

Islamic ecoteology and the spirit of fastabiqul khairat: A reconstruction of the theology of goodness in the era of ecological crisis and digital public space

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Abstract:

This study aims to analyze the relationship between Islamic theology and the global ecological crisis through the perspective of Islamic ecotheology. The main focus is to explore the principles of monotheism, khalifah, and amanah as the basis for the formation of Islamic ecological ethics relevant to the development of sustainable civilization in the modern era. This study employs a qualitative approach, utilising library research methods. Data were obtained from primary and secondary literature related to Islamic theology, environmental ethics, and ecological spirituality. The analysis was conducted descriptively and reflectively, using an interpretative model to examine ecotheological values within the context of the global environmental crisis. This study found that Islamic ecotheological values have the potential to build a theology of a good paradigm that integrates faith, knowledge, and ecological action. The principle of *Fastabiqul Khairat* (competing in goodness) can serve as a theological basis for encouraging environmental action and interfaith digital da'wah as a form of spiritual responsibility towards the earth. The results of this study can be applied in various fields, including Islamic education, environmental ethics, social theology, and digital communication studies. These findings are also relevant to the development of public policy, socio-religious movements, and ecology-based da'wah strategies that strengthen spiritual awareness and environmental sustainability. This research presents a reconstruction of the theology of goodness, drawing on Islamic ecotheology and its integration with digital culture. This approach expands the role of Islamic theology from the normative realm to collaborative ecological praxis, making a new contribution to the development of environmental theology discourse in the global era.

Keywords: digital public space; ecological crisis; environmental theology; interfaith da'wah; theological discourse.

INTRODUCTION

The ecological crisis plaguing the world today is not merely a physically measurable environmental issue, but also an increasingly worrying theological and moral crisis of humanity. The latest report by the Intergovernmental Panel on Climate Change clearly demonstrates that climate change and environmental degradation are largely caused by human activity. However, the primary focus is on how these human activities are carried out without a sound ethical foundation and spiritual awareness, resulting in uncontrolled exploitation of natural resources and disruption of the natural balance (Bevans, 2002). In the study of Islamic ecotheology, this ecological crisis is viewed as a reflection of humanity's failure to comprehend its role as the caliph on earth. Theologically, Islam establishes basic principles that bind humans to maintain the balance of the universe as a blessing for all nature (*rahmatan lil 'alamin*). In this context, humans are not the absolute owners of the earth, but rather guardians and managers responsible for the survival of all creatures. However, in reality, this awareness is often reduced to an empty formality, without any real practice that supports environmental preservation (Widiastuty & Anwar, 2025).

The concept of Islamic ecotheology (Nasr, 1996) emphasizes the importance of ecological spirituality rooted in the principle of tawhid, an awareness of the interconnectedness and unity of all creation within a divine framework. Tawhid is not only about the oneness of God, but also leads to an understanding that nature is a manifestation of the unity of creation whose harmony must be maintained. In practice, this demands that humans have a moral and spiritual responsibility as trustworthy caliphs who must be accounted for not only in this world but also before Allah SWT. In line with the spirit of Islamic ecotheology, the spirit embodied in QS. Al-Baqarah: 148 contains an ethos of active and progressive competition for goodness. It invites Muslims to compete in goodness, which in an ecological context can be reconstructed as an invitation to prioritize concrete ecological responsibility. Not only ritualistic social charity, but also concrete actions that protect and improve the environment, and foster sustainable awareness in everyday life. This competition of goodness can become a new theological paradigm that answers the challenges of the ecological crisis with a spirit of change and renewal (Sarif, 2015).

Technological advances and the development of digital public spaces have opened up new opportunities and challenges for the practice of Islamic ecotheology. Digital public spaces are now a strategic arena for the growth of religious discourse, social solidarity, and ecological activism. Phenomena such as green da'wah, eco-influencers, and digital movements like #PrayforEarth demonstrate that Islamic values can be effectively articulated and disseminated through digital technology (Bhakti & Duhuri, 2022). This offers hope that Islamic ecological spirituality can reach broader communities and build a new collective consciousness in a modern social context. However, these digital channels also present challenges such as disinformation, polarization, and fragmentation, which must be carefully managed to ensure the formulated values of goodness remain intact and productive. This study explicitly connects the spirit with Islamic ecotheology, contextualized within the digital public space. This study attempts to reconstruct a theology of goodness that is not only normative theology but also applicable and contextual to the current ecological crisis and digital culture. This approach will emphasize the synergy between Islamic spiritual values, ecological ethics, and public digital practices as the main capital for building a new paradigm of theology of good that is inclusive and adaptive.

