

Between Priority and Formality: A Maqāṣid al-Sharī‘ah Analysis of the Policies of the Minister of Religious Affairs in Indonesia

Antara Prioritas dan Formalitas : Analisis Maqāṣid al-Sharī‘ah Terhadap Kebijakan Menteri Agama di Indonesia

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Abstract

The global environmental crisis demands a new paradigm capable of integrating ethics, religion, and sustainability. In response, the Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 244 of 2025 on the Minister of Religious Affairs' Priority Programs for 2025–2029 designates ecotheology as one of the national strategic priority programs. This study aims to analyze the program from the perspective of maqāṣid al-sharī‘ah and to formulate the theocentric-ecocentric paradigm as an alternative epistemological framework for environmental governance. Employing a normative-analytical library research approach, the study examines the Qur‘an, maqāṣid al-sharī‘ah, the Ministry of Religious Affairs' ecotheology policy, and contemporary environmental theories, including deep ecology, eco-justice, and political ecology. The findings reveal that Islamic ecotheology conceptualizes environmental conservation as the integration of legal obligation, ethical responsibility, and spiritual worship through the principles of khalīfah, mīzān, amānah, and maṣlahah. Unlike anthropocentrism and ecocentrism, the theocentric-ecocentric paradigm recognizes Allah as the ultimate source of ethical authority while viewing ecological balance as a divine trust entrusted to humanity. Its operationalization requires normative, institutional, and governance integration through green mosque initiatives, green pesantren programs, sustainability-oriented religious education, ecological performance indicators, and cross-sectoral collaboration. This paradigm enriches contemporary environmental discourse by positioning maqāṣid al-sharī‘ah as a foundation for ecological justice, public welfare, and sustainable development.

Keywords: *Islamic ecotheology, Maqāṣid al-Sharī‘ah, Theocentric-Ecocentric Paradigm, Ministry of Religious Affairs, Maqāṣid al-Sharī‘ah.*

Abstrak

Penelitian ini mengkaji dimensi epistemologis dan etis maqāṣid al-syarī‘ah dalam kerangka ekoteologi Islam melalui program penanaman pohon yang dilaksanakan oleh Kementerian Agama Republik Indonesia. Dengan menggunakan pendekatan deskriptif-analitis yang memadukan analisis teks, telaah kebijakan, dan penalaran interpretatif, penelitian ini menelaah bagaimana filsafat hukum Islam berperan dalam membentuk praktik keberlanjutan lingkungan. Temuan penelitian menunjukkan bahwa program penanaman pohon tersebut merupakan manifestasi konkret ekoteologi Islam dalam kebijakan publik. Selain memiliki fungsi ekologis, inisiatif ini

merefleksikan nilai-nilai Islam utama, seperti khalīfah fī al-ard (tanggung jawab manusia sebagai pengelola bumi), mīzān (keseimbangan), dan maṣlahah (kemaslahatan umum). Dengan demikian, pelestarian lingkungan dipahami bukan sekadar kewajiban administratif, melainkan sebagai bentuk ibadah ekologis ('ibādah ekologis) dan tanggung jawab moral manusia terhadap ciptaan Tuhan. Ditinjau dari perspektif maqāṣid al-syar'ah, upaya ini termasuk dalam kategori ḍarūriyyāt (kebutuhan primer), karena berkaitan langsung dengan perlindungan jiwa (ḥifẓ al-nafs), harta (ḥifẓ al-māl), dan keturunan (ḥifẓ al-nasl). Penelitian ini menegaskan bahwa krisis ekologi global menuntut reorientasi teologis hukum Islam menuju paradigma teo-sentris-eko-sentris, yang menempatkan Tuhan dan alam sebagai rujukan etis utama. Dalam konteks ini, revitalisasi maqāṣid al-syar'ah menawarkan kerangka etika yang holistik dengan mengintegrasikan dimensi hukum, moral, dan spiritual untuk memperkuat keberlanjutan dan keadilan ekologis.

Kata kunci: Ekoteologi Islam, maqāṣid al-shar'ah, paradigma teosentris-ekosentris, Kementerian Agama, Maqāṣid al-Shar'ah.

Introduction

The environmental crisis is an important topic to discuss because it is considered one of the most urgent and complex issues ¹. Several reports indicate that the Earth's capacity to sustain life is steadily declining. Seven out of eight parameters that determine the sustainability of natural ecosystems have already exceeded safe limits ². The growing environmental crisis, marked by climate change, deforestation, water and air pollution, and the loss of biodiversity, is not merely an ecological problem but also a moral and spiritual crisis ³. One of the main causes of ecocide and the environmental crisis is the behavior of modern humans ⁴. This means that the root cause of the environmental crisis lies in the crisis of spirituality and the moral degradation of modern humanity itself.

Religion and the environment are often seen as separate, yet they are closely interconnected. Religion has a significant influence on

¹ Yohanes Candra Sekar Bayu Putra Amuna, "Ecocentrism and Efforts to Respond to the Environmental Crisis," Ministry Of State Secretariat Of The Republic Of Indonesia, 2024, https://www.setneg.go.id/baca/index/ekosentrisme_dan_upaya_menanggapi_krisis_lingkungan_hidup.

² Johan Rockström et al., "Safe and Just Earth System Boundaries," *Nature* 619, no. 7968 (2023): 102–11

³ Abdul Quddus, *Green Religion: Konservasi Alam Berbasis Spiritualitas Islam*, ed. Nurmaidah and Muhammad (Mataram: Sanabil, 2020), hal. 1–10.

⁴ 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,

human attitudes and behavior, including in the preservation of nature. Although it is often considered less relevant in the modern era, religion in fact plays an important role as a regulator of human behavior, encouraging responsibility in protecting and sustaining the environment ⁵ Ecotheology has emerged as a conceptual framework that connects religious teachings with human ecological responsibility ⁶. This idea stems from the belief that nature is not merely an object of exploitation, but an integral part of a sacred cosmic order. In various religious traditions, ecotheological concepts are found not only in religious doctrines but also in rituals and social practices. Islam, Christianity, Hinduism, and Buddhism, which are major religions in Indonesia, possess rich theological foundations concerning the relationship between humans and nature ⁷. Religion plays an important role in fostering human moral and spiritual awareness toward the environment. Through ecotheology, religious teachings are understood as the foundation of ecological responsibility, as nature is regarded as part of a sacred cosmic order. The major religions in Indonesia possess theological foundations that emphasize the balance between humans and nature.

