

# RELIGI

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## ECO-THEOLOGY OF SEYYED HOSSEIN NASR'S THOUGHT AND IT'S RELEVANCE ON THE AWARENESS FOR ENVIRONMENTAL MANAGEMENT IN UIN WALISONGO CAMPUS

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### Abstract

This study aims to analyze how Seyyed Hossein Nasr's ecological theology can be used as a conceptual framework for understanding and responding to the crisis of spiritual awareness in environmental management at UIN Walisongo Campus. The study employs a qualitative approach by combining a literature review of Seyyed Hossein Nasr's primary works and contemporary academic literature (2020–2024), along with semi-structured interviews involving four informants consisting of two campus environmental managers and two students selected purposively. Primary works such as *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man* and *Religion and the Order of Nature* serve as the main foundations for understanding the concepts of the sacredness of nature, humans as *khalifah* (stewards), and critiques of secularism that reduce nature to an object of exploitation. The analysis reveals that the environmental conditions on campus—reflected in the low awareness of environmental preservation, inadequate maintenance of green areas, and poor waste management—represent a deeper problem in which spirituality, metaphysical values, and religious perspectives toward nature are neglected within campus activities. Interviews indicate that most academics perceive environmental issues merely as administrative and technical matters, such as cleaning, gardening, and waste management, without considering spiritual values. Supporting literature, including recent articles such as “Ethics Toward Nature in the Ecosophy of Seyyed Hossein Nasr” (2023) and “Seyyed Hossein Nasr: An Islamic Critique of Environmental Secularism” (2024), reinforces the view that the modern secular paradigm is the primary cause of the ecological crisis. Consequently, there is an urgent need to restore spirituality within the relationship between humans and nature as part of environmental conservation efforts. These findings lead to the conclusion that environmental management on campus, particularly through the integration of theological-ecological values, is highly important. Environmental education should be designed through a spiritual approach that instills an understanding that nature is a sacred creation and that humans, as *khalifah*, bear the responsibility to preserve it, so that the campus becomes not only physically clean but also spiritually conscious. The implementation of these recommendations includes integrating environmental values into the curriculum, developing spirituality-based environmental awareness,

establishing environmentally conscious communities with a spiritual focus, and reviewing campus policies to integrate Islamic ecological ethics. This study concludes that Nasr's thought is not only theoretically relevant but can also function as a practical normative foundation for transforming campus environmental culture by strengthening the spiritual awareness and ecological commitment of the academic community.

**Keywords:** ecological theology, Seyyed Hossein Nasr, spiritual awareness, campus environment, UIN Walisongo, ecosufism.

### Abstrak

Penelitian ini bertujuan untuk menganalisis bagaimana pemikiran teologi ekologi Seyyed Hossein Nasr dapat digunakan sebagai kerangka konseptual dalam memahami dan merespons krisis kesadaran spiritual dalam pengelolaan lingkungan Kampus UIN Walisongo. Penelitian ini menggunakan pendekatan kualitatif dengan menggabungkan studi pustaka atas karya-karya primer Seyyed Hossein Nasr dan literatur akademik kontemporer (2020–2024), serta wawancara semi-terstruktur dengan 4 informan yang terdiri atas 2 pengelola lingkungan kampus dan 2 mahasiswa, yang dipilih secara purposif. Karya primer seperti *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man* dan *Religion and the Order of Nature* dijadikan pijakan utama untuk memahami konsep sakralitas alam, manusia sebagai *khalifah*, dan kritik terhadap sekularisme yang mereduksi alam menjadi objek eksploitasi. Analisis mengungkapkan bahwa situasi lingkungan di kampus yang terlihat dari rendahnya kesadaran mengenai pelestariannya, perawatan area hijau, serta pengelolaan sampah merefleksikan masalah yang lebih mendalam, di mana aspek-aspek seperti spiritualitas, nilai-nilai metafisik, dan agama terhadap alam diabaikan dalam aktivitas kampus. Wawancara menunjukkan bahwa sebagian besar akademisi memandang lingkungan hanya sebagai isu administratif dan teknis (seperti pembersihan, berkebun, dan pengelolaan limbah), tanpa adanya pertimbangan nilai-nilai spiritual. Tinjauan pustaka yang mendukung, seperti artikel terkini berjudul “Etika Terhadap Alam dalam Perspektif Ekosofi Seyyed Hossein Nasr” (2023) dan “Seyyed Hossein Nasr: Kritikan Islam terhadap Sekularisme Lingkungan” (2024) memperkuat pandangan bahwa paradigma sekuler modern merupakan penyebab utama krisis ekologi. Sebagai akibatnya, terdapat kebutuhan mendesak untuk mengembalikan spiritualitas dalam hubungan antara manusia dan alam demi upaya pelestarian. Penemuan ini mengarah pada kesimpulan bahwa pengelolaan lingkungan di kampus, dalam hal ini pengintegrasian nilai-nilai ekologi teologis, adalah sangat penting. Pendidikan lingkungan harus disusun dengan pendekatan spiritual menanamkan pemahaman bahwa alam adalah ciptaan yang suci, dan bahwa manusia sebagai *khalifah* memiliki tanggung jawab untuk menjaga sehingga kampus tidak hanya bersih secara fisik, tetapi juga bersih secara spiritual. Pelaksanaan dari saran tersebut meliputi: penggabungan nilai-nilai kurikulum lingkungan, pengembangan spiritualitas, pembentukan komunitas yang peduli terhadap lingkungan dengan fokus spiritual, serta peninjauan kembali kebijakan kampus untuk mengintensifkan etika ekologis Islam. Penelitian ini menyimpulkan bahwa pemikiran Nasr tidak hanya memiliki relevansi sebagai sebuah teori, tetapi juga dapat berperan sebagai landasan normatif praktis untuk mengubah budaya lingkungan kampus dengan memperkuat kesadaran spiritual serta komitmen ekologis dari komunitas akademik.