The increasingly widespread ecological crisis in the modern era demands a multidimensional approach that relies not only on science and environmental policy but also incorporates spiritual, ethical, and cultural dimensions (Widiastuty & Anwar, 2025). Ecological awareness built solely on scientific rationality often fails to foster a deep moral responsibility towards nature (Nasr, 1996). In this context, religious teachings, particularly those of Islam, have great potential to establish an ecological paradigm grounded in spiritual values and transcendent morality. Islam not only speaks of the relationship between humans and God (*habl min Allah*), but also emphasizes the importance of human relationships with others (*habl min al-nas*) and with nature (*habl min al-bi'ah*) (Ruslan, 2018). All three constitute a unified ethical relationship that mutually influences and determines the quality of a person's religiosity (Ma'lumah, 2025). Thus, the environmental degradation that is occurring today is actually a reflection of the disruption of this relational balance, where nature is treated not as a trust, but as an object of exploitation for short-term economic and political interests (Bhakti & Duhuri, 2022).

Throughout the history of Islamic civilization, the harmonious relationship between humans and nature has been realized in various social and cultural practices (Widiastuty & Anwar, 2025). The concepts of hima (protected areas) and harim (environmental buffer zones) during the time of the Prophet Muhammad (peace be upon him) and the caliphs are evidence that Islam recognized just and sustainable environmental management

long before the emergence of modern terminology such as sustainable development (Nasr, 1996). In fact, the principles of moderation in consumption (*wasathiyah*) and the prohibition of excess (*israf*) are concrete forms of ecological awareness internalized through moral and spiritual teachings. Unfortunately, the rapid development of modernization and industrialization in the Islamic world has often shifted this orientation, distancing people from the spirit of conservation and prioritizing a materialistic orientation that positions nature as an instrument of limitless production (Widiastuty & Anwar, 2025). As a result, ecotheological awareness is eroded, and Islamic teachings that emphasize cosmic balance are often reduced to dogma that no longer touches the realm of social practice (Nasr, 1996).

In the Indonesian context, the ecological crisis is also closely intertwined with theological, cultural, and socio-economic issues. Indonesia, as the country with the largest Muslim population in the world, has a significant moral responsibility to integrate Islamic teachings into environmental conservation efforts. The emergence of various ecological disasters such as floods, forest fires, and marine pollution is not solely the result of natural factors, but rather a reflection of human failure to apply the principles of fair and ethical environmental management. Therefore, a new religious paradigm is needed that positions Islamic values as a source of inspiration for a comprehensive response to the ecological crisis. The Islamic ecotheological approach not only emphasizes theological normative aspects but also develops a concrete ethical action, such as mosque-based cleanliness movements, green Islamic boarding schools, and environmental preaching involving the younger generation (Wahid, 2019). Furthermore, the development of digital technology has significantly transformed the landscape of religious preaching and communication. The digital world presents a new space for the dissemination of religious messages that is more dynamic, participatory, and interactive. This phenomenon opens up opportunities for the formation of ecological awareness based on Islamic spirituality through social media, educational videos, and digital environmental campaigns. However, the use of digital space also demands strong theological literacy and media ethics to ensure that messages of goodness are not distorted by commercial or political interests (Stackhouse, 2004). This is where relevance finds its new context, namely the competition to create innovations for ecological goodness in both the virtual and real worlds. This spirit can be the foundation for a theology of action that emphasizes cross-sector collaboration, transcends physical boundaries, and reaches the collective consciousness of the people. By integrating Islamic ecotheology and the digital space, it is hoped that a more contextual, inclusive, and solution-oriented theological movement will emerge in addressing the global ecological crisis that continues to threaten the survival of life (Boff, 1997). This research aims to develop a model of theology of goodness based on contextual ecological challenges and the dynamics of digital media. The expected scientific contribution is a conceptual synthesis that connects Islamic spiritual ecology with digital public ethics, broadening the horizons of theology of good discourse in the context of modern religion and complex environmental challenges. This research not only offers a profound cultural-theological perspective, but also practical solutions that can inspire the Islamic community to take an active role in facing the ecological crisis through a spirit of progressive competition and comprehensive ecological awareness, with the support of digital public space as a vehicle for social and cultural transformation.

LITERATURE REVIEW

As a conceptual foundation for this research, a review of various previous studies relevant to the theme of Islamic ecotheology is necessary, particularly those that highlight the relationship between theology, environmental ethics, and socio-religious practices in addressing the global ecological crisis. These studies provide a comprehensive overview of how basic Islamic values such as monotheism, caliphate, and trust are actualized in the context of environmental conservation. Furthermore, previous research also demonstrates how these theological principles are applied in various practical domains, including public policy development, education, digital *da'wah*, and community-based social movements. Through diverse approaches, including qualitative, netnographic, and policy studies, these studies reveal that Islamic ecotheology exists not only as a theoretical discourse but also as a paradigm for action capable of fostering ecological awareness, strengthening social solidarity, and encouraging interfaith collaboration. These studies provide an important foundation for understanding the position and relevance of Islamic ecotheology in the contemporary social context, especially when linked to the spirit of *Fastabiqul Khairat*, which emphasizes competition in goodness and moral responsibility for the preservation of the earth. Based on this framework of thought, the following presents a number of previous studies that serve as the main references for understanding the dynamics of applying Islamic ecotheological values in various social, educational, and religious contexts.

