 1988).

⁵³ Carolyn Merchant, *The Death of Nature: Women, Ecology and the Scientific Revolution* (New York: Harper San Francisco, 1980).

analysis generally remains within a socio-political and material framework rather than a transcendent or metaphysical one. At its core, ecofeminism offers a critical analysis of how patriarchal structures harm both the environment and women.

Alongside ecofeminism, secular thought has also inspired the development of deep ecology, a philosophy that emphasizes ecocentrism while largely eschewing social and gender analysis. Deep ecology asserts the intrinsic value of all living beings, independent of their utility to humans.⁵⁴ Introduced by Arne Næss in *Ecology, Community and Lifestyle*,⁵⁵ this approach challenges the anthropocentric worldview that positions humans at the center and regards nature as a resource to be exploited. Instead, it advocates a biocentric perspective that recognizes the inherent worth of all life forms.⁵⁶ Despite its radical departure from human-centred ethics, deep ecology remains secular in character, relying on scientific understanding and rational ethics rather than religious or spiritual foundations. By grounding its arguments in ecological science and the intrinsic value of nature, deep ecology offers an evidence-based, non-religious framework for addressing environmental challenges.

In 1990, Robert Bullard, often regarded as the father of the environmental justice movement in the United States, introduced the concept of environmental justice, also rooted in secular principles of fairness and equity. In *Dumping in Dixie: Race, Class, and Environmental Quality* (1990), Bullard documented how low-income and minority communities disproportionately bear the burdens of pollution and environmental harm.⁵⁷ The central tenet of environmental justice is that all individuals, regardless of race, class, or economic status, have an equal right to a healthy and safe

⁵⁴ Devall, "The Deep Ecology Movement," 303.

⁵⁵ Næss, *Ecology, Community and Lifestyle*.

⁵⁶ Jonge, "An Alternative to Anthropocentrism: Deep Ecology and the Metaphysical Turn", 308.

⁵⁷ Robert D. Bullard, *Dumping In Dixie: Race, Class, And Environmental Quality* (Boulder: Westview Press, 1990).

environment.⁵⁸ Unlike ecofeminism, which focuses on gender dynamics, or deep ecology, which centers on the intrinsic value of all life, environmental justice emphasizes distributive justice and the elimination of environmental inequalities experienced by marginalized groups.⁵⁹ The secular character of this approach is evident in its reliance on rational ethical principles and empirical data, without reference to religious doctrines. By foregrounding social equity and scientific evidence, environmental justice provides a non-religious, evidence-based approach to environmental protection consistent with secular worldviews.

From the discussion above, it can be understood that ecofeminism, deep ecology, and environmental justice root in a secular worldview that privileges scientific understanding and rational ethics, without recourse to spirituality or religion. Rather than invoking the concept of divine creation, these perspectives generally rely on a secular-scientific understanding of reality, often informed by modern cosmology—such as the Big Bang theory—,⁶⁰ and evolutionary theory to account for the development of life through natural selection.⁶¹ While all three ideologies share the goal of addressing the environmental crisis, each presents notable limitations that merit consideration.

Ecofeminism, which integrates gender analysis and social justice with ecological concerns, has been critiqued by Janet Biehl for idealizing women's relationship with nature and overlooking more complex social dynamics.⁶² Deep ecology, with its emphasis on the intrinsic value of all life forms and rejection of anthropocentrism, has similarly faced criticism. Murray Bookchin,

⁵⁸ Bullard, "Environmental Justice in the 21st Century", 4.

⁵⁹ Gwyn Kirk, 'Ecofeminism and Environmental Justice: Bridges Across Gender, Race, and Class', *Frontiers* 18, no. 2 (1997): 1–8, <https://doi.org/10.2307/3346962>.

⁶⁰ Bombongan, "The Interface of Science and Religion: The Ecofeminist Theology of Rosemary Ruether", 180.

⁶¹ Diehm, 'Darwin and Deep Ecology', 86–87.