**Kata kunci:** teologi ekologi, Seyyed Hossein Nasr, kesadaran spiritual, lingkungan kampus, UIN Walisongo, ekosufisme.

## INTRODUCTION

The environmental crisis has become one of the most serious challenges of the modern era. This crisis not only threatens human life globally but also endangers local communities in various aspects of life, including higher education institutions. Islamic universities,

which are expected to contribute significantly to the development of environmental awareness, such as UIN Walisongo, should play a more proactive role in this regard. A university campus is not merely a center for scientific learning, but also a space for shaping values, ethics, and the moral identity of the academic community.

Environmental management practices that have been implemented so far have generally focused on technical and administrative approaches. These include activities such as reforestation, reducing plastic waste, energy management, and the organization of green open spaces. However, such efforts have not addressed a more fundamental issue: the crisis of human spiritual awareness toward the environment.

Seyyed Hossein Nasr, a prominent Muslim thinker in the field of ecotheology, argues that modern environmental destruction is rooted in the loss of the sacred perspective toward nature. Nature is not merely a material object to be exploited; rather, it possesses soul and deeper meaning. According to Nasr, the “ecological crisis” is essentially a “spiritual crisis,” namely the loss of metaphysical connectedness between humans and the universe. Nasr’s perspective is highly relevant for analyzing environmental management practices on university campuses, including UIN Walisongo, which upholds a vision integrating Islam and science.<sup>1</sup>

Although UIN Walisongo has implemented the concept of a “Green Campus,” the integration of spiritual foundations has not been fully realized, resulting in weak environmental awareness among the academic community. This condition has failed to create profound behavioral transformation related to ecological spirituality. Nasr’s ecological theology emphasizes that environmental preservation cannot rely solely on regulations and technical interventions. Rather, it requires ecological spirituality within Islam that recognizes unity, interconnectedness, and shared existence between humanity and the biosphere.<sup>2</sup>

A campus is often perceived merely as a neutral academic space where lectures and activities take place. In reality, however, it is also a social, cultural, and ethical environment where the moral character and identity of the academic community are formed. Consequently, the values upheld within the campus community and their understanding of the biosphere are reflected in the way they care for and take responsibility toward the physical environment. In many universities, including Islamic institutions, environmental management practices tend to emphasize technical and administrative aspects such as tree planting, waste management, energy efficiency, and maintenance of

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<sup>1</sup> S. H. Nasr, *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man* (London: Allen & Unwin, 1968).

<sup>2</sup> S. H. Nasr, *Knowledge and the Sacred* (SUNY Press, 1989).

green areas. Although important, these practices are often instrumental, technical, and oriented toward short-term outcomes.