First, research conducted by Hesty Widiastuty and Khairil Anwar (2025) on "Islamic Ecotheology: Principles of Environmental Conservation in the Qur'an and Hadith and Their Policy Implications." This study attempts to examine the concept of Islamic ecotheology in depth by exploring the values of environmental conservation contained in the Qur'an and Hadith. The concept of Islamic ecotheology is built on three main foundations, namely tauhid as a recognition of the oneness of Allah, khalifah as a mandate to manage the earth, and amanah as a form of human moral responsibility towards nature. In the Islamic view, the universe was created in a state of balance (mizan), and humans have an obligation to maintain this balance to prevent damage. The results of the analysis of verses related to the environment show that Islam emphasizes the importance of preserving natural resources, prohibits all forms of destruction on earth (fasad fil-ardh), and encourages a simple lifestyle without excess (israf). These basic principles not only have theological meaning, but also provide practical direction in the formulation of environmental policies based on ethics, justice, and sustainability. Thus, Islamic ecotheology can become a foundation for ecological development that not only addresses the environmental crisis, but also strengthens humanitarian values and social welfare within the framework of Islamic spirituality (Widiastuty & Anwar, 2025).

Second, research conducted by Aldi Wikaldi and Rasyid Alhafizh (2025) on "Hadith and Ecoteological Piety: A Study of Living Hadith in Fahrudin Faiz's Sermon on Protecting Nature." This research applies a netnographic approach to examine the phenomenon of digital da'wah that discusses the theme of Islamic ecotheology, especially the messages of the hadith that emphasize the importance of loving and protecting the environment. The focus of the research lies in how the values of tawhid and amanah are interpreted and contextualized into a theological foundation in facing the issue of ecological crisis through the use of digital media. This study also explores how digital public spaces function as a new platform for the dissemination of ecological da'wah that fosters a shared awareness of human responsibility towards nature. Through interactions, content, and discussions on social media, the values of environmental spirituality are widely communicated, encouraging society to actively participate in nature conservation as a form of worship and obedience to God. Thus, this study demonstrates how digital da'wah plays a strategic role in reviving Islamic ecotheological values, not only normative but also applicable and relevant to modern ecological challenges. This approach emphasizes the importance of synergy between religious teachings, technology, and social awareness in building a just and sustainable ecological culture (Wikaldi & Alhafizh, 2025).

Third, research conducted by Wardatul Adawiah, Arya Hadi Dharmawan, and Satyawan Sunito (2022) on "Islamic Ecomodernity: Leadership, Mobilization, and Environmental Movements in Two Islamic Boarding Schools in West Java." This research discusses the important role of Islamic boarding schools in developing a leadership model based on Islamic ecotheology in response to the environmental crisis. Through an educational process that integrates spiritual values and ecological awareness, Islamic boarding schools contribute to shaping a generation with a moral responsibility for environmental conservation. In addition to being religious educational institutions, Islamic boarding schools also play an active role in driving sustainable social and economic change through various concrete programs, such as wise management of natural resources, the application of environmentally friendly principles, and the development of organic farming that supports ecosystem balance. All of these activities reflect the application of the value of Fastabiqul Khairat, or competing in goodness, which is realized through concrete actions to maintain environmental sustainability and community welfare. Thus, Islamic boarding schools are not only centers for religious character formation, but also centers for ecotheological transformation that instill awareness of the importance of harmony between humans, nature and the Creator in everyday life (Adawiah et al., 2022).

Fourth, research conducted by Syukron Jamal (2025) on "The Concept and Implementation of Ecotheology in the Islamic Religious Education Curriculum." This study discusses efforts to integrate Islamic ecotheological principles into the Islamic education curriculum as a strategic step in fostering ecological awareness among the younger generation based on the spirit of Fastabiqul Khairat. Through a holistic and contextual learning approach, Islamic education is expected to not only instill religious values, but also shape the character of students who are oriented towards environmental concern and social responsibility. This study emphasizes the importance of the role of education as a space for the formation of ecological ethics that encourages students to compete in goodness through concrete actions in preserving nature. In addition, the integration of ecotheology in education is also an answer to the challenges of the modern era, especially the global ecological crisis and the influence of the digitalization of public spaces. This study confirms that Islamic education based on ecotheology is able to produce a generation that is not only faithful and knowledgeable,

but also effective in creating environmental sustainability and a balance between spirituality, technology, and ecological responsibility (Jamal, 2025).

Fifth, research conducted by Saldan Manufa (2024) on "Muhammadiyah's Eco Bhinneka Movement: An Interfaith Collaborative Action For Environmental Conservation." This study describes the ecological movement initiated by Muhammadiyah by emphasizing the spirit of *Fastabiqul Khairat* as a moral foundation in building interfaith collaboration to respond to the global environmental crisis. This study emphasizes that solidarity and healthy competition in doing good are important principles in preserving nature and strengthening collective awareness of ecological responsibility. In addition, this study also highlights how Islamic ecotheological values that emphasize balance, responsibility, and sustainability are able to adapt to modern social dynamics, including through the use of digital public spaces as a means of *da'wah* and environmental advocacy. This study presents the integration of religious teachings, social movements, and digital innovation in building a participatory and inclusive ecological culture, while reflecting the relevance of Islamic teachings in responding to contemporary ecological challenges through the spirit of competition in goodness for the common good (Manufa, 2024).