⁶² Janet Biehl, *Rethinking Ecofeminist Politics* (Boston: South End Press, 1991), 148.

in *The Ecology of Freedom*, argued that deep ecology neglects social issues and questions of human justice.⁶³ Further, Chris O. Abakare concluded that while Næss sought to incorporate social justice principles, his formulation remained inadequate, as it failed to address structural power relations and social inequalities.⁶⁴ The environmental justice movement, which focuses on distributive justice for marginalized communities, has also attracted critique. David Schlosberg, in *Defining Environmental Justice*, argued that this approach is often reactive and insufficiently holistic.⁶⁵ Similarly, Daniel Kevin questioned the evidence linking racism to the siting of Locally Undesirable Land Uses (LULUs),⁶⁶ suggesting that proposed remedies should instead be grounded in criteria demonstrably free of racial bias.⁶⁷

Taken together, these critiques highlight that while secular perspectives such as ecofeminism, deep ecology, and environmental justice offer scientifically grounded and rational frameworks for confronting environmental problems, each is marked by significant shortcomings. Ecofeminism has been criticized for overemphasizing the symbolic connection between women and nature at the expense of broader social complexities. Deep ecology, despite affirming the inherent worth of all life, often neglects social justice and the structural factors underpinning inequality. Environmental justice, though committed to equity, is frequently characterized as reactive and limited in scope. These limitations

⁶³ Murray Bookchin, *The Ecology of Freedom* (Naperville: Dimensions Foundation, 1982).

⁶⁴ Chris O. Abakare, 'A Critique of Deep Ecology', *Indonesian Journal of Social and Educational Studies* 2, no. 1 (2021): 114–15, <https://doi.org/10.26858/ijsecs.v2i1.22921>.

⁶⁵ David Schlosberg, *Defining Environmental Justice* (New York: Oxford University Press, 2007), 256.

⁶⁶ LULUs (Locally Undesirable Land Uses) refer to land uses that are considered undesirable by the community, such as waste disposal sites, polluting industrial facilities, or other locations that may have negative impacts on the environment and public health.

⁶⁷ Daniel Kevin, 'Environmental Racism and Logically Undesirable Land Uses: A Critique of Environmental Justice Theories and Remedies', *Villanova Environmental Law Journal* 18, no. 1 (1997): 121–60.

suggest that secular approaches, while theoretically rich, often fall short of addressing the social, spiritual, and systemic dimensions of ecological crises. This underscores the need for a more comprehensive and integrative framework to respond effectively to environmental challenges.

Islamic Worldview and the Reconstruction of Ecological Consciousness

Once it is established that ecological problems are fundamentally problems of worldview, it becomes essential to consider an alternative framework—in this case, the Islamic worldview. Explaining how Islam addresses ecological challenges based on its teachings is therefore crucial. Alparslan Açıkgenç states that a worldview is a general framework underlying all human mental and physical activities, including scientific activities, such that all human actions can ultimately be traced back to the worldview they adhere to.⁶⁸ Although this formulation highlights the foundational role of worldview in shaping human cognition and behavior, it remains largely general and descriptive in nature.

Building upon this foundational understanding, a more comprehensive and metaphysically grounded articulation is offered by Syed Muhammad Naquib al-Attas, who employs the term *ru'yat al-Islām li al-wujūd* to denote the Islamic worldview.⁶⁹ He emphasizes that this concept is not confined to the human perspective on the physical world or on human participation in it from historical, social, political, or cultural standpoints. Rather, it also encompasses

⁶⁸ Alparslan Açıkgenç, “The Relationship between Language, Epistemology and Science: How to Preserve Our Scientific Language?,” *TAFHIM: IKIM Journal of Islam and the Contemporary World* 12, no. 1 (2019): 23, <https://doi.org/10.56389/tafhim.vol12no1.1>; Alparslan Açıkgenç, “A Concept of Philosophy in the Qur’anic Context,” *American Journal of Islam and Society* 11, no. 2 (1994): 176, <https://doi.org/10.35632/ajis.v11i2.2426>.

⁶⁹ Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam: An Exposition of the Fundamental Element of the Worldview of Islam* (Kuala Lumpur: ISTAC, 2001), 1-2.

realities of both this world and the hereafter, which must be integrated into a unified vision that places ultimate emphasis on the eternal dimension.⁷⁰ Based on this line of thought, Hamid Fahmy Zarkasyi defines the Islamic worldview as an Islamic perspective on reality and truth that shapes the Muslim understanding of existence and permeates all dimensions of life.⁷¹ These views underscore the unique character of the Islamic worldview, distinguishing it from secular or other religious frameworks.