In this context, Nasr's ecological theology becomes increasingly relevant. He argues that contemporary environmental problems are manifestations of an ecological crisis caused by humanity's metaphysical separation from nature due to secular and materialistic worldviews. Such perspectives alienate humans from the sacred meaning embedded within nature. In *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man*, Nasr describes nature not merely as a physical entity but as a sacred reality that must be respected and protected by humans.<sup>3</sup> This is because all existence is a manifestation of the Divine, both as creation and as signs of God. Without such understanding, nature will continue to be excessively exploited, environmental degradation will worsen, and ecosystems will become increasingly damaged.

In his work *Religion and the Order of Nature*, Nasr clearly argues that balance between tradition and modernity, as well as between progress and ecological sustainability, can only be achieved through a religious-cosmic framework that restores the sacred and spiritual dimensions of nature. Nasr strongly criticizes modern perspectives that reduce nature to a mere object approached solely through technical and scientific methods. Without spiritual and ethical transformation, ecological crises cannot be effectively addressed. This perspective provides a powerful framework showing that environmental preservation efforts, including those on university campuses, cannot be separated from spiritual values, ethical responsibility, and metaphysical awareness.

At UIN Walisongo, Nasr's ideas may serve as an important reference for creating a campus culture that is not only technically oriented but also spiritually and ethically grounded. Although the university has implemented "Green Campus" initiatives such as tree planting, waste management, and sustainability programs, the spiritual dimension within character building and environmental education programs remains underdeveloped. Ecological awareness among the academic community tends to remain formalistic, fragmented, and administrative, lacking deeper understanding of humans as God's vicegerents and the world as His creation. Consequently, environmental management risks becoming merely a means of maintaining physical cleanliness rather than fostering ethical and spiritual transformation.

Recent academic works further demonstrate the relevance of Nasr's thought in addressing environmental crises and fostering value-based ecological awareness. Rahman, in "Seyyed Hossein Nasr: An Islamic Critique of Environmental Secularism," argues that secular paradigms have separated humans from nature in both religious and metaphysical dimensions, thereby necessitating the restoration of spirituality in ecological consciousness.

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<sup>3</sup> S. H. Nasr, *Religion and the Order of Nature* (Oxford University Press, 1996).

Ma'arif, in "Ecotheology in Nasr's Thought and the Religion-Society Nexus," explains that ecotheology can function as a collective norm supporting environmental preservation within Muslim societies. In the campus context, this can be interpreted as an effort to build environmentally conscious communities based on spiritual awareness. Similarly, Prasetyo, in "The Concept of Ecosufism: Harmony of God, Nature, and Humanity in Nasr's Perspective," highlights the loss of spirituality in nature as one of the main causes of ecological crises. Nasr's ecospirituality offers harmony between God, humanity, and nature, making it particularly relevant for Islamic educational institutions.

Another study, "Ecotheology in Nasr's Perspective in Facing Environmental Crises in Indonesia" (Setiawan, 2021), emphasizes that ecotheological frameworks can effectively address environmental crises through education, information dissemination, and religious institutions—areas that universities can utilize as socio-religious and academic institutions. Likewise, Hidayat (2020), in "Ecological Crisis: Seyyed Hossein Nasr's Thought on Theophany," emphasizes that nature, as a theophany or manifestation of God, creates a moral obligation for humans to act responsibly toward it. This insight is crucial for the development of environmentally conscious campus culture.

Although many studies have explored Nasr's religious thought and ecotheology, research specifically examining the application of these values in campus environmental management—integrating academic, spiritual, institutional, and social dimensions—remains limited. This is paradoxical considering the great potential of campuses such as UIN Walisongo as academic and religious communities functioning as spaces for shaping future generations and as laboratories for ethical living. Therefore, this study seeks to explore how Nasr's ecological theology can serve as a normative and inspirational foundation for campus environmental management; how the integration of ecological spirituality into campus policies, education, and culture can strengthen ecological awareness among the academic community; and what challenges and opportunities exist in realizing such integration. Thus, this research is not only theoretical in describing and analyzing Nasr's thought, but also normative-applicative in offering a value foundation and ideal framework for Islamic campuses such as UIN Walisongo to develop ecological awareness that is spiritual, ethical, and sustainable. Through this approