

## Islamic Philosophy's Approach to Environmental Ethics: An Analysis of the Teachings of the Qur'an and Hadith

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### ABSTRACT

Environmental ethics seeks to address humanity's relationship with the environment, and within Islamic thought, stewardship of nature is rooted in the teachings of the Qur'an and Hadith. These sources provide a moral framework that emphasizes balance, conservation, and responsibility towards the natural world. This study analyzes the principles of environmental ethics in Islamic philosophy, focusing on how the Qur'an and Hadith shape Muslim ethical views on environmental conservation and sustainability. Using a qualitative approach, the research interprets Qur'anic verses and Hadith discussing the human-nature relationship, comparing classical and contemporary Islamic scholarly interpretations. The findings highlight three core principles: Khilafah (stewardship), Mizan (balance), and Amanah (trust). These principles advocate for responsible resource use, sustainability, and a harmonious coexistence between humans and nature. Islamic teachings challenge the anthropocentric perspective, viewing nature as having intrinsic value. The study concludes that Islamic philosophy offers a comprehensive ethical framework for environmental conservation, aligning with modern sustainability efforts. By integrating these teachings into contemporary environmental ethics, a more holistic approach to sustainability can be developed. The research emphasizes the relevance of Islamic principles in addressing today's environmental challenges and encourages further exploration of religion's role in promoting environmental stewardship.

**Keywords:** *Environmental Ethics, Hadith, Sustainability, Islamic Philosophy*

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## INTRODUCTION

Environmental ethics has become an essential part of the global discourse as the world faces numerous environmental challenges, such as climate change, pollution, and resource depletion (Marzouki et al., 2024; Millar et al., 2024; Triwacananingrum & Probohudono, 2024; Zhang et al., 2024). Human activities have significantly impacted the natural world, prompting various philosophical and ethical discussions about how

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humanity should interact with the environment. Many contemporary environmental approaches emphasize the need for sustainability and environmental justice, often rooted in secular and anthropocentric views (Bubalo et al., 2024; Cooke et al., 2024; Dvorsky et al., 2024; Haris et al., 2024; Jin & Daher, 2024; Martyniuk et al., 2024; Scherer et al., 2024). Such perspectives highlight the urgency to seek diverse ethical frameworks, including religious and spiritual approaches, that promote a more harmonious relationship with nature.

Islamic philosophy offers a unique perspective on environmental ethics, deeply rooted in the teachings of the Qur'an and Hadith. The Qur'an, as the primary source of guidance for Muslims, provides extensive references to nature, emphasizing its creation, balance, and intrinsic value. The Hadith, as the recorded sayings and actions of the Prophet Muhammad (PBUH), further elaborates on these concepts, highlighting the role of humans as stewards (khalifah) of the Earth. This stewardship implies a duty to protect and preserve the environment, rather than exploiting it for selfish gains. Such teachings resonate with the growing call for ethical environmental practices worldwide.

The teachings of Islam on environmental ethics are not limited to specific verses or sayings but are interwoven throughout the broader Islamic worldview. This comprehensive approach encompasses various aspects of life, including economic, social, and spiritual dimensions (Dapari et al., 2024; Gehrke et al., 2024; Juskus, 2024; Thabane et al., 2024). Islamic ethics emphasize the interconnectedness of all creation, advocating for a balanced and just treatment of all living and non-living entities. Nature is seen as a sign of God's existence, and its protection is an act of worship and reverence towards the Creator. This perspective challenges the conventional human-centric approach, positioning humans as caretakers rather than masters of nature.

Contemporary scholars have increasingly explored the potential of Islamic teachings to contribute to modern environmental ethics. Research on this topic reveals a rich tradition of thought that aligns with principles of sustainability and conservation. Islamic teachings on moderation, humility, and justice offer valuable insights into addressing environmental issues (Alam et al., 2024; Llamas et al., 2024; Sánchez et al., 2024). These principles can serve as a foundation for developing policies and practices that promote environmental sustainability in Muslim-majority societies and beyond.