To facilitate understanding of the Islamic worldview, al-Attas outlines at least nine foundational concepts: (1) the nature of God, (2) revelation (the Qur'an), (3) creation, (4) the nature of the human soul, (5) knowledge, (6) religion, (7) freedom, (8) values and virtues, and (9) happiness, among others.⁷² These dimensions are interrelated and all centered on the conception of God as Creator and the source of revelation conveyed through His Prophet. To clarify the relationship among these nine concepts within the framework of the Islamic worldview, the following figure is presented.

⁷⁰ Al-Attas, *Prolegomena to The Metaphysics of Islam: An Exposition of the Fundamental Element of the Worldview of Islam*, 1.

⁷¹ Zarkasyi, 'Worldview Sebagai Asas Epistemologi Islam', xix.

⁷² Syed Muhammad Naquib Al-Attas, 'The Worldview of Islam, An Outline, Opening Adress', in *Islam and the Challenge of Modernity*, ed. Sharifah Shifa Al-Attas (Kuala Lumpur: ISTAC, 1996), 29.

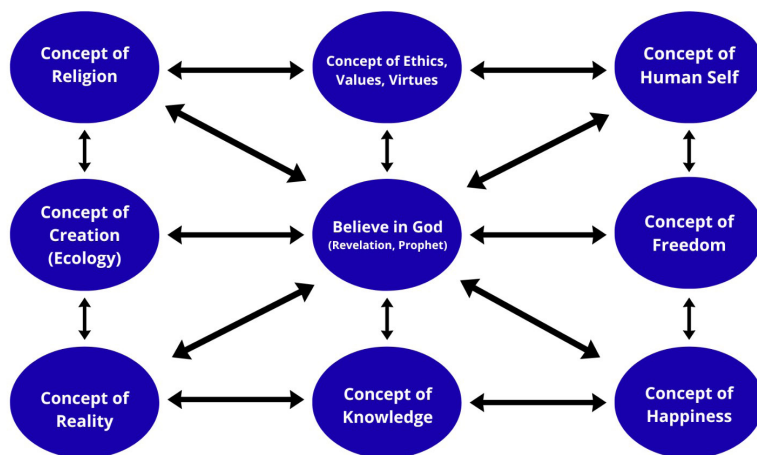


Figure 1. Conceptual Network of the Islamic Worldview

The central concepts of the Islamic worldview are anchored in faith in God (*tawhid*).⁷³ For Muslims, discussions about the universe, including the environment, are inseparable from this theological foundation. Concepts such as knowledge, ethics, and the reality of existence are all understood through this lens. Accordingly, the Islamic perspective on the environment—on how humans think, believe, and act toward nature—must be intrinsically linked to and grounded in faith in God.⁷⁴ Therefore, environmental responsibility in Islam is not merely a practical or ethical concern, but also a manifestation of spiritual devotion and obedience to God.

In Islam, revelation is the primary source of worldview. Revelation offers guidance on what and how humans should think, believe, and act toward the natural world. It must first be understood as a conceptual framework that introduces a distinctive vision of life, which is then interpreted to inform one's understanding of reality. The Qur'an, as revelation, is believed to

⁷³ Al-Attas, *Prolegomena to The Metaphysics of Islam: An Exposition of the Fundamental Element of the Worldview of Islam*, 5.

⁷⁴ Achmad Reza Hutama Al Faruqi, Muhammad Arief, and Muhammad Hadi Wannes, "Mafhūm Khalq Al-Ālam Inda Badiuzzaman Said al-Nursi," *Tasfiyah: Jurnal Pemikiran Islam* 7, no. 1 (2023): 143–64, <https://doi.org/10.21111/tasfiyah.v7i1.9207>.

contain guidance and legal principles governing all aspects of life, including the ethical treatment of the environment.⁷⁵ Therefore, Islamic environmental ethics ultimately derive their authority and meaning from divine revelation as articulated in the Qur'an.

In this regard, revelation functions not only as a normative source of ethics but also as an epistemological framework that shapes human ecological consciousness. Through this perspective, the Qur'an promotes the preservation and harmonization of nature while condemning acts of environmental destruction, as reflected in the concepts of *islāḥ* and *ifsād* found in Surah al-Baqarah (2:11): "When it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'" The Arabic term *al-islāḥ* (الإصلاح) is derived from the root *aṣlahā-yuṣliḥu-islāḥan*, which denotes the act of repairing or improving.⁷⁶ In Islamic teachings, *islāḥ* refers to proactive efforts to restore, perfect, and harmonize conditions at the individual, social, and environmental levels.⁷⁷ In contrast, *al-Ifsād* (الإفساد) signifies acts of corruption, destruction, or deviation from an ideal state.⁷⁸ Terminologically, *islāḥ* implies positive transformation toward a better condition. This understanding aligns with the view of Mahmud Abd Rahman Abd Mun'im, Professor of Usul al-Fiqh at al-Azhar University, who emphasized that *islāḥ* is the antithesis of *Ifsād* and constitutes a continuous process of improvement.⁷⁹

Consistent with its etymological meaning, the Qur'anic concept of *islāḥ* encompasses comprehensive efforts to reform, improve, and harmonize all dimensions of life. This concept is

⁷⁵ Adib Fattah Suntoro and Amir Sahidin, "The Concept of 'Aqal in the Al-Qur'an," *Tasfiyah: Jurnal Pemikiran Islam* 5, no. 2 (2021): 165–85, <https://doi.org/10.21111/tasfiyah.v5i2.6312>.

⁷⁶ Ahmad Warson Al-Munawir, *Kamus Al-Munawir* (Yogyakarta: Pustaka Progressif, 2010), 789.

⁷⁷ Ibn Faris, *Mu'jam Al-Maqāyis Fī Al-Lughah* (Tunisia: Dar Suhnun, 1997), 574.

⁷⁸ Ibnu Manzur, *Lisān Al-'Arab* (Beirut: Dar Sadir, n.d.), 517.

⁷⁹ Mahmud 'Abd Rahman 'Abd Mun'im, *Mu'jam Al-Muṣṭalahāt wa Al-Alfāz Al-Fiqhiyyah* (Cairo: Dar al-Fadilah, 1999), 204..

not limited to personal piety, but extends to social transformation and environmental stewardship,⁸⁰ reflecting a holistic vision of human responsibility. In various Qur'anic contexts, *islāḥ* is closely associated with restoring balance, preventing فساد (*fasād*), and cultivating justice and harmony within both human society and the natural world. Accordingly, in responding to contemporary environmental degradation, such reformative efforts must begin at the level of individual moral awareness and ethical commitment, and then expand collectively into broader social practices and institutional frameworks.⁸¹ In this sense, *islāḥ* serves as a guiding principle for fostering sustainable and responsible engagement with the environment.

The word *islāḥ* and its derivative forms appear in the Qur'an more than sixty times, underscoring the significance of this concept in Islamic teachings.⁸² Examples of verses that include the term *islāḥ* are found in Surah al-Baqarah (2:11–12; 2:182), Surah al-Nisa (4:114), Surah al-A'raf (7:56), Surah Hud (11:88), and Surah al-Shura (42:40), among others. The concept of *islāḥ* is highly relevant to contemporary environmental issues. The Qur'an emphasizes the obligation to preserve nature and refrain from harming the environment.⁸³ Allah SWT states: “*And do not cause corruption on the earth after it has been set in order*” (Qur'an, al-A'raf: 56). In an environmental context, *islāḥ* entails efforts to maintain ecological balance, use natural resources responsibly, and prevent pollution.

Whereas, *Iḥsād*, as the antithesis of *islāḥ*, refers in the Qur'anic context to any action that disrupts the order established by Allah Swt. Derived from the root *ahsada-yuḥsidu*, the term and its variations

⁸⁰ Andi Arini Hidayat, 'Al-Ishlah Perspektif Al-Qur'an', *Pappasang* 3, no. 2 (2021): 17, <https://doi.org/10.46870/jiat.v3i2.51>.

⁸¹ Fachruddin M. Mangunwijaya, *Menanam Sebelum Kiamat* (Jakarta: Yayasan Obor Indonesia, 2007), 246.

⁸² Majma' al-Lughah Al-Arabiyyah, *Mu'jam Alfādḩ Al-Qur'ān Al-Karīm* (Cairo: Jumhuriyyah Mishr al-Arabiyyah, 1988), 646.