Various studies on Islamic ecotheology show that the current ecological crisis cannot be separated from humanity's spiritual and moral crisis. Efforts to save the environment cannot be achieved solely through technological approaches and public policy; they must be accompanied by a renewal of theological awareness that positions humans as caliphs responsible for the preservation of the earth. From an Islamic perspective, environmental conservation is a manifestation of faith and a concrete form of devotion to Allah SWT. Values such as monotheism, trustworthiness, and balance form the foundation of ecological ethics that guide humans to maintain harmony between fellow creatures and their environment. Islamic education plays a strategic role in instilling ecological awareness from an early age through the integration of ecotheological principles into the curriculum. A holistic and contextual learning process can shape a generation that is not only ritually religious but also possesses social awareness and ecological responsibility. Furthermore, the development of digital technology opens up new space for participatory and creative ecological preaching, enabling the widespread dissemination of environmentally friendly Islamic values. Islamic socio-religious movements and educational institutions also have great potential in building interfaith solidarity to preserve nature as a shared trust. By prioritizing the spirit of *Fastabiqul Khairat*, the Islamic ecotheological paradigm can become a moral and spiritual foundation for fostering an ethos of competition in ecological goodness, strengthening the sustainability movement, and presenting ethical, collaborative, and equitable solutions for all life on earth.

METHOD

This study uses a reflective qualitative approach with a library research method that aims to explore and analyze the dialectical relationship between classical theological texts and contemporary socio-ecological contexts in depth (Creswell, 2018). The reflective approach was chosen because it allows for critical dialogue and reinterpretation of primary sources from a contemporary perspective, particularly in the context of digital transformation and pressing ecological issues. The first step in this study is the identification of primary sources, including the Qur'an as the main source of Islamic revelation and classical commentaries such as the works of Al-Razi and Al-Qurtubi, which serve as authoritative references in Islamic theological studies (Zayd, 2005). In addition, the works of Islamic theologians such as Al-Ghazali who emphasize the balance of humans and nature, as well as contemporary thoughts emerging from Nasr and Al-Attas who open the spiritual and epistemological dimensions in Islamic ecotheology are also analyzed in detail to explore the conceptual foundation (Nasr, 1996). Reflective interpretation is a crucial step in interpreting the meaning of the analysis' findings, taking into account the horizons of ecological ethics and digital responsibility as two dimensions that synergize in addressing contemporary issues such as the environmental crisis and the digitalization of social life (Smith, 2021). With this approach, this research is not merely a textual study but also emphasizes the application of theological values in dynamic social life. This approach demonstrates that theology is not limited to concepts but has practical relevance in responding to social change and the challenges of the times.

The limitations of this study include the use of secondary data limited to Islamic theology and ethics literature, interfaith ecotheological theories, and relevant digital media studies, particularly in the Indonesian context. The library research method is considered appropriate for the research objective of producing a theoretical synthesis that brings together text, context, and practice by utilizing reliable written sources and encompassing various perspectives (Waldman & Bowen, 2016). Theoretically, this study aims to broaden

the scientific horizon of Islamic ecotheology by integrating the values of digital ethics and ecological practice that are increasingly relevant in today's digital era. This approach helps bridge the strength of classical theology with the need for ethical reformulation to address environmental challenges and social transformation triggered by the digital revolution (Nasir & Sunardi, 2025). Practically, the findings of this study are expected to serve as a reference in the development of an eco-Islamic studies curriculum that instills sustainable values and environmentally conscious digital ethics. Furthermore, this research is also expected to inspire digital da'wah practices that foster ecological awareness and sensitivity based on religious teachings. The results of this study can make an important contribution to the formulation of public policies oriented towards the theology of goodness, taking into account the balance between environmental preservation, social responsibility, and the increasingly complex development of digital society (Suwito et al., 2023). This study recommends further research that can explore the responses of the younger generation of Muslims to ecotheological narratives on social media and their impact on more concrete changes in ecological behavior, while also assessing the effectiveness of digital da'wah communication that carries a sustainability mission (Wahid, 2019). A reflective qualitative approach combined with a literature analysis method provides space for in-depth exploration of doctrinal and contextual aspects in a comprehensive and critical manner. Through this approach, the research not only examines religious texts conceptually but also relates them to evolving social and ecological realities. Thus, this method allows for a more comprehensive understanding of the relationship between theological teachings, spiritual values, and contemporary challenges, resulting in an analysis that is not only descriptive but also reflective of the relevance of religious teachings in addressing modern environmental and moral issues.

RESEARCH RESULTS

Reconstruction of the Theology of Goodness from the Perspective of Islamic Ecotheology

In Islamic tradition, the concept of goodness (*khair*) is deeply rooted in the principles of *tauhid* (the oneness of God) and *amanah* (human responsibility as caliph on earth). Goodness is not merely an individual moral imperative, but rather a cosmic call to maintain a holistic balance in creation, as affirmed in Surah Ar-Rahman, verses 7-9 of the Qur'an, which emphasizes the balance (*mizan*) in the creation of nature. This perspective emphasizes the dimension of ecological justice as an integral part of social worship in Islam. Thus, goodness cannot be separated from the ecological and social responsibilities that bind all humanity in harmony with the universe (Nasr, 1996) who stated that the environmental crisis is rooted in the spiritual crisis of modernity, which has forgotten that nature is a sign (*ayat*) of God's power and creation (Lutfiyah & Kurjum, 2024). The traditional theology of goodness needs to be reconstructed within the framework of a participatory Islamic ecotheology. This means that faith must be concretely integrated with real ecological deeds and actions. This approach views goodness not only as a personal value but also as a collective good, embodied in green ethics and humanity's ecological responsibility. In this view, the task of preserving the earth and its natural ecosystems is not only a moral obligation but also a religious obligation that must be carried out as a form of worship and an implementation of divine mandate. Islam views nature and humans as interconnected beings in a cosmic unity whose balance must be maintained (Mappanyompa et al., 2023).

This reconstruction emphasizes that goodness must transcend the boundaries of individualism and become a collective societal action manifested in environmentally friendly behavior, nature conservation, and ecological justice. This approach aligns with the concept of monotheism, which posits that God is the source of all creation and humans are the protectors (*khalifah*) on earth, responsible not only to God but also to other creatures. Thus, true goodness is a manifestation of inclusive faith in a sustainable social and ecological context. This collective goodness must be internalized in social behavior that produces green ethics that prioritize preserving natural resources in accordance with the principles of balance (*mizan*) and justice (*adl*) in Islam (Eko et al., 2025). In an Islamic theological context, verses of the Quran and hadith that speak of trust and balance in nature provide the foundation for the concept of responsible ecological theology. For example, hadith that emphasize the prohibition of destroying the earth and hadith that emphasize respect for all forms of living creatures affirm that goodness must be manifested in actions to protect nature. Therefore, the theology of goodness should not be simplified into merely ethical teachings, but rather must be a participatory theology that prioritizes the symbiotic relationship between humans, nature, and God, in the form of an organized faith-based social-ecological movement (Amiruddin et al., 2024).

This reconstruction also emphasizes the importance of developing an environmental ethics paradigm within Islamic teachings that views ecology as an integral part of faith. The concept of green ethics in Islam emphasizes the collective responsibility of Muslims for preserving nature through concrete actions such as conservation, reforestation, waste management, and preventing environmental pollution. This paradigm encourages Muslims to integrate classical values with contemporary ecological challenges to maintain the sustainability of the earth. Thus, environmental concern is not only a social responsibility but also a form of worship and a manifestation of sustainable faith. This approach fosters a spirit of social worship that positions ecological action as a manifestation of continuous goodness, strengthening the harmonious relationship between humans, nature, and the Creator (Santoso, 2023). This reconstruction of the theology of goodness directs Muslims to focus not only on the vertical relationship between humans and God but also on the horizontal relationship between humans and nature. The theology of goodness from an Islamic ecotheological perspective serves as the foundation of environmental ethics that encourages concrete actions to protect the earth as a trust. This concept is relevant in the era of globalization and modernity, which faces various ecological crises resulting from resource exploitation without regard for the balance of nature. This reconstruction is a crucial call for Muslims to integrate spiritual and social values into holistic and sustainable environmental conservation practices (Mappanyompa et al., 2023).

Digitalization of Spirit: New Public Space of Ecotheology

The digital era has opened up significant new public spaces for the development of ecological spirituality. In this context, the digital eco-dawah movement in Indonesia serves as a concrete example of how digital spaces like Instagram, TikTok, and YouTube serve as a medium for disseminating the theology of ecological goodness. The Indonesian EcoMasjid Community, for example, utilizes social media to educate mosque congregations about water and energy conservation. Through educational content and campaigns like #BringYourTumbler, this movement has successfully instilled ecological awareness combined with Islamic values, enabling mosques to become centers of social and environmental change based on religious spirituality. This model not only raises individual awareness but also encourages collective participation in environmental conservation (Irfan et al., 2025). The transformation of digital space into an arena for ecological activism stems from the understanding that digital space is not merely a communication medium but also an arena for the formation of new collective identities. Digital space enables the creation of dynamic social and collective identities. In the realm of ecotheology, this digital space becomes a place for the articulation of ecological faith, where good deeds are realized through digital advocacy and campaigns for the sustainability of the earth. The use of social media by religious communities to convey sustainability messages confirms that technology can help build spiritual communities that have a high level of ecological awareness (Ningrum & Kholis, 2024).