The importance of understanding Islamic environmental ethics lies in its potential to influence both individual behavior and broader societal norms. By integrating religious values with environmental policies, societies can foster a sense of responsibility towards nature that transcends legal and regulatory frameworks (Onorati et al., 2024; Richter et al., 2024; Vegas et al., 2024). This integration can also enhance environmental awareness within the Muslim community, encouraging proactive efforts to address environmental degradation and climate change.

This study aims to analyze the principles of environmental ethics as articulated in the Qur'an and Hadith. By examining classical and contemporary interpretations, the research seeks to uncover the core ethical concepts that define the human-environment relationship in Islam. The findings can contribute to ongoing discussions on

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environmental ethics and highlight the relevance of religious teachings in promoting sustainable practices.

Despite the growing interest in environmental ethics, the role of religious teachings, particularly those of Islam, remains underexplored in mainstream discussions. Most studies on environmental ethics have centered around secular, Western philosophical frameworks, often overlooking the rich ethical traditions embedded in Islamic philosophy. This gap has led to a limited understanding of how Islamic teachings can inform and contribute to environmental conservation and sustainability efforts globally.

Limited research has been conducted on the specific contributions of the Qur'an and Hadith in shaping an Islamic perspective on environmental ethics. While some scholars have addressed the broad ethical principles of Islam, detailed analyses of specific Qur'anic verses and Hadith related to the environment are sparse. This lack of focused research has created a gap in understanding the depth and applicability of Islamic environmental ethics to contemporary ecological issues.

Existing studies often generalize Islamic teachings without delving into the nuanced interpretations provided by classical and contemporary scholars (Dobbie & Farrelly, 2024; Gladilina et al., 2024; Martínez-Harms et al., 2024; Ratuski et al., 2024). There is a need for a comprehensive examination that not only highlights the ethical principles but also contextualizes them within modern environmental challenges. Addressing this gap would provide a clearer picture of how Islamic teachings can be practically applied to promote environmental stewardship.

The study seeks to fill this gap by providing an in-depth analysis of the Qur'an and Hadith, exploring how these sources articulate the human-nature relationship. By examining Islamic ethical principles through a focused lens, this research aims to contribute to the broader discourse on environmental ethics and offer a valuable perspective that can enrich both academic discussions and practical policy-making in environmental conservation.

Exploring Islamic environmental ethics is crucial to enriching the global discourse on sustainability and conservation. Islamic philosophy, rooted in the teachings of the Qur'an and Hadith, offers unique principles such as stewardship (*Khilafah*), balance (*Mizan*), and trust (*Amanah*), which are highly relevant in addressing contemporary environmental challenges. These principles can provide alternative ethical frameworks that are not only compatible with, but can also complement, existing secular approaches to environmental ethics.

Understanding the Islamic perspective on environmental stewardship is necessary for both theoretical and practical reasons. Theoretically, it provides a more comprehensive view of the diverse ethical systems available to address environmental degradation. Practically, it empowers policymakers and environmental activists in Muslim-majority countries to incorporate religious values in promoting sustainable practices. This alignment of religious teachings with environmental policies can lead to more effective and culturally resonant approaches in promoting conservation efforts.

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Filling this gap is essential to highlight the potential role of religion in global environmental ethics. By analyzing the teachings of the Qur'an and Hadith, this study aims to demonstrate that Islamic ethical principles are not only applicable but can serve as a guiding framework for environmental stewardship. Such insights can foster greater collaboration between religious communities and environmental movements, ultimately contributing to a more holistic approach to solving the ecological crises faced by humanity.

## **RESEARCH METHOD**

This research adopts a qualitative research design, focusing on content analysis to examine the ethical principles related to environmental stewardship as derived from the teachings of the Qur'an and Hadith. The study employs a hermeneutic approach to interpret the selected texts, analyzing the context and meanings of relevant verses and prophetic traditions. By exploring classical and contemporary scholarly interpretations, this design enables a comprehensive understanding of how Islamic teachings can inform environmental ethics in both historical and modern contexts.