In Islam, ecotheology is understood as a religious discourse on environmental issues grounded in Islamic teachings. This theological concept can serve as a guiding framework in the environmental domain, particularly in efforts to manage natural resources and conserve the surrounding environment ⁸. Thus, Islamic teachings not only regulate the vertical relationship between humans and Allah but also the horizontal relationship between humans, their fellow beings,

⁵ Naufal Kurniawan et al., "Ecotheology in Review of Theory of Deep Ecology Arne Naess," *International Journal of Education, Vocational and Social Science* 02, no. 01 (2023): 24–42.

⁶ Elis Teti Rusmiati, *Ekoteologi: Relasi Agama Dengan Semesta* (Jakarta: Cita Varia Kreativitas (Civitas), 2023).

⁷ Elis Teti Rusmiati et al., "Ecotheology In Religious Texts: Islamic, Christian, Hindu and Buddhist Perspectives on Responding to the Environmental Crisis," *Moestopo International Review on Societies, Humanities, and Sciences (MIRSHuS)* 3, no. 2 (2023): 127–35,

⁸ Aditama Aditama, Nafik Muthohirin, and Muhammad Rafliyanto, "Analyzing Ecotheology from The Perspective of Islam and Christianity," *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 01 (2023): 131–52,

and the natural environment⁹. The concept of *khalīfah fī al-arḍ* (steward of the earth) positions humans as managers and protectors of nature, rather than as exploitative rulers. The values of *tawḥīd* (divine unity), *mīzān* (balance), and *istiqāmah* (sustainability/steadfastness) provide a strong philosophical foundation for the development of Islamic ecotheology¹⁰. Islam views human relationships not only with God but also with fellow beings and the environment, making spiritual values the ethical foundation for natural resource management and environmental conservation.

In Indonesia, the concept of ecotheology has increasingly gained prominence thanks to the progressive ideas promoted by the Minister of Religious Affairs, Prof. Dr. KH Nasaruddin Umar. On various occasions, the Minister has emphasized the importance of viewing nature not merely as a resource to be exploited, but as part of God's creation that must be protected and cared for. A tangible implementation of this idea is the tree-planting program involving religious institutions, pesantrens, religious leaders, and the wider community. Minister KH Nasaruddin Umar promotes ecology and love as the core principles in Islamic education programs, including their integration into the religious education curriculum. Ecotheology is understood as a concept that explores the interrelation between theological-philosophical perspectives in religious teachings and nature, particularly the environment. In this context, the Minister encourages that values of love and care for the environment, including environmental conservation, be integrated into religious education¹¹.

Although ecotheology has increasingly become part of public discourse in Indonesia, its implementation in state religious policy remains insufficiently examined from the perspective of Islamic legal philosophy. The Ministry of Religious Affairs, under the leadership of

⁹ Nur Wakhidah and Erman Erman, "Examining Environmental Education Content on Indonesian Islamic Religious Curriculum and Its Implementation in Life," *Cogent Education* 9, no. 1 (2022), hal. 1-14.

¹⁰ Baso Syafaruddin, "Ecotheology in the Perspective of Islamic Education: A Conceptual Review," *ETDC: Indonesian Journal of Research and Educational Review* 4, no. 3 (2025): 720-31,

¹¹ Muhammad Yakub Yahya, "Ekoteologi Gagasan Menteri Agama: Upaya Nyata Menjaga Lingkungan," Kantor Wilayah Kementerian Agama Provinsi Aceh, 2025, <https://aceh.kemenag.go.id/baca/ekoteologi-gagasan-menteri-agama-upaya-nyata-menjaga-lingkungan>.

Prof. Dr. KH Nasaruddin Umar, has introduced ecotheology as one of its eight strategic priority programs through Minister of Religious Affairs Decree (KMA) Number 244 of 2025.¹² The program is manifested through tree-planting campaigns, the integration of ecological values into religious education, and the involvement of mosques, madrasahs, and pesantrens in environmental conservation activities. These initiatives indicate an important shift in the role of religious institutions from merely promoting ritual piety toward encouraging ecological responsibility.

Nevertheless, the implementation of the ecotheology program raises several critical questions. Existing policy documents primarily emphasize symbolic activities, such as mass tree planting and environmental campaigns, while providing limited explanation regarding measurable indicators of success, mechanisms for institutional integration, and long-term sustainability. Consequently, it remains unclear whether ecotheology functions merely as a normative discourse and ceremonial program or whether it has successfully transformed ecological awareness into religious behavior and public policy practices. The absence of a comprehensive normative framework also creates uncertainty regarding how Islamic values are translated into practical environmental governance.

Previous studies have explored ecotheology and environmental ethics from various perspectives. Most research discusses ecotheology as a theological discourse that emphasizes the relationship between religion and environmental preservation, while other studies employ maqāṣid al-sharī'ah to evaluate green investment, sustainable development, or environmental management in economic sectors. For instance, Mohammad Subli et al. (2024) analyzed green investment practices in the nickel mining industry using maqāṣid al-sharī'ah as an ethical framework and highlighted the principles of sustainability, social justice, and environmental responsibility.¹³ However, these studies remain concentrated on industrial and economic applications

¹² Kementerian Agama, "Keputusan Menteri Agama Republik Indonesia Nomor 244 Tahun 2025 Tentang Program Prioritas Menteri Agama Tahun 2025-2029" (2025).

¹³ Mohammad Subli et al., "Green Investment in Contemporary Islamic Perspective: A Maqasid Al-Syari'ah Analysis of the Mining Industry in Morowali," *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 156–83,

and pay limited attention to religious policy as an instrument for cultivating ecological consciousness within society.

Furthermore, previous literature generally treats ecotheology as a normative religious concept without critically examining its institutional implementation through state policies. Studies rarely investigate whether government-led ecotheology programs embody the objectives of Islamic law (*maqāṣid al-sharī'ah*), how these values are operationalized in religious education and environmental governance, and what challenges emerge during implementation. As a result, there remains a significant gap between theological discourse and policy practice that has yet to be systematically analyzed.