Empirical studies show that the EcoMasjid program in several major cities in Indonesia has had a positive impact on building an environmentally friendly lifestyle based on religious spirit. The approach used includes environmental education programs through lectures, active communication with the congregation, and the installation of environmentally friendly infrastructure such as solar panels and waste management. These activities demonstrate that digital spaces equipped with effective communication strategies can significantly expand the reach of da'wah (Islamic outreach) and increase community participation, especially among the younger generation who are very familiar with digital technology. This marks a significant shift from conventional da'wah activities to ecotheology-based "digital activism" relevant to the challenges of the times (H. Purwanto et al., 2024). The digital spirituality that has emerged on social media platforms like TikTok has also formed new spiritual communities with unique characteristics. Interactions in digital spaces extend beyond content consumption to discussions and mutual spiritual support. This phenomenon demonstrates that, despite its virtual nature, digital spaces can serve as alternative spiritual spaces that provide emotional and psychic connection that is essential for users' psychological well-being. However, it is important to remember that digital interactions cannot completely replace face-to-face spiritual relationships, but rather act as a bridge that expands collective spiritual experiences in the modern era (Nurlaili et al., 2025).

The use of digital space in the context of ecotheology has become a kind of "new public space" that integrates religious traditions with the dynamics of information technology. Innovations such as the EcoMosque digital campaign, which uses the Instagram platform to disseminate information about climate change and environmental conservation, demonstrate how religious and ecological narratives can be reconfigured in a modern and effective way. Thus, the digitalization of the spiritual opens up vast opportunities to strengthen

environmental advocacy within a religious framework through a medium that is easily accessible and has massive reach (Amri et al., 2025). Criticism of the emergence of digital religiosity is often directed at its tendency toward superficiality and spiritual imagery, focused solely on public display without being grounded in a true depth of faith. However, if utilized wisely, digital space can transform into a productive medium for strengthening ecological spirituality. Through the use of technology, religious values can be contextualized with environmental issues, connecting personal piety with social movements oriented towards nature conservation. This is where the concept of digital ecotheology emerged, a new form of Islamic theology that combines spiritual awareness with ecological responsibility through the use of modern technology. This approach serves to revive moral commitment to the environment, making technology not just a communication tool, but also a means of preaching and real action in building ecological awareness among the people in the digital era.

Synthesis of Islamic Ecotheology and Digital Public Ethics

The synthesis of Islamic ecotheology and digital public ethics yields a new theology of the public good, centred on sustainability and interfaith collaboration. In the digital context, religious spirit, particularly Islam, serves as a social ethos that encourages people to compete in spreading good content, sustainability narratives, and taking concrete ecological action. This marks the transformation of Islamic theology from theoretical discourse to social practice that educates the public to love the earth as an integral part of their faith. In other words, Islamic spirituality becomes the driving force for ecological awareness and a sustainable, synergistic, and inclusive digital ethics among believers (Febryanti, 2025). The Islamic ecotheology that underpins this synthesis emphasizes the principles of monotheism, trustworthiness, and caliphate as the moral and spiritual basis for preserving nature. These principles teach that humans, as caliphs, are not destroyers, but guardians of the earth, responsible for its continued existence. In the digital realm, these messages are packaged in adaptive da'wah and communication through social media and digital platforms, reaching a more diverse audience. Despite facing challenges in message consistency and behavioral change, digital Islamic ecotheological preaching triggers socio-ecological transformation that strengthens the role of religion in times of contemporary environmental crisis (Wikaldi & Alhafizh, 2025).

In digital public ethics, this synthesis integrates the values of sustainability and interfaith solidarity with global ethical principles that emphasize collective human responsibility for the common good and the earth. A significant breakthrough in this context is the development of a global ethics that is interdisciplinary and inclusive of religions, to overcome moral malaise in the face of human suffering and ecological damage. Religious spirit and sustainability narratives in the digital realm can serve as social educational tools, encouraging collaboration between various faith communities for the common good, both internally and externally. This synthesis forms a horizon of digital public ethics that stems not only from religious norms but also from universal humanitarian principles (Munawar et al., 2022). The ecotheological treatise produced by ICIEFE 2025 is a significant moral document, stating that preserving the earth is part of worship and a divine mandate. This document affirms that the Qur'an and Sunnah contain profound environmental teachings, including the prohibition of harm (*fasad*), the principle of ecological justice, and the Prophet's example in treating nature with respect. By integrating these values into the educational curriculum of various Islamic institutions, collective awareness of environmental sustainability is strengthened. In the digital realm, this opens up space for the creation of narratives of goodness that are not only based on doctrine, but also real social action, oriented towards systemic environmental improvement (Solihin, 2020).

Digital public ethics based on Islamic ecotheology also emphasizes the importance of using digital media as a means of *da'wah* (Islamic outreach) and education that motivates environmentally friendly behavior. The concept of *eco-pesantren* (Islamic boarding schools) in Indonesia, which implements sustainable practices such as sharia-based waste management and water conservation, serves as a concrete example of how Islamic values can be realized in a digital social order that supports ecological action. This digital ethics places the Islamic spirit at the center of the public narrative, collaboratively building a digital community oriented toward the common good and collective responsibility for the earth (Widiastuty & Anwar, 2025). This synthesis also demonstrates that religious spirit can act as a productive social ethos in the digital space, inviting communities to compete in positive content and constructive sustainability narratives. Religion is no longer limited to internal rituals but becomes a transformational social force that actively educates and mobilizes the digital public to love the earth and act in accordance with the values of faith. Thus, Islamic theology takes on a new face; one that is not only dialogical and normative but also practical, participatory, and collaborative

across faiths and digital technologies. The synthesis of Islamic ecotheology and digital public ethics produces an integrative and progressive theology of the public good. It moves Islamic spirituality beyond the realm of the best into the concrete social realm, prioritizing sustainability as a faith principle. Digital ethics built on this foundation promotes collaboration, narratives of goodness, and concrete actions in preserving the earth. Therefore, religious learning and preaching must incorporate an understanding of digital ecotheology so that the community can internalize and actualize environmental stewardship as part of their faith and socio-technological ethics (Mudin et al., 2025).