⁸³ Hidayat, 'Al-Ishlah Perspektif Al-Qur'an', 24.

appear approximately fifty times across forty-seven verses of the Qur'an, with three verses containing the term twice in different derivative forms.⁸⁴ *Ifsād* broadly denotes acts of corruption and destruction that can harm individuals, society, or the environment. These actions are commonly categorized into three dimensions. *First*, *Ifsād* directed at oneself includes behaviors detrimental to health, such as consuming drugs, alcohol, or forbidden foods, as well as moral transgressions like lying, theft, and adultery. *Second*, *Ifsād* against society encompasses actions that disrupt public order, such as violence, slander, or incitement, and those that undermine social structures, including corruption, nepotism, and discrimination. *Third*, *Ifsād* against the environment involves activities that damage ecosystems, such as illegal logging, pollution, and excessive exploitation of natural resources.⁸⁵ This third dimension is the central focus of the present study.

A closer examination reveals that *Ifsād* is also linked to theological doctrine. The Qur'an describes those who persist in causing corruption on earth as hypocrites. Al-Baidawi, in his exegesis of al-Baqarah 2:11–12, explains that such individuals consider their corruption to be reform, a misjudgment stemming from a disease in their hearts that leads them to regard evil deeds as good.⁸⁶ Ibn Katsir, citing al-Suddi, Ibn 'Abbas, and Ibn Mas'ud, similarly observes that hypocrisy is marked by claims of working for improvement while actually committing harm.⁸⁷ Complementing these interpretations, Abdurrahman ibn Nashir al-Sa'di explains that these verses refer to the hypocrites who, when admonished to desist from corruption—including disbelief, disobedience, betrayal

⁸⁴ Majma' al-Lughah Al-Arabiyah, *Mu'jam Alfadz Al-Qur'an Al-Karim*, 856.

⁸⁵ Zainal Abidin, 'Ekologi Dan Lingkungan Hidup Dalam Perspektif Al-Qur'an', *Miyah: Jurnal Studi Islam* 13, no. 1 (2017): 186, <https://doi.org/10.33754/miyah.v13i01.130>.

⁸⁶ Al-Baydhawi, *Annār Al-Tanzīl Wa Asrār Al-Ta'wīl* (Cairo: Dar al-Kutub al-Arabiyah al-Kubro, n.d.), 54.

⁸⁷ Ibn Katsir, *Tafsīr Al-Qur'an Al-A'im* (Beirut: Dar Thoyibah, 1999), 87.

of believers, and alliances with disbelievers—insist that their actions are righteous. This, he notes, represents a deliberate inversion of truth and falsehood.⁸⁸

In a broader context, such hypocritical behavior can be compared to practices that cause environmental destruction under the pretext of development or economic progress, while in reality inflicting severe ecological harm. Today, despite escalating environmental damage, many actors claim to be improving environmental conditions by promoting renewable energy, recycling programs, and reductions in carbon emissions. However, in practice, industries frequently continue to damage ecosystems, engage in illegal logging (deforestation), and perpetuate pollution. Research by Nanang Jainuddin demonstrates that deforestation has profound impacts on biodiversity and ecosystems, contributing significantly to climate change.⁸⁹ Likewise, Mohammad Mafizur Rahman and colleagues found that air and water pollution resulting from industrial activity adversely affects human health and ecosystems.⁹⁰ Returning to the earlier analogy, actions such as deforestation, pollution, and excessive resource exploitation—undertaken in the name of “development” or “economics”—mirror the behavior of hypocrites who claim to pursue reform while perpetrating destruction, thereby blurring the distinction between genuine improvement and harm and sacrificing planetary well-being for short-term interests.

The concepts of *iṣlāḥ* and *ifṣād*, when applied to environmental stewardship, underscore the human responsibility to protect and sustain nature as an integral part of Islamic teachings. Classical

⁸⁸ Abdurrahman bin Nashir Al-Sa’di, *Taisīr Al-Karīm Al-Rahmān Fī Tafṣīr Kalām Al-Manān* (Riyad: Darussalam, 2002), 32.

⁸⁹ Nanang Jainuddin, ‘Dampak Deforestasi Terhadap Keanekaragaman Hayati Dan Ekosistem’, *HUMANITIS: Jurnal Humaniora, Sosial Dan Bisnis* 1, no. 2 (2023): 132.