This article seeks to fill that gap by examining the implementation of the Ministry of Religious Affairs' ecotheology program through the perspective of Imam al-Shāṭibī's *maqāṣid al-sharī'ah*. Unlike previous studies that position *maqāṣid al-sharī'ah* primarily as an ethical foundation for economic activities, this research employs *maqāṣid al-sharī'ah* as an analytical framework to evaluate environmental policy and religious governance. The analysis focuses on how the principles of *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* are reflected in ecotheology-based policies and whether these policies contribute to the realization of public welfare (*maṣlaḥah*).

Accordingly, the novelty of this study lies in three aspects. First, it bridges the discourse of Islamic ecotheology with the classical theory of *maqāṣid al-sharī'ah* proposed by Imam al-Shāṭibī within the context of contemporary environmental governance. Second, it critically evaluates the implementation of the Ministry of Religious Affairs' ecotheology policy beyond its symbolic dimensions by examining its normative foundations and practical challenges. Third, it offers a conceptual model demonstrating how *maqāṣid al-sharī'ah* can function as a theological and legal framework for strengthening ecological awareness, environmental policy, and religious education in Indonesia. Therefore, this study contributes not only to the development of Islamic environmental jurisprudence but also to the broader discourse on religion-based environmental governance in responding to contemporary ecological crises.

Result and Discussion

Integration and Interconnection of Ecological, Social, and Spiritual Dimensions

The tree-planting initiative undertaken by the Ministry of Religious Affairs represents a tangible manifestation of the integration and interconnection between ecological, social, and spiritual dimensions within religious life. This activity is not merely an act of environmental preservation but also holds profound theological significance as an embodiment of religious teachings concerning human responsibility as *khalīfah* (steward) on earth. Ecologically, tree planting contributes to environmental conservation and the mitigation of climate change impacts. Socially, it strengthens solidarity and collective concern for the environment, fostering a sense of togetherness between communities and religious institutions. Spiritually, the act of planting trees symbolizes devotion to God through the care and protection of His creation. Thus, this initiative reflects the synergy between faith, knowledge, and action in cultivating ecological awareness grounded in religious values.

One concrete form of ecotheological implementation initiated by the Minister of Religious Affairs prior to the inauguration of the Government Employees with Work Agreement (CPPPK) in 2025 is the policy requiring each participant to plant a tree. This initiative represents both a practical and inspirational step in integrating religious values with environmental awareness.

The tree-planting activity not only serves as a symbol of commitment to environmental preservation but also reflects an awareness that public service entails moral and spiritual responsibility toward God's creation. Through this policy, the Ministry of Religious Affairs provides an important example for other government institutions in fostering ecological consciousness rooted in the values of faith¹⁴.

Support for the Ministry of Religious Affairs' Ecotheology Program was also demonstrated by the first cohort of Government Employees with Work Agreement (CPPPK) candidates at Syarif Hidayatullah State Islamic University (UIN) Jakarta. A total of 178 CPPPK Phase I participants from UIN Syarif Hidayatullah Jakarta carried out a tree-planting activity within the university campus area.

¹⁴ Yahya, "Ekoteologi Gagasan Menteri Agama: Upaya Nyata Menjaga Lingkungan."

This activity was conducted in accordance with the Letter of the Secretariat General of the Ministry of Religious Affairs of the Republic of Indonesia, Number: P-1111/SJ/B.II/KP.00.1/05/2025, dated May 9, 2025. The tree-planting initiative represents a form of environmental concern as well as the implementation of the *Asta Protas Kementerian Agama Berdampak* program, particularly within the pillar of Strengthening Ecotheology. This program is one of the priority agendas of the Ministry of Religious Affairs, initiated by the Minister of Religious Affairs of the Republic of Indonesia, Prof. Dr. KH. Nasaruddin Umar, M.A., as a manifestation of the integration between religious values and ecological awareness¹⁵.

Tree planting is directly aimed at preserving the environment, reducing the impacts of climate change, and maintaining ecosystems. It represents a concrete effort in natural conservation. The future of the Earth and the survival of humankind greatly depend on our ability to transform our paradigms and behaviors toward the environment. Islamic ecotheology can serve as one of the transformative forces that bring about positive change toward a more sustainable world. Therefore, the development of ecotheology within Islamic education can no longer be postponed¹⁶. Muslim organizations such as *Nahdlatul Ulama* (NU), *Muhammadiyah*, the Indonesian Council of Ulama (MUI), and Islamic boarding schools (*pesantren*) play a strategic role in promoting ecotheological values within society. NU, for instance, has been active in reforestation efforts and waste management initiatives, while *Muhammadiyah* focuses on education and the development of renewable energy. Meanwhile, *pesantren* contribute to building ecological awareness among students through religion-based education. All these efforts demonstrate the effective integration between Islamic teachings and environmental conservation

¹⁵ Tim SDM UIN Syarif Hidayatullah, *Dukung Penguatan Ekoteologi Program Kemenag, CPPP Tahap I UIN Syarif Hidayatullah Jakarta Lakukan Aksi Tanam Pohon* (Jakarta: Sumber Daya Manusia UIN Syarif Hidayatullah Jakarta, 2025), <https://sdmuinjakarta.id/dukung-penguatan-ekoteologi-program-kemenag-cpppk-tahap-i-uin-syarif-hidayatullah-jakarta-lakukan-aksi-tanam-pohon/>.

¹⁶ Syafaruddin, "Ecotheology in the Perspective of Islamic Education: A Conceptual Review."

movements¹⁷. In conclusion, tree planting and the development of Islamic ecotheology represent concrete and strategic steps in preserving environmental sustainability. Through the active roles of Muslim organizations, Islamic values can be effectively integrated into environmental conservation movements to foster ecological awareness and realize a sustainable future for the Earth.

Environmental transformation and conservation efforts in Bendakerep, Cirebon, focus on two main aspects: identifying strategic issues related to social and ecological crises, and implementing empowerment initiatives to address them. Ecological crisis empowerment is carried out through several key actions: first, raising critical community awareness to encourage intelligent and reflective thinking against actions harmful to life, such as arbitrary land exploitation; second, forming core cadres of environmental guardians and militant mountain communities; third, fostering a spirit of solidarity to improve clean water sanitation systems; fourth, providing education and training on environmentally friendly organic farming management; fifth, utilizing unused agricultural land by planting various types of crops through the *talun*-based agroforestry system; and sixth, establishing partnerships with stakeholders in the development of *pesantren* and environmental conservation¹⁸.

Ecological awareness can begin with the application of environmental ethics. Environmental ethics can be fostered by transforming the way we think and live—collectively rather than individually. There is a clear correlation between environmental ethics and the word of Allah SWT in *Surah al-A'raf* verse 56, which forbids humankind from causing destruction on the earth after Allah SWT has restored it¹⁹. Preserving the natural environment (*ḥifẓ al-bī'ah*), within the framework of *maqāṣid al-sharī'ah*, constitutes a substantial extension of two fundamental objectives of Islamic law: the preservation of life

¹⁷ M. Lutfi Mustofa, M. Fauzan Zenrif, and Ahmad Barizi, "Towards an Islamic Ecotheology: Indonesian Muslim Organizations in Climate Mitigation and Adaptation Efforts," *Problemy Ekorozwoju* 20, no. 2 (2025): 21–31, <https://doi.org/10.35784/preko.7089>.

¹⁸ M. Maslani, "Eco-Theology: Islamic Ethics and Environmental Transformation in Islamic Boarding Schools," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 4 (2023): 1001–18,

¹⁹ Fitriati Husna and Muhammad Sarjan, "Peran Manusia Sebagai Khalifah Dalam Menjaga Lingkungan Hidup Etika Lingkungan Serta Korelasinya Dengan Surat Al-A'raf Ayat," *Lambda Journal, Lembaga "Bale Literasi* 4, no. 3 (2024): 161–68,

(*ḥifẓ al-nafs*) and the protection of property (*ḥifẓ al-māl*). Muslims are entrusted with the role of *khalīfah fī al-arḍ*—stewards responsible for cultivating prosperity on the planet and preventing corruption or destruction, in accordance with the divine principle articulated in the Qur'anic verse, *Surah al-A'rāf* [7]: 56.

The tree-planting program implemented by the Ministry of Religious Affairs makes a tangible contribution to maintaining ecosystem balance, reducing carbon emissions, and improving air quality as well as soil fertility. From an ecological perspective, this initiative reflects the application of the principle *dar' al-mafāsīd muqaddamun 'alā jalb al-maṣāliḥ*—that the prevention of harm must take precedence over the pursuit of mere benefits or gains.

From the perspective of *maqāṣid al-sharī'ah*, the act of planting trees goes beyond a physical activity; it represents a philosophical act that embodies one's awareness of the divine mandate. Through this practice, individuals concretely uphold the principles of environmental justice and fulfill their duty as *khalīfah* (God's vicegerents). Therefore, such programs hold the status of *ḍarūriyyāt* (fundamental necessities), as they are closely linked to the sustainability of human existence and that of all living beings.

From the perspective of deep ecology as proposed by Arne Naess, environmental protection should not be justified solely on the basis of its instrumental benefits for human beings. Rather, every living being possesses an inherent intrinsic value that exists independently of its economic or social utility ²⁰. In contrast, Fazlur Rahman's ecological thought is grounded in the concept of *tawḥīd* and ultimately oriented toward *taqwā*. *Tawḥīd* is understood as a principle affirming the unity of God, humanity, and nature within a single harmonious cosmic order. Based on this principle, human beings are positioned as *khalīfah* (stewards) who bear the responsibility of maintaining the balance of Allah's creation rather than exploiting it. This awareness gives rise to an ecological ethic that promotes respect for and preservation of the environment, reflecting the spirit of deep ecology, while directing the utilization of natural resources toward the realization of sustainable

²⁰ Budhy Munawar Rachman, "Deep Ecology: Gagasan Filsafat Ekologi Arne Naess," BTimes.id, 2025, <https://ibtimes.id/deep-ecology-gagasan-filsafat-ekologi-arne-naess/>.

welfare (maṣlaḥah) for humanity, society, and all living beings ²¹. Accordingly, both Arne Naess's deep ecology and Fazlur Rahman's ecotheology reject the paradigm of environmental exploitation and emphasize the necessity of ecological preservation. While deep ecology is founded upon the intrinsic value of all living beings, Fazlur Rahman situates environmental ethics within the principles of tawḥīd, khalīfah, and taqwā, thereby framing environmental conservation as a spiritual responsibility aimed at achieving sustainable maṣlaḥah.

This distinction demonstrates that Islamic ecotheology does not reject the intrinsic value of nature; rather, it reinterprets such value within a theocentric framework, in which all creatures possess dignity because they are manifestations of Allah's creation. Consequently, the relationship between human beings and the natural world is constructed on the basis of stewardship rather than unrestricted domination and exploitation, giving rise to a paradigm that may be characterized as theocentric-ecocentric.

This tree-planting movement often involves the participation of various social elements, including religious institutions, educational sectors, and the broader community. Such collaboration fosters solidarity and cultivates a collective sense of responsibility toward the environment. In the Gunungkidul region, the implementation of the *Resan* community advocacy model has successfully educated local residents about climate action and mobilized collective community engagement. These initiatives encompass a variety of ritual practices and expressions of local wisdom that distinguish the *Resan* community from other environmental conservation movements. This approach aligns with one of Indonesia's *Nationally Determined Contribution* (NDC) key programs (2022), which emphasizes the enhancement of ecosystem conservation and restoration through community education grounded in local wisdom. The advocacy model applied by the *Resan* community has proven effective in localizing climate action by actively involving community participation ²². The enhancement of social capital within local communities directly correlates with the effectiveness of

²¹ Muhammad Farhan Firas, "Deep Ecology : Telaah Atas Pandangan Ekologi Fazlur Rahman," *Journal of Humanities Issues* 2, no. 2 (2024), <https://ejournal.uin-suska.ac.id/index.php/jhi/article/view/35291/11745>.

²² Noviana Aribah Tsabitah And English, "Strengthening Local Climate Action: The Resan Community's Tree Planting Ritual Advocacy Model Noviana," *Jurnal Pena Wimaya* 5, no. 1 (2025): 37–56,

environmental conservation efforts around landfill areas (*Tempat Pembuangan Akhir* or TPA), as evidenced by the reduction in waste volume in the Piyungan region. Thus, the establishment of active social capital within the community serves as a key factor in environmental management in landfill zones and holds the potential to reduce waste volume by up to 20%²³. The restoration program in the Bukit Rigis protected forest has proven to generate positive impacts from both ecological and socio-economic perspectives. This restoration initiative provides sustainable income opportunities for the local community, influenced by various social variables such as age, gender, education level, status within community forestry groups, distance of residence from the forest area, social assistance, and forms of social capital including networks, norms, and trust²⁴. The success of environmental conservation heavily depends on community involvement, the strengthening of social capital, and the application of local wisdom. Models such as the *Resan* Community, Piyungan Landfill (TPA), and Bukit Rigis demonstrate that collaboration, trust, and active community participation are key factors in achieving ecological and social sustainability.

From the perspective of eco-justice, environmental degradation cannot be separated from issues of social justice, economic inequality, and the unequal distribution of natural resources. Climate change, deforestation, and environmental pollution disproportionately affect vulnerable communities, despite the fact that these groups contribute the least to environmental destruction²⁵. From this standpoint, environmental conservation should not be limited to protecting ecosystems alone but must also ensure the equitable distribution of both ecological benefits and environmental burdens.

²³ E. Yuningtyas Setyawati et al., "The Contribution of Community Social Capital in Resolving the Environment: Case Study in Regional Landfill Area of Piyungan, Yogyakarta, Indonesia," *Indonesian Journal of Geography* 55, no. 2 (2023): 302–10,

²⁴ Christine Wulandari, Pitojo Budiono, and Dian Iswandar, "Importance of Social Characteristic of Community to Support Restoration Program in Protection Forest," *Indonesian Journal of Forestry Research* 8, no. 2 (2021): 173–86,

²⁵ Nvidia Febiola Estiyantara, I Gusti Ayu Ketut Rachmi Handayani, and Fatma Ulfatun Najicha, "Implementasi Ecological Justice Principle Dalam Pengaturan Pemanfaatan Jasa Lingkungan Panas Bumi Dan Ketahanan Energi Nasional Jurnal Discretie :," *JURNAL DISCRETIE: JURNAL BAGIAN HUKUM ADMINISTRASI NEGARA* 4, no. 2 (2023): 262–75.

This principle closely aligns with the objectives of maqāṣid al-sharī'ah, particularly ḥifẓ al-nafs (the protection of life), ḥifẓ al-māl (the protection of property), and ḥifẓ al-nasl (the protection of future generations). Accordingly, ecotheological initiatives should extend beyond symbolic activities such as tree planting and actively promote ecological justice through the sustainable management of natural resources, equitable access to clean water and green spaces, and meaningful public participation in environmental governance. Such an approach positions environmental conservation as a manifestation of the public good (maṣlaḥah 'āmmah), rather than merely an environmental campaign, by integrating ecological sustainability with social equity and collective human welfare.

Islamic education, particularly through *pesantren* and *madrasah*, plays a strategic role in revitalizing these local values. By integrating contextual curricula, thematic learning, project-based learning, and hidden curricula, Islamic educational institutions can foster ecological awareness that aligns with students' religiosity. This demonstrates that culturally and locally grounded *da'wah* not only reinforces the relevance of Islamic teachings but also provides strategies that are contextual, realistic, and environmentally sustainable ²⁶. The implementation of Ecotheology, also referred to as Green Islamic Theology, is carried out by Al Qodir *pesantren* through three main roles. First, as an initiator and motivator by conducting religious activities and collaborating with the government to raise environmental awareness. Second, as a catalyst by acting as a connector between the community and relevant parties addressing environmental crises, such as providing tree seedlings and volunteer guidance. Third, as a coordinator in forming and mentoring environmental awareness groups, with the *pesantren* serving as a watchdog to supervise, guide, and assist these working groups ²⁷. Overall, Islamic educational institutions serve as the frontline in instilling ecological ethics through the integration of contextual curricula, project-based learning, and

²⁶ Ni Al, Ahmad Ulil Albab, and Miftachul Huda, "Journal of Malay Islamic Studies (JMIS) Revitalization of Local Religious Traditions in Islamic Education : A Literature Study on the Role of Local Wisdom as Green Da ' Wah," *Journal of Malay Islamic Studies (JMIS)* 7, no. 1 (2025): 1–11,

²⁷ Reza Bakhtiar Ramadhan and Aris Risdiana, "Green Islam: New-Theology and Implementation of Pesantren Al Qodir Managerial System," *Dialogia* 19, no. 1 (2021): 32–56,

hidden curricula, positioning them as strategic centers in environmental conservation efforts.

This greening program also embodies substantial social values. The activities bring together various components of society, including educational institutions, *pesantren*, places of worship, and religious organizations, to synergize in creating a sustainable social environment. From the perspective of *maqāṣid al-sharī'ah*, this collaborative effort is closely linked to the preservation of intellect (*ḥifẓ al-'aql*) and the protection of progeny (*ḥifẓ al-nasl*).

Educational activities combined with environmental action serve to engage the community in critical thinking and foster an understanding that environmental preservation is an integral part of collective responsibility. The principle of cooperation in goodness and piety (*ta'āwun 'alā al-birr wa al-taqwā*) is clearly demonstrated through the collaboration established among institutions and community groups. Moreover, youth participation in this program serves as a means of safeguarding future generations (*ḥifẓ al-nasl*), as it cultivates sustainable environmental awareness.

From the perspective of political ecology, the environmental crisis is fundamentally a political issue shaped by unequal power relations, state policies, and particular economic interests.²⁸ This condition reflects structural inequality and ecological injustice, whereby economic gains are prioritized over environmental sustainability and the public's right to a healthy environment.²⁹ Within this framework, environmental degradation is understood not merely as a technical failure but as a consequence of governance structures that privilege capital accumulation over ecological sustainability.

This critique is highly relevant to the implementation of ecotheological programs in Indonesia. Although the Ministry of Religious Affairs has successfully elevated ecological awareness as one of its eight strategic priority programs through Minister of Religious Affairs Decree No. 244 of 2025, the policy still requires measurable

²⁸ Rizki Amirulloh, "Relasi Kekuasaan Dan Lingkungan Hidup Dalam Novel Tanjung Kemarau Karya Royyan Julian : Kajian Ecopolitics Piers Blaikie," *Jurnal Sapala* 1, no. 1 (2018): 1–10, <https://ejournal.uin-suska.ac.id/index.php/jhi/article/view/35291/11745>.

²⁹ Elly Kristiani Purwendah, Agoes Djatmiko, and Elisabeth Pudyastiwi, "Keadilan Ekologi Dan Keadilan Sosial Sebagai Dasar Perlindungan Dan Pelestarian Lingkungan Laut Dalam Sistem Hukum Indonesia," *Jurnal Ilmiah Pemerintahan* 8, no. 1 (2026): 21–37.

institutional mechanisms to ensure its long-term effectiveness. Tree-planting initiatives and environmental education programs should be complemented by ecological performance indicators, cross-sectoral collaboration, community-based monitoring mechanisms, and sustainable evaluation systems. Without these mechanisms, ecotheology risks remaining a symbolic religious discourse rather than evolving into a genuinely transformative framework for environmental governance.

From the perspective of *maqāṣid al-sharī'ah*, development policies that sacrifice environmental sustainability for short-term economic growth are inconsistent with the principle of *maṣlaḥah* (public welfare), as they threaten the protection of life (*ḥifẓ al-nafs*), the protection of property (*ḥifẓ al-māl*), the protection of intellect (*ḥifẓ al-'aql*), and the protection of future generations (*ḥifẓ al-nasl*). Accordingly, *maqāṣid al-sharī'ah* functions not only as an ethical principle but also as a normative framework for environmental policymaking that integrates sustainability, justice, and accountability into the governance of the state.

The Ministry of Religious Affairs (Kemenag) has successfully developed faith-based social capital, reinforcing trust, norms, and social networks among religious communities. This achievement manifests the principle of public welfare (*maqāṣid maṣlaḥah 'āmmah*), whereby collective good is realized through collaborative spirit rather than individualistic tendencies.

The Ministry of Religious Affairs (Kemenag) positions tree-planting activities as a form of “ecological worship” (*‘ibādah ekologis*), representing the practical implementation of religious teachings that emphasize compassion, responsibility, and the stewardship of God’s creation. This approach reinforces spiritual values through concrete action. Islamic ecotheology holds significant potential as an ethical and spiritual foundation for supporting various environmental conservation efforts. In Islam, humans are positioned as *khalīfah* on earth, entrusted with the responsibility of preserving the natural environment. This concept provides a strong moral basis for every Muslim to actively engage in environmental conservation movements³⁰. In contrast, the concept of ecotheology in Christianity views nature

³⁰ Mustofa, Zenrif, and Barizi, “Towards an Islamic Ecotheology: Indonesian Muslim Organizations in Climate Mitigation and Adaptation Efforts.”

and humans as having equal status as God's creation. Since the natural world is created by God, humans are entrusted with the responsibility to act as co-workers with God in managing, protecting, preserving, and developing the entire universe ³¹. Hindu and Buddhist ecological practices emphasize environmental preservation through spiritual traditions and disciplines. In Hinduism, ecological balance is maintained through sacred forests, river rituals, and movements such as the Chipko movement. In Buddhism, mindfulness is linked to ecological activism, including reforestation efforts and zero-waste lifestyles within monasteries ³². Efforts to protect the Earth in Indonesia represent an inclusive form of Ecotheology, where each religion contributes its unique ethical framework to strengthen collective movements for sustainable living.

From the Islamic perspective, the universe and the environment are integral parts of life on Earth, closely connected to human spirituality. Islam rejects the view that nature is merely to be conquered or exploited recklessly ³³. The concept of *Khalifah* (stewardship/management) in Islam emphasizes human responsibility to care for the Earth, aligning closely with contemporary environmental ethics and practices ³⁴. In the Qur'an, *Surah Al-Baqarah* [2]: 3 emphasizes that humans are appointed as *khalifah* not to become absolute rulers over the Earth. Rather, they are entrusted as stewards with a functional responsibility to maintain the sustainability and balance of life ³⁵. The involvement of religious organizations in addressing ecological degradation marks the emergence of theology-based environmentalism. This shift creates space for religious institutions, such as *Muhammadiyah* through its Environmental Council, to actively

³¹ Aditama, Muthohirin, and Rafliyanto, "Analyzing Ecotheology from The Perspective of Islam and Christianity."

³² Rusmiati et al., "Ecotheology In Religious Texts: Islamic, Christian, Hindu and Buddhist Perspectives on Responding to the Environmental Crisis."

³³ Kurniawan Dwi Saputra and Septiana Dwiputri Maharani, "Makna Peran Manusia Sebagai Khalifah Dan Paradigma Teosentrisme Dalam Etika Lingkungan Islam," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 21, no. 1 (2024): 1–24,

³⁴ Heba Hasan, "Islam and Ecological Sustainability: An Exploration into Prophet's Perspective on Environment," *Social Science Journal for Advanced Research* 2, no. 6 (2022): 15–21,

³⁵ Muhammad Sakti Garwan, "Tela'Ah Tafsir Ekologi Al-Qur'an Surat Al-Baqarah Ayat 30: Mengungkap Sikap Antroposentris Manusia Pada Kawasan Akejira Halmahera," *Jurnal Ilmu Ushuluddin* 18, no. 1 (2020): 23–56,

develop practices and discourses centered on environmental justice³⁶. Islam views nature as an integral part of human life and spirituality, and therefore it must be preserved and managed responsibly. The concept of *khalīfah* emphasizes humans' role as stewards, not rulers of the Earth. The involvement of religious organizations such as *Muhammadiyah* reflects the growing theological awareness of ecological issues and the emergence of environmental movements grounded in Islamic values.

The dialogue between Islamic ecotheology and contemporary environmental theories demonstrates that maqāṣid al-sharī'ah offers a distinctive epistemological contribution. Unlike anthropocentrism, which places human beings at the center of development, and ecocentrism, which attributes autonomous moral status to ecosystems, the theocentric-ecocentric paradigm recognizes Allah as the ultimate source of ethical authority while simultaneously affirming ecological balance as a divine trust (*amānah*).³⁷ Within this paradigm, human beings perform the role of *khalīfah*, entrusted with the responsibility of protecting and sustaining the natural world rather than exercising unrestricted ownership and exploitation. Consequently, environmental conservation is understood not only as a legal obligation and a moral responsibility but also as an act of spiritual devotion.

Accordingly, the operationalization of maqāṣid al-sharī'ah within state policy can be realized through three mutually reinforcing dimensions. First, normative integration, which recognizes environmental protection (*ḥifẓ al-bī'ah*) as an extension and contemporary development of the objectives of maqāṣid al-sharī'ah. Second, institutional integration, achieved through the promotion of green mosque initiatives, green pesantren programs, and sustainability-oriented religious education. Third, governance integration, implemented by incorporating ecological indicators into the evaluation of public policies and strengthening cross-sectoral collaboration among government institutions, religious organizations, civil society, and local communities. Through this framework, Islamic

³⁶ Saputra and Maharani, "Makna Peran Manusia Sebagai Khalifah Dan Paradigma Teosentrisme Dalam Etika Lingkungan Islam."

³⁷ Purwendah, Djatmiko, and Pudyastiwi, "Keadilan Ekologi Dan Keadilan Sosial Sebagai Dasar Perlindungan Dan Pelestarian Lingkungan Laut Dalam Sistem Hukum Indonesia."

ecothology transcends symbolic environmental activism and evolves into a religion-based model of environmental governance that is aligned with the objectives of *maqāsid al-sharī'ah* and the broader principles of sustainable development.

Muslim Moral-Ethics: Toward a Theocentric-Ecocentric Paradigm

As a determinant of morality, the role of religion has proven to be significant. In order to establish a well-developed and wise set of ecological ethics, it is essential to internalize “religious values” or a deep “spiritual awareness” within every individual. The highest moral and ethical aspiration for a Muslim is to achieve mercy for the entire universe (*rahmatan li al-'ālamīn*). This emphasizes that such mercy must encompass all of creation, not exclusively humanity. This aligns with the initiatives of the Ministry of Religious Affairs, which implements an ecotheology program, including tree-planting activities. The ecotheology program is part of the priority agenda of the Minister of Religious Affairs for the 2025–2029 period, as stipulated in the Decree of the Minister of Religious Affairs of the Republic of Indonesia, Number 144 of 2025.

In Islam, the concept of *khalīfah* emphasizes humans' role and responsibility toward the environment as a trust (*amānah*) from Allah that must be preserved. The concept of *mīzān* underscores the importance of maintaining ecological balance as part of the natural order established by Allah (*sunnatullah*). Meanwhile, the concept of *maṣlahah* provides space for a contextual approach in formulating environmental policies that are oriented toward the public good³⁸. The integration of Qur'anic values, such as stewardship (*khalīfah*), balance (*mīzān*), and accountability (*mas'ūliyyah*), into environmental education and legal implementation can transform forest conservation from a mere regulatory duty into a form of spiritual devotion and collective responsibility³⁹. In the timeless relevance of the Qur'an (*ṣāliḥ li kulli al-zamān wa al-makān*), ecotheological concepts derived from it can be continuously explored. This exploration is particularly directed toward sustainability, examining how its teachings interact with

³⁸ Maulana Bagus Rahmat, “The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis (An Analysis of the Concepts of Khalifa, Mizan and Maslahah),” *Indonesian Journal of Islamic Theology and Philosophy* 7, no. 1 (2025): 93–110,

³⁹ Afrizal Nur et al., “Qur'anic Ecotheology and the Ethics of Forest Protection in Indonesia,” *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 2 (2025): 351–82,

environmental (ecological), societal (social), and welfare (economic) dimensions. Furthermore, the Qur'an's versatile nature allows for the strengthening of the spiritual aspect, which serves as the ethical and religious foundation for values and conduct ⁴⁰. Due to the Qur'an's timeless relevance (*ṣāliḥ li kulli al-zamān wa al-makān*), the exploration of Islamic ecotheology remains possible and pertinent for ensuring sustainability across ecological, social, and economic dimensions, with the strengthening of the spiritual aspect serving as the ethical foundation.

fundamentally misguided. The status of human beings as khalīfah should not be interpreted as a mandate to dominate the natural world but rather as a divine trust (amānah) that obliges them to protect and preserve creation in accordance with their moral and spiritual responsibilities.⁴¹ Textual interpretations that emphasize human superiority have often been detached from a comprehensive understanding of the Qur'anic worldview and from interpretive approaches that are responsive to contemporary environmental challenges. Consequently, there is a need to reinterpret sacred texts concerning the environment by employing appropriate methodologies, analytical frameworks, and contextual approaches that foster a harmonious relationship between humanity and nature. Such reinterpretation should return to the foundational concepts of khalīfah and objective amānah, which define human beings as custodians entrusted with safeguarding Allah's creation.⁴² Accordingly, Islamic ecotheology conceptualizes human beings as khalīfah who bear both moral and spiritual responsibilities to preserve, rather than exploit, the natural environment. The interpretation of sacred texts must therefore be revisited through appropriate hermeneutical methodologies so that the relationship between humanity and the environment is understood as one of harmony, stewardship, and responsibility. This perspective reinforces the interconnected principles of khalīfah and amānah,

⁴⁰ Irfan Abu Nazar, Sunarto Sunarto, and Ihsan Nul Hakim, "Pengembangan Konsep Ekoteologi Al-Qur'an Untuk Mewujudkan Pembangunan Berkelanjutan," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 7, no. 3 (2023): 561,

⁴¹ Rakhmat, "Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment."

⁴² Muhammad Yusuf and Kamaluddin Nurdin Marjuni, "Environmental Ethics From Perspective Of The Quran And Sunnah," *Religia* 25, no. 2 (2023): 246–63, <https://doi.org/10.28918/religia.v25i2.5916>.

emphasizing that environmental conservation constitutes an integral dimension of humanity's obligation to protect and sustain Allah's creation.

Based on *maqāṣid al-sharī'ah*, the principles of Islamic ecotheology align with the objectives of Sharia at the primary, secondary, and tertiary levels. At the primary level, maintaining ecological balance, natural resources, spirituality, progeny, and intellect underscores humans' responsibility for life and the sustainability of the Earth. The secondary level emphasizes public welfare through wise environmental policies, while the tertiary level highlights stewardship, balance, and the perfection of behavior in interaction with nature, extending beyond basic necessities alone.