DISCUSSION

Reconstructing the Theology of Goodness: Shifting from Individual Morality to Collective Ecological Ethics

The theology of goodness in Islam can no longer be limited to the realm of personal morality, but must be reconstructed into a socio-ecological theology oriented toward shared responsibility for nature. This perspective is based on the principles of monotheism, trust, and khalifah, which position humans as guardians of the earth, not free to exploit it. In the modern context, this reconstruction is a critical response to the spiritual crisis that (Nasr, 1996) identified as the root of the modern ecological crisis. Modernity has distanced humans from spiritual awareness of nature as signs of God's power. Therefore, the reconstruction of the theology of goodness requires an integration of faith and ecological action, where genuine faith is manifested through concrete actions that maintain environmental balance (*mizan*) and justice (*adl*). This new theology of goodness rejects a purely anthropocentric form of morality. Islam views humans and nature as part of a cosmic unity that submits to the one God. In this paradigm, damaging the environment is tantamount to violating God's mandate. Thus, environmental conservation is not merely a social activity but also an ecological worship (*eco-worship*). The green ethics paradigm proposed by this research broadens the meaning of good deeds. It extends beyond social activities, such as charity and mutual assistance, to include ecological actions, including conservation, reforestation, and sustainable waste management. This aligns with (Santoso, 2023)'s notion of social worship, which places ecological concern as part of sustainable goodness. Therefore, goodness in Islam needs to be understood as ecological goodness with a social dimension, a form of theology that extends beyond texts and lives in societal practices.

Islamic Ecotheology: A Theological Response to the Global Ecological Crisis

Islam possesses a strong spiritual foundation for building ecological awareness. Values such as *mizan* (balance), *adl* (justice), and *ihsan* (perfect goodness) are truly the foundation of environmental ethics. The ecological crisis facing the world today, including climate change, deforestation, and pollution, cannot be resolved solely through a technocratic approach. It requires ethical and theological foundations that transform how humans view nature. The reconstruction of the theology of goodness within Islamic ecotheology emphasizes the need for *eco-spirituality*, a spirituality that integrates with ecological awareness. This critique critiques secular modernity, which separates religion from public life and views nature solely as an economic object. Islam offers a theocentric ecology paradigm in which all creation has intrinsic value because it originates from God. Ecological balance, in the Qur'anic perspective, is not merely physical but also moral and spiritual (Agustin et al., 2023). When humans violate the boundaries of this balance through greed, the destruction of the earth, as mentioned in the Qur'an, emerges. Ar-Rum [30]:41. Therefore, the ecological crisis is a sign of the loss of human spiritual awareness. In a practical context, this theological reconstruction demands the emergence of an environmentally based socio-religious movement. Movements such as EcoMasjid in Indonesia are a concrete manifestation of participatory ecological theology. Mosques no longer function merely as places of ritual worship, but also as centers of ecological education. Thus, the theology of goodness is revived in a concrete social form: faith that bears fruit in ecological responsibility (Hjarvard, 2008).

Digitalization of Spirit and Ecotheology in New Public Spaces

The emergence of digital public spaces as a new arena for theological expression and ecological activism. The digital era is changing the way people practice religion and interact with spiritual values. Digital spaces are no longer simply a means of communication, but have become public spiritual spaces where faith and ecological ethics are practiced collectively. Digital *eco-da'wah* movements, such as those carried out by the EcoMasjid Indonesia community, demonstrate that social media can be a means of disseminating ecotheological values massively and effectively. Through campaigns like #BringYourTumbler and educational content on Instagram,

Islamic values regarding water conservation, energy conservation, and environmental preservation can be internalized in the daily lives of congregants (Salurante, 2025). This phenomenon demonstrates the transformation of Islamic da'wah from a top-down model to a participatory communication model, where congregants become active participants in shaping ecological awareness. Digital media allows da'wah to adapt to a younger generation living in the technological era. However, research also highlights the risks of digital religiosity, namely the emergence of performative spirituality, where religious content becomes merely a platform for image-building without a deep awareness of faith (Larosa, 2025). Therefore, the main challenge of digital ecotheology is maintaining a balance between spiritual depth and digital visibility. However, this phenomenon cannot be ignored. The digital space has given birth to a new ecological spiritual community that interacts, discusses, and acts together. This is a new form of digital community of faith connected not by physical space but by shared values and goals: preserving the earth as a trust from God.

Synthesis of Islamic Ecotheology and Digital Public Ethics: Toward a Theology of the Public Good

The synthesis of Islamic ecotheology and digital public ethics has led to a theology of the public good. This theology represents a new form of Islamic spirituality oriented toward sustainability, interfaith collaboration, and collective responsibility in the digital space. In a global context facing an environmental crisis, this theology promotes inclusive and universal Islamic values. The principle of rahmatan lil 'alamin (blessing for all nature) serves as the basis for building a public ethic that is not exclusive to Muslims but open to all humanity. Digital public ethics demands that the use of information technology be oriented not only toward consumption and entertainment, but also toward education and ecological collaboration. Digital space can serve as a means of interfaith da'wah and environmental advocacy, building interfaith spiritual solidarity for the common good (Aidah et al., 2025). A concrete example resulting from this research is the emergence of the concept of eco-pesantren (Islamic boarding schools) and green digital communities that integrate sustainability values with Islamic teachings. Both models emphasize the importance of environmental management through environmentally friendly practices such as waste management, reforestation, and resource conservation based on Islamic spirituality. In the digital context, these ecological messages are disseminated through creative media such as educational videos, thematic podcasts, and interactive infographics that encourage the public to understand that preserving nature is part of faith and worship. In this way, Islamic theology functions not only as a normative belief system but also develops into a practical theology that lives in the digital space. This transformation expands the reach of ecological preaching to the global community through virtual interactions, making Islamic teachings relevant to contemporary environmental issues. This digital practical theology presents a new form of ecological spirituality that transcends geographical boundaries, connecting people across cultures and generations in a shared passion for preserving the earth as a trust from God (Fajarudin et al., 2024).

Global Ethics and Interfaith Collaboration

The synthesis of Islamic ecotheology reflects a highly significant interfaith dimension in addressing the global ecological crisis. Every religion has a moral responsibility to the earth, and no single religious tradition can address environmental issues in isolation. In this regard, Islam, with its fundamental values of tawhid (the oneness of God) and amanah (human responsibility as caliph on earth), plays a strategic role in fostering interfaith collaboration to create a global ethic oriented toward sustainability. This role becomes even more relevant when the digital space becomes a platform for interfaith cooperation. Through digital technology, geographical and social boundaries can be transcended, enabling communication, dialogue, and cooperation between religious communities to become more open and effective. This collaboration can take various forms, such as joint environmental campaigns, interfaith discussions in online forums, and digital social movements that highlight the importance of ecological responsibility. This approach aligns with the concept of public theology, which positions religious teachings as a source of universal moral values that can contribute to the advancement of human civilization, not just limited to the internal communities of each religion (E. Purwanto, 2025). In this context, Islamic ecotheology plays a strategic role as an ethical bridge connecting the spiritual dimension, human values, and ecological responsibility. This approach focuses not only on physical environmental preservation but also emphasizes the formation of a global value system that is just, inclusive, and oriented towards the sustainability of all living beings. Islamic ecotheology emphasizes that preserving nature is an integral part of faith and a tangible manifestation of concern for others. Through interfaith collaboration and the use of digital space, Islamic theological values can be transformed into a social force that

inspires human solidarity and universal ecological awareness. The presence of digital space allows these spiritual and ecological messages to reach a global community without borders, creating a space for productive and peaceful interfaith dialogue. Thus, Islamic ecotheology is not only a theoretical movement but also a social practice that strengthens the relationship between humans, nature, and God in a joint effort to build an ecologically just civilization (Fatkhullah & Mahmud, 2025).

CONCLUSION

The global ecological crisis is not only a physical environmental problem but also a reflection of the moral and theological crisis of modern humanity. From an Islamic perspective, the root of this problem lies in humanity's failure to understand its role as caliph, tasked with maintaining the balance of nature (*mizan*) in accordance with the divine mandate. Nature is not an object of exploitation, but a sign (*ayat*) of God's greatness that must be respected. Islamic ecotheological thought emphasizes the importance of ecological spirituality rooted in monotheism, trustworthiness, and cosmic awareness of the unity of all creation. Thus, ecological responsibility is an integral part of worship and a concrete manifestation of faith. The principle of *Fastabiqul Khairat* (competing in goodness) provides a progressive theological framework for building a dynamic and applicable Islamic ecological ethic. This competition for goodness can be realized through concrete actions for environmental conservation, social solidarity, and digital da'wah that fosters ecological awareness among the community. In the modern context, digital technology opens up new public spaces for ecological da'wah and socio-religious movements based on collaboration across faiths and generations. The phenomenon of green da'wah and digital environmental campaigns reflects Islam's immense potential to drive social change based on ecological spirituality. By integrating Islamic ecotheological values into education, public policy, and the digital sphere, Muslims can build a theology of goodness paradigm that is not only normative but also transformative. In this context, the theology of goodness serves as the moral foundation for a collective movement to safeguard the earth as a divine trust. Therefore, the ecological crisis is truly a spiritual call for humanity to re-establish the balance between God, others, and nature (*habl min Allah, habl min al-nas, habl min al-bi'ah*). The synergy between faith, knowledge, and ecological action will be the foundation of a sustainable civilization that is *rahmatan lil 'alamin*.

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