⁹⁰ Mohammad Mafizur Rahman et al., ‘Is Industrial Pollution Detrimental to Public Health? Evidence from the World’s Most Industrialised Countries’, *BMC Public Health* 21, no. 1 (2021): 1–11, <https://doi.org/10.1186/s12889-021-11217-6>.

Muslim scholars such as al-Ghazali and Ibn Taymiyya, along with contemporary figures like Yusuf al-Qaradawi, agree that *iz lāh* in the environmental domain entails repairing, caring for, and maintaining ecological balance in line with humanity's role as khalifah (vicegerent) on earth. Al-Ghazali, through his concept of Eco-Sufism, highlights the harmonious relationship between humans, nature, and God, wherein love for God is expressed through care and respect for nature as a manifestation of divine love.⁹¹ In this view, humans are entrusted with the responsibility to protect and nurture the earth.

Ibn Taymiyya likewise emphasized that while the Qur'an acknowledges the benefits of nature for humanity, humans must remember that these creations are not solely for their exploitation but entail reciprocal responsibilities toward God's creation.⁹² Contemporary scholars such as Yusuf al-Qaradawi have further developed this perspective into a discourse on Islamic eco-religion.⁹³ According to al-Qaradawi, environmental ethics in Islam encompass not only the relationship between humans and the ecological community but also the relationship between humans and God.⁹⁴ In other words, environmental ethics aim to cultivate a religious consciousness that frames humanity's engagement with the natural world as an expression of faith and accountability before God.⁹⁵

⁹¹ Abu Hamid Al-Ghazali, *Al-Hikmah Fi Makhlūqātillāh* (Beirut: Dar Ihya' al-'Ulum, 1978), 40. Uup Gufron and Radea Yuli A. Hambali, 'Manusia, Alam Dan Tuhan Dalam Ekosufisme Al-Ghazali', *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 7, no. 1 (2022): 101, <https://doi.org/10.15575/jaqfi.v7i1.16275>.

⁹² Taqiyuddin Ibn Taymiyya, *Majmū' al-Fatāwā* (Saudi Arabia: Majma' al-Mulk Fahd li Thaba'ah, 2004), 23.

⁹³ Mawil Yousuf Izzi Deen, 'Islamic Environmental Ethics', in *Ethics of Environment and Development*, ed. J. Ronald Engel and Joan Gibb Engel (Tucson: The University of Arizona Press, 1990), 190.

⁹⁴ Yusuf Al-Qardhawi, *Ri'āyah al-Bi'ah Fi Syari'ah al-Islāmiyyah* (Cairo: Dar al-Syuruq, 2001), 17.

⁹⁵ Maizer Said and Aziz Ghuftron, 'Etika Lingkungan Dalam Perspektif Yusuf Al-Qardhawī', *Al-Jami'ah* 44, no. 1 (2006): 219, <https://doi.org/10.14421/ajis.2006.441.195-221>.

From the perspectives of the scholars discussed above, it is evident that Islamic ecological thought emphasizes the importance of maintaining balance (*tawāzūn*) and preventing damage (*Iḥsād*).⁹⁶ According to Adi Setia, a contemporary Muslim scholar and prominent advocate for environmental ethics, an authentic Islamic environmental ethic is proactive and intrinsic. It regards the earth as a sacred trust to be cared for responsibly. This stands in contrast to the reactive and utilitarian character of many Western ecological ethics, which often emerge only in response to environmental crises—such as the ecological movement catalyzed by Rachel Carson’s *Silent Spring* and international agreements like the Kyoto Protocol. Setia argues that Western ecological ethics are frequently perceived as an external layer grafted onto a fundamentally utilitarian worldview that neglects the ethical and spiritual dimensions of humanity’s relationship with nature.⁹⁷ Therefore, the Islamic ecological perspective offers a more holistic framework, as it integrates spiritual, ethical, and ecological responsibilities into a unified vision of human stewardship of the natural world.

In this context, the concepts of *islāḥ* and *Iḥsād* are highly relevant as ethical foundations within Islamic teachings for managing the environment sustainably. They shape how Muslims perceive, value, and interact with nature, affirming the conviction that the environment is a creation of God entrusted to humans for preservation. Caring for the environment thus becomes an act of worship and an expression of faith, motivating practical initiatives grounded in communal cooperation and measurable outcomes.⁹⁸ Therefore, *islāḥ* and *iḥsād* function not only as ethical

⁹⁶ Elvina Khoirun Nisa et al., “A Comparative Study of Natural Law Theories: The Views of Thomas F. Wall and Syed Muhammad Naquib al-Attas,” *Tasfiyah: Jurnal Pemikiran Islam* 9, no. 1 (2025): 183–207, <https://doi.org/10.21111/tasfiyah.v9i1.13989>.

⁹⁷ Adi Setia, “The Inner Dimension of Going Green: Articulating an Islamic Deep-Ecology,” *Islam & Science* 5, no. 2 (2007): 149.

⁹⁸ Harda Armayanto and Amir Sahidin, “Fatwa MUI Dan Eco-Masjid: Membangun Kesadaran Ekologis Umat Islam Melalui Pengelolaan Lingkungan Di Masjid,” *Al-Mutharabah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 22, no. 2 (2025):

concepts but also as an operational framework that guides human action in realizing environmental sustainability in a concrete and continuous manner.

In the Indonesian context, the work of the Pandawara Group provides a concrete example of *islāh* in practice.⁹⁹ This group underscores the significance of *islāh* (repair and improvement) and the avoidance of *Ifsād* (corruption and destruction) through diverse activities such as river and coastal clean-ups, tree planting, plastic reduction campaigns, and sustainable waste management initiatives. The Pandawara Group is also active in environmental education, organizing seminars and workshops that integrate Islamic principles with ecological stewardship. Additionally, they collaborate with local communities and government institutions to develop sustainable environmental programs aligned with Islamic values.¹⁰⁰ Through these efforts, the Pandawara Group has inspired many Indonesian Muslims to become proactive agents of change in safeguarding and restoring the environment.

In conclusion, the Islamic worldview provides a comprehensive epistemological and ethical foundation for understanding and addressing ecological challenges. Rooted in *tanẓīh*, revelation, and the integrated concepts of *islāh* and *ifsād*, Islamic ecological thought emphasizes that environmental responsibility is inseparable from spiritual accountability before God. This framework not only shapes human perception and behavior toward nature but also offers a coherent model of stewardship that integrates belief, ethics, and action. By situating ecological responsibility within the broader structure of Islamic metaphysics and morality, this study highlights

235–47, <https://doi.org/10.46781/al-mutharahah.v22i02.1770>.

⁹⁹ Indah Putri Arlanthy et al., 'Analisis Campaign Program Go Green Yang Dilakukan Pandawara Group', *Jurnal Komunikasi, Masyarakat Dan Keamanan* 5, no. 2 (2024): 117–29, <https://doi.org/10.31599/5dnbg426>.

¹⁰⁰ Muyassyifa Ayu Aqilla et al., 'Da'wah Ecology in Digital Space: A Study of Tiktok Content Pandawara Group Account', *Tathbo: International Journal of Islamic Thought and Sciences* 1, no. 1 (2024): 27–38.

the relevance of Islamic teachings in constructing a sustainable and spiritually grounded ecological consciousness.

Conclusion

Understanding the discourse of ecological preservation requires a sound worldview as it fundamentally shapes how individuals think, believe, and act toward the environment and the universe. A flawed worldview leads to misguided understandings and actions, which in turn contribute to ecological degradation. The root of the ecological crisis, therefore, lies in the way society conceptualizes and engages with nature. Secular worldviews, which prioritize material gain and economic profit while neglecting spiritual dimensions such as divine accountability and worship, often result in exploitative attitudes toward the environment. In contrast, Islam offers a comprehensive and theocentric worldview grounded in divine revelation. Within this framework, nature is regarded as a trust (*amanah*) and a gift from God, entrusted to humanity to be preserved, nurtured, and protected from injustice and harm. This perspective provides both ethical and theological foundations for sustainable environmental stewardship. However, this study is limited to a conceptual analysis based on library research and does not involve empirical field data or quantitative validation of the proposed framework, particularly in practical environmental contexts. Therefore, future research is recommended to conduct empirical studies or fieldwork to examine the implementation of the concepts of *iṣlāḥ* and *ifsād* in concrete environmental management practices.

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