From the Islamic perspective of *Raḥmatan li al-'Ālamīn*, this principle represents the ultimate goal of Muslim morality and ethics under discussion. Fundamentally, this theory rejects the notion that Islam is anthropocentric, because if Islam is mercy, that mercy must encompass all creation, not merely humanity. Humans' status as *khalīfah* is understood not as a license to exploit nature, but as a trust (*amānah*) and moral responsibility to protect ecosystems, ensuring that their existence brings mercy to the entire universe. The principle of *Raḥmatan li al-'Ālamīn* requires the integration of sustainable values, where the concept of ecotheology in the Qur'an must be continuously applied across ecological, social, and economic dimensions. The spiritual aspect serves as the ethical foundation, enabling environmental conservation to be transformed into a form of spiritual devotion. The Ministry of Religious Affairs' ecotheology programs, such as tree planting, constitute tangible manifestations of this universal mercy principle, translating the value of mercy into collective action to safeguard ecosystems. Thus, the discussion emphasizes that Muslim ecological ethics represent an active effort to realize God's mercy on Earth through responsible, balanced, and universal environmental stewardship.

Maqāṣid al-sharī'ah is understood as a dynamic ethical system that integrates divine law, rationality, and ecological balance. *Ḥifẓ al-dīn* (preservation of religion) involves not only safeguarding ritual practices but also maintaining moral order that connects humans with God through nature. Similarly, *ḥifẓ al-'aql* (preservation of intellect) demands rational ecological awareness, recognizing that human

survival depends on the sustainability of the environment. Thus, maqāṣid al-sharī'ah functions as an epistemic paradigm for ecological justice rooted in divine ethics.

This study proposes the theocentric-ecocentric paradigm as an alternative epistemological framework for environmental governance. Unlike anthropocentrism, which positions human beings as the center of development, and ecocentrism, which emphasizes the intrinsic value of ecosystems, the theocentric-ecocentric paradigm recognizes God as the ultimate source of ethical authority while simultaneously viewing the ecological community as an interconnected manifestation of divine creation. Within this framework, human beings do not possess absolute ownership over nature but instead serve as khalīfah, entrusted with the responsibility of maintaining ecological balance in accordance with the guidance of Allah. Consequently, environmental conservation is understood simultaneously as a legal obligation, an ethical responsibility, and an act of worship. The success of development is therefore measured not only by economic growth but also by its capacity to realize justice (ʿadl), balance (mīzān), sustainability (istiqāmah), and public welfare (maṣlaḥah).

This epistemological approach enriches contemporary environmental discourse by positioning maqāṣid al-sharī'ah as a dynamic framework capable of bridging religious ethics, environmental governance, and sustainable development. Rather than rejecting modern environmental theories, Islamic ecotheology complements them by providing a transcendental moral foundation that integrates environmental conservation with social responsibility and human accountability before Allah (divine accountability).

Consistent with this paradigm, the operationalization of maqāṣid al-sharī'ah in state policy can be realized through three mutually reinforcing dimensions. First, normative integration, which recognizes environmental preservation (ḥifẓ al-bī'ah) as an extension of the objectives of maqāṣid al-sharī'ah. Second, institutional integration, implemented through the development of green mosque initiatives, green pesantren programs, and sustainability-oriented religious education. Third, governance integration, achieved by incorporating ecological indicators into the evaluation of public policies and strengthening cross-sectoral collaboration among government institutions, religious organizations, civil society, and local

communities. Through this framework, Islamic ecotheology evolves beyond symbolic environmental activism into a comprehensive religion-based model of environmental governance that is fully aligned with the objectives of *maqāṣid al-sharī'ah* and the principles of sustainable development.

Conclusion

Islamic ecotheology provides a comprehensive ethical and spiritual foundation for addressing the contemporary environmental crisis by integrating theological principles with ecological responsibility. The concepts of *khalīfah*, *mīzān*, *amānah*, and *maṣlahah* demonstrate that environmental conservation is not merely an ecological concern but also a legal obligation, a moral responsibility, and an act of worship to Allah. Within the framework of *maqāṣid al-sharī'ah*, environmental protection constitutes an integral component of public welfare (*maṣlahah*) as it safeguards life (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), intellect (*ḥifẓ al-'aql*), future generations (*ḥifẓ al-nasl*), and environmental sustainability. Consequently, environmental degradation should be understood not only as a technical or economic issue but also as a violation of the fundamental objectives of Islamic law.

The findings of this study further indicate that state policy has increasingly provided institutional support for the implementation of ecotheological values. This is reflected in the Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 244 of 2025 on the Minister of Religious Affairs' Priority Programs for 2025–2029, which designates ecotheology as one of the Ministry's eight national strategic priority programs and appoints the Agency for Religious Moderation and Human Resource Development as its coordinating institution. This policy demonstrates that environmental conservation is no longer regarded merely as a voluntary social movement but has become an integral part of the national religious development agenda, incorporating spiritual values, education, and public governance.

The dialogue between Islamic ecotheology and contemporary environmental theories reveals that *maqāṣid al-sharī'ah* offers a distinctive epistemological contribution through the formulation of the theocentric-ecocentric paradigm. This paradigm transcends the limitations of both anthropocentrism and ecocentrism by recognizing Allah as the ultimate source of ethical authority while affirming the

inherent dignity of all creation as manifestations of the Divine will. Within this framework, human beings are understood as khalīfah, entrusted with the responsibility of stewardship rather than absolute ownership over nature. Accordingly, environmental conservation becomes an expression of justice (‘adl), balance (mīzān), sustainability (istiqāmah), and public welfare (maṣlaḥah).

From an implementation perspective, the success of ecotheology programs requires the systematic integration of normative, institutional, and governance dimensions through the strengthening of green mosque initiatives, green pesantren programs, sustainability-oriented religious education, the incorporation of ecological performance indicators into public policy evaluation, and enhanced cross-sectoral collaboration among government institutions, religious organizations, academics, and civil society. Through this approach, Islamic ecotheology evolves beyond symbolic environmental activism into a transformative religion-based model of environmental governance that is aligned with the objectives of maqāṣid al-sharī'ah, the principles of sustainable development, and the national policy direction established by the Decree of the Minister of Religious Affairs No. 244 of 2025 on the Minister of Religious Affairs' Priority Programs for 2025–2029.

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