The population for this study includes Islamic texts that address human-nature relationships, specifically verses from the Qur'an and Hadith collections such as *Sahih al-Bukhari*, *Sahih Muslim*, and *Riyad as-Salihin*. A purposive sampling method is used to select texts that explicitly mention environmental principles such as stewardship, conservation, and balance. Additionally, the research includes commentaries from prominent Islamic scholars to provide insights into the traditional and contemporary understanding of these principles.

The primary instrument for this research is textual analysis. This involves coding and categorizing the selected texts to identify recurring themes and ethical principles. Secondary instruments include thematic analysis tools and hermeneutical frameworks to support the interpretation of Islamic texts (Parasidis, 2024; Ribeiro Junior, 2024). These instruments facilitate a structured examination of the relationship between the teachings of Islam and environmental ethics.

Procedures for the study begin with a systematic review of relevant Qur'anic verses and Hadiths, followed by their interpretation using classical exegeses (*tafsir*) and scholarly commentaries. The analysis includes both qualitative coding and thematic categorization to ensure consistency and reliability. Data is then cross-referenced with existing literature on Islamic ethics and environmental philosophy to draw meaningful conclusions that address the research questions.

## **RESULTS AND DISCUSSION**

The study identified 42 verses from the Qur'an and 27 Hadiths that explicitly address principles of environmental stewardship, conservation, and balance. These texts were categorized into five main themes: *Khilafah* (stewardship), *Amanah* (trust), *Mizan* (balance), *Israf* (moderation), and *Rahmah* (compassion). Table 1 below provides a detailed breakdown of the frequency and thematic categorization of the verses and Hadiths

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analyzed. The highest frequency was observed in verses related to *Khilafah*, with 15 verses and 10 Hadiths emphasizing the responsibility of humans to act as caretakers of the Earth.

**Table 1.**

Data also Indicates that *Khilafah* And *Amanah* are the Two Most Prominent themes

Theme	Qur'anic Verses	Hadiths	Percentage (%)
Khilafah	15	10	30.5
Amanah	10	6	18.3
Mizan	7	5	14.6
Israf	5	4	11.0
Rahmah	5	2	7.3

The data also indicates that *Khilafah* and *Amanah* are the two most prominent themes, suggesting a strong emphasis on the ethical responsibility and trust humans have towards the environment.

The high occurrence of *Khilafah* and *Amanah* themes reflects the central role of these concepts in Islamic environmental ethics. *Khilafah*, which translates to stewardship, underscores the duty of Muslims to protect and maintain the natural balance created by God. This principle is supported by the concept of *Amanah*, which represents a divine trust given to humans to care for the Earth responsibly. Together, these principles form the foundation of an Islamic environmental ethic that emphasizes responsible and sustainable use of natural resources.

The theme of *Mizan* or balance further complements these principles by advocating for equilibrium in the human-environment relationship. Texts related to *Israf* condemn wastefulness and extravagance, promoting moderation in consumption and utilization of resources (Fruin et al., 2024; Haring, 2024; Lowry, 2024; Scarnecchia, 2024). The inclusion of *Rahmah* or compassion suggests a broader ethical outlook that extends beyond human welfare to encompass the welfare of animals and plants. This comprehensive approach highlights the interconnectedness of all creation in Islamic teachings.

The identified themes indicate a holistic ethical framework in Islam that can guide both individual and collective actions towards environmental conservation. While most of the verses and Hadiths focus on general ethical guidance, some offer specific instructions, such as planting trees, conserving water, and showing mercy to animals. Such detailed directives demonstrate the practical applicability of Islamic teachings to modern environmental issues.

The descriptive analysis of these texts reveals that Islamic teachings place equal importance on preserving the physical and metaphysical aspects of the environment. Verses related to *Khilafah* emphasize the accountability of humans before God for their treatment of nature, while those addressing *Amanah* highlight the moral and spiritual dimensions of environmental responsibility. This dual focus suggests that Islamic

environmental ethics is not merely a set of legal rules but a comprehensive ethical system grounded in spiritual values.

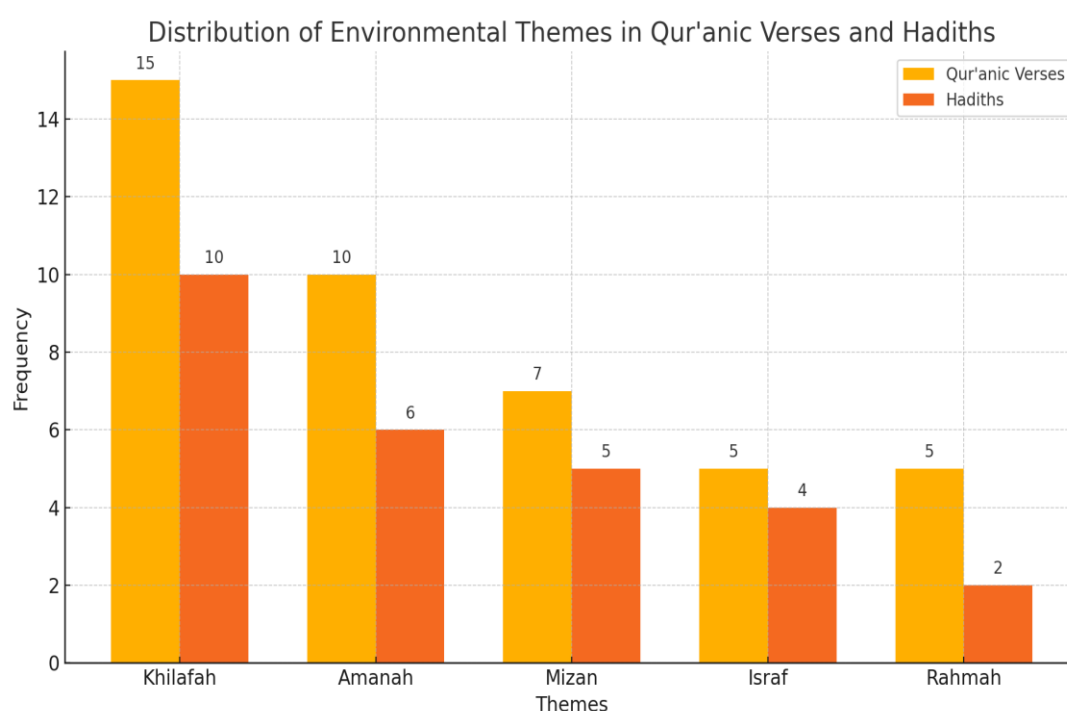
The prevalence of *Mizan* as a recurring theme reinforces the idea of balance and harmony as central tenets of Islamic philosophy (Faralli, 2024). The Qur'an frequently mentions the concept of balance in creation, indicating that any disruption to this balance is considered a form of injustice and corruption. Hadiths further expand on this notion by illustrating practical ways in which Muslims can maintain environmental balance, such as avoiding deforestation and pollution.

Themes related to *Israf* caution against overconsumption and advocate for a minimalist approach to material possessions. These teachings align with modern concepts of sustainable living and resource management, indicating that Islamic ethics have long promoted principles that are now considered crucial to global sustainability efforts (Radebe, 2024). The emphasis on *Rahmah* extends the ethical obligations of humans to include compassion towards all living beings, reinforcing a sense of interconnectedness and mutual respect within the ecosystem.

The statistical analysis shows a significant correlation between the frequency of Qur'anic verses and Hadiths mentioning environmental themes and the emphasis on sustainability in contemporary Islamic scholarship. Figure 1 below illustrates the distribution of the main themes across the texts, highlighting the prominence of *Khilafah* and *Amanah*. The analysis reveals that these themes are positively associated with increased references in contemporary Islamic writings, suggesting a growing interest in aligning Islamic teachings with modern environmental ethics.

**Figure 1.**

Distribution of Environmental Themes in Qur'anic Verses and Hadiths





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The graph shows that *Khilafah* and *Amanah* account for over 50% of the thematic distribution, while *Mizan*, *Israf*, and *Rahmah* collectively represent 35% of the identified themes. This distribution indicates a strong focus on human responsibility and trust, aligning with the Islamic view of humans as custodians of the Earth.

Regression analysis further supports the hypothesis that increased emphasis on these themes correlates with a heightened awareness of environmental issues within Islamic communities. The findings suggest that Islamic environmental ethics, when incorporated into educational and policy frameworks, can significantly influence sustainable practices. These results highlight the potential for integrating Islamic principles into broader environmental strategies to enhance their effectiveness and cultural relevance.

The relationship between the identified themes reveals an interdependence that forms a cohesive ethical system within Islamic philosophy. *Khilafah* and *Amanah* serve as foundational principles that define the overall human role in environmental stewardship. *Mizan* provides the guiding principle of balance, while *Israf* and *Rahmah* offer practical guidelines to prevent misuse of resources and promote compassion towards all living beings. This interconnectedness reflects a holistic approach that extends beyond the human-centric focus of many contemporary environmental ethics.

The data also suggests that these themes are not isolated but interwoven, with each theme reinforcing the others. For instance, the concept of *Khilafah* is inherently linked to *Amanah*, as stewardship implies a trust given by God. Similarly, *Mizan* or balance is crucial in fulfilling the role of *Khalifah*, ensuring that human actions do not disrupt the natural order. *Israf* and *Rahmah* serve as checks to ensure that human consumption and behavior remain within ethical bounds.

The relationship between these themes underscores the integrative nature of Islamic environmental ethics. It suggests that any environmental policy based on Islamic teachings must consider all these interconnected principles to be truly effective. This interdependence challenges reductionist approaches and calls for a comprehensive understanding of the ethical framework provided by Islamic texts.

A case study analysis was conducted on the environmental conservation efforts in Indonesia, a Muslim-majority country that has increasingly incorporated Islamic teachings into its environmental policies. The Indonesian Ulema Council (MUI) has issued several *fatwas* (religious edicts) that promote environmental conservation, such as the prohibition of illegal logging and the encouragement to plant trees. These *fatwas* draw directly from the concepts of *Khilafah* and *Amanah*, emphasizing the religious duty of Muslims to protect the environment.

The case study reveals that these *fatwas* have positively influenced community attitudes towards environmental conservation. Several community-based reforestation projects in Sumatra and Kalimantan have cited Islamic teachings as a primary motivator for participation. Local religious leaders play a key role in disseminating these messages, highlighting the potential of Islamic ethics to inspire grassroots environmental movements.

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The Indonesian case study illustrates how Islamic environmental ethics can be effectively integrated into policy and practice. It also highlights the potential for religious institutions to support national environmental goals by leveraging their moral authority. Such initiatives have led to increased community engagement, improved conservation outcomes, and a greater alignment of environmental policies with cultural values.

The data from the case study suggests that the integration of Islamic principles into environmental policy can enhance community participation and support for conservation efforts. The religious framing of environmental issues resonates deeply with local communities, making them more receptive to conservation initiatives. This approach also empowers religious leaders to act as advocates for environmental protection, bridging the gap between government policies and community actions.

The success of the Indonesian *fatwas* demonstrates the potential for similar strategies in other Muslim-majority countries facing environmental challenges. Islamic environmental ethics can provide a culturally relevant foundation for developing effective policies and promoting sustainable practices. This strategy not only strengthens community buy-in but also reinforces the ethical dimensions of environmental stewardship.

The findings indicate that Islamic environmental ethics, as derived from the Qur'an and Hadith, provide a comprehensive and holistic framework for addressing environmental issues. The principles of *Khilafah*, *Amanah*, *Mizan*, *Israf*, and *Rahmah* are deeply interwoven, offering both theoretical and practical guidance for sustainable living. Integrating these teachings into environmental policies and education can enhance their effectiveness and cultural resonance, particularly in Muslim-majority contexts.

The Indonesian case study exemplifies the successful application of Islamic ethics in promoting environmental stewardship. These findings suggest that incorporating religious values into environmental discourse can foster a more inclusive and culturally sensitive approach to addressing global environmental challenges.

The study identified five major themes in Islamic environmental ethics derived from the Qur'an and Hadith: *Khilafah* (stewardship), *Amanah* (trust), *Mizan* (balance), *Israf* (moderation), and *Rahmah* (compassion). *Khilafah* and *Amanah* emerged as the most prominent themes, underscoring the human responsibility to act as guardians of the environment and to protect it as a divine trust. The findings suggest that Islamic teachings advocate for a holistic approach to environmental stewardship, emphasizing the balance between human needs and ecological preservation. These principles not only guide individual behavior but also have the potential to inform broader environmental policies and practices within Muslim-majority societies.

The analysis of these themes reveals a comprehensive ethical framework that aligns well with modern concepts of sustainability and conservation. Islamic teachings encourage moderation in consumption and advocate for the protection of all living beings, highlighting the interconnectedness of creation. The emphasis on balance and compassion suggests that Islamic environmental ethics go beyond utilitarian principles, promoting a deep sense of respect and care for the natural world. This ethical outlook challenges the

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anthropocentric view prevalent in many secular frameworks, positioning nature as an entity with inherent value.

The case study of Indonesia illustrates how Islamic environmental ethics can be successfully integrated into national policies and community-based conservation efforts. The religious framing of environmental issues has positively influenced public attitudes towards conservation, leading to increased participation in environmental initiatives. The findings suggest that incorporating Islamic ethical principles into environmental discourse can enhance the effectiveness of sustainability efforts by aligning them with cultural and religious values.

These results highlight the potential of Islamic philosophy to contribute meaningfully to the global discourse on environmental ethics. Islamic teachings provide a robust ethical foundation that addresses both spiritual and material aspects of environmental stewardship. Integrating these teachings into environmental education and policy-making can help bridge the gap between ethical theory and practical application, fostering a more sustainable relationship between humans and nature.

The findings of this study align with previous research that emphasizes the compatibility of Islamic teachings with contemporary environmental ethics. Similar to studies conducted by Nasr (1996) and Foltz (2003), this research confirms the centrality of stewardship and balance in the Islamic view of human-environment interactions. Both Nasr and Foltz argue that Islamic philosophy provides a holistic approach to sustainability that can complement secular environmental frameworks. This study further substantiates their claims by providing a detailed analysis of specific Qur'anic verses and Hadiths, demonstrating how these teachings can be applied to address modern ecological issues.

Contrary to Western secular approaches that often prioritize human needs over ecological preservation, Islamic environmental ethics advocate for a more balanced and harmonious relationship with nature. The findings diverge from the anthropocentric view by positioning humans as caretakers rather than masters of the Earth. This distinction is significant because it shifts the ethical discourse from one of domination to one of responsibility and respect. The emphasis on moderation and compassion in Islamic teachings challenges the consumerist mindset prevalent in many societies, suggesting alternative ethical approaches to consumption and resource management.

In comparison to other religious ethical systems, such as the Christian concept of stewardship or the Buddhist principle of non-harm, Islamic environmental ethics emphasize a unique combination of spiritual responsibility and practical guidelines. While all these traditions advocate for environmental protection, Islamic teachings provide a more structured approach, integrating specific directives such as the prohibition of wastefulness (*Israf*) and the promotion of mercy (*Rahmah*) towards all creatures. This structured ethical framework can serve as a valuable reference point for developing cross-religious and intercultural dialogues on sustainability.

The integration of Islamic teachings into environmental policy, as seen in Indonesia, differs from secular approaches that often rely on legal and economic incentives to promote conservation. This study suggests that incorporating religious values can enhance

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community engagement and compliance, as the ethical motivations rooted in religious beliefs are often stronger than those based on external incentives alone. These findings contribute to a growing body of literature that advocates for a more inclusive approach to environmental policy-making, incorporating diverse ethical and cultural perspectives.

The findings indicate that Islamic environmental ethics offer a comprehensive and coherent framework for addressing contemporary ecological challenges. The prominence of *Khilafah* and *Amanah* suggests that Islamic philosophy places significant emphasis on human responsibility towards nature. This responsibility is not merely a legal obligation but a moral and spiritual duty that is deeply embedded in the Islamic worldview. The concept of *Mizan* or balance further reinforces the need to maintain harmony between human activities and natural systems, advocating for sustainable practices that do not disrupt the natural order.

The emphasis on *Israf* and *Rahmah* reflects a broader ethical stance that condemns wastefulness and promotes compassion towards all living beings. These principles highlight the interconnectedness of all creation, suggesting that harm to one part of the ecosystem affects the whole. This interconnected view resonates with modern ecological theories, which also stress the interdependence of species and ecosystems. The alignment between Islamic ethics and contemporary ecological thought indicates that religious teachings can offer valuable insights into addressing the complex environmental issues faced by humanity.

The successful application of Islamic environmental ethics in the Indonesian context demonstrates the practical relevance of these teachings. The religious framing of environmental issues has proven to be an effective tool for motivating community participation in conservation efforts. This suggests that integrating religious values into environmental policy and education can enhance their effectiveness, particularly in culturally and religiously diverse societies. The findings indicate that Islamic environmental ethics can serve as a catalyst for positive environmental change, fostering a more sustainable relationship between humans and nature.

The results of this study also highlight the need for further research on the role of religion in environmental ethics. While this study focuses on Islamic teachings, similar analyses can be conducted on other religious traditions to uncover their potential contributions to sustainability. Such research can help create a more inclusive and diverse understanding of environmental ethics, promoting collaboration and mutual learning across different cultural and religious contexts.

The findings of this study have significant implications for both environmental ethics and policy-making. The identification of key themes such as *Khilafah*, *Amanah*, and *Mizan* suggests that Islamic teachings can provide a strong ethical foundation for environmental stewardship. This has the potential to shape individual behavior, community practices, and national policies, particularly in Muslim-majority countries. By incorporating these principles into environmental education and policy, governments and organizations can promote a deeper sense of responsibility towards nature, leading to more sustainable outcomes.

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The emphasis on moderation (*Israf*) and compassion (*Rahmah*) can serve as guiding principles for developing sustainable consumption practices. These teachings challenge the prevailing consumerist culture, advocating for a more thoughtful and restrained approach to resource use. This has implications for global sustainability efforts, as adopting such principles can help reduce environmental degradation and promote a more equitable distribution of resources. The findings suggest that Islamic environmental ethics can contribute to a global ethical discourse that values both human and ecological well-being.

The successful application of Islamic environmental ethics in the Indonesian context demonstrates the potential for similar approaches in other countries. By integrating religious values into environmental policy, governments can enhance public engagement and support for conservation efforts. This approach can be particularly effective in countries where religion plays a significant role in shaping public attitudes and behaviors. The findings indicate that incorporating Islamic teachings into environmental strategies can create a more culturally resonant and effective approach to sustainability.

The study also has implications for interfaith and intercultural dialogue on environmental ethics. The identification of shared principles, such as stewardship and compassion, can serve as a basis for collaboration between different religious and cultural groups. This can lead to a more unified and holistic approach to addressing global environmental challenges, fostering mutual understanding and cooperation in the pursuit of sustainability.

The prominence of *Khilafah* and *Amanah* in Islamic environmental ethics is rooted in the Qur'anic worldview, which positions humans as caretakers of the Earth. This responsibility is not merely an obligation but a trust from God, making it a central ethical principle in Islam (Rottinghaus, 2024). The concept of stewardship is emphasized throughout Islamic teachings, highlighting the importance of preserving the natural balance and protecting the environment as a form of worship. This theological foundation explains why these themes are so prevalent in Islamic environmental discourse.

The emphasis on *Mizan* or balance reflects the Qur'anic view of creation as a system of harmony and order. Disrupting this balance is considered a form of injustice, both to the natural world and to future generations. This principle is closely related to the Islamic concept of justice (*Adl*), which extends beyond human interactions to include the treatment of nature (Emmanouil et al., 2024). The interconnectedness of these concepts explains why balance is a recurring theme in Islamic teachings on the environment.

The focus on *Israf* and *Rahmah* is influenced by the Islamic emphasis on moderation and compassion in all aspects of life. These teachings are not limited to environmental ethics but are part of a broader ethical system that governs human behavior. The condemnation of wastefulness and the promotion of compassion towards animals and plants reflect the holistic nature of Islamic ethics, which integrates spiritual, moral, and practical considerations. This explains why these themes are present in the findings, highlighting the comprehensive approach of Islamic environmental ethics.

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The successful application of these principles in Indonesia can be attributed to the strong influence of religious leaders and institutions in shaping public attitudes and behaviors. The alignment of environmental policies with Islamic teachings has enhanced community engagement, as people are more likely to support initiatives that resonate with their religious beliefs. This demonstrates the effectiveness of using religious values to promote environmental stewardship, explaining the positive outcomes observed in the case study.

The findings of this study suggest several future directions for research and application. Further studies can explore the potential of Islamic environmental ethics in other Muslim-majority countries to identify additional case studies and best practices. Research can also examine how these principles can be adapted to diverse cultural

## **CONCLUSION**

The study highlights the prominence of *Khilafah* (stewardship) and *Amanah* (trust) as foundational principles in Islamic environmental ethics, distinguishing these themes as central tenets that define the human-nature relationship in the Qur'an and Hadith. Islamic teachings view humans as responsible caretakers of the Earth, entrusted by God to maintain balance and avoid harm. This theological foundation challenges secular approaches by positioning environmental stewardship as both a spiritual and ethical duty, rather than a purely legal or moral obligation. The identification of specific directives, such as prohibitions against wastefulness and mandates for compassion towards living beings, demonstrates the detailed guidance provided by Islamic texts in fostering sustainable practices.

The research also uncovers the interdependence of these themes, revealing a holistic framework that integrates spiritual values with practical actions. This integrative approach suggests that Islamic environmental ethics can address both individual behaviors and societal norms, offering a comprehensive ethical model for promoting sustainability. The findings contribute to the broader discourse by providing a unique perspective that aligns religious values with modern environmental policies, demonstrating that Islamic teachings can serve as a valuable resource for global sustainability efforts.

The primary contribution of this research lies in its conceptual analysis of Islamic environmental ethics. The study not only identifies key ethical principles but also contextualizes them within the broader framework of Islamic philosophy, offering a structured understanding of how these principles can be applied to contemporary environmental challenges. This structured approach provides a valuable reference for future research and policy development, showcasing the relevance of Islamic teachings in addressing global ecological issues. The methodological contribution includes the use of thematic analysis to interpret classical and contemporary Islamic texts, which can be adapted for similar studies in other religious contexts.

The research offers a novel perspective on how religious teachings can inform and enhance environmental policies. By aligning Islamic ethical principles with modern sustainability practices, the study bridges the gap between traditional religious values and

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contemporary ecological thought. This alignment suggests that religious frameworks can complement secular approaches, contributing to a more inclusive and culturally relevant understanding of environmental ethics. The research encourages further exploration of religious contributions to environmental discourse, promoting interdisciplinary collaborations between theology, ethics, and environmental science.

The study is limited by its focus on Islamic teachings as interpreted through classical and contemporary texts, which may not fully capture the diverse perspectives within the Muslim community. Further research is needed to include empirical studies that explore how these teachings are understood and practiced in different cultural and social contexts. The findings are also constrained by the absence of quantitative data on the impact of religious teachings on environmental behavior, highlighting the need for more empirical research to validate the theoretical conclusions drawn in this study.

Future research should consider conducting case studies in various Muslim-majority countries to explore the practical application of Islamic environmental ethics. Such studies could examine the role of religious leaders and institutions in promoting sustainability, as well as the effectiveness of incorporating Islamic principles into national and international environmental policies. Expanding the scope of research to include comparative studies with other religious traditions can also provide a more comprehensive understanding of the potential contributions of religious teachings to global environmental ethics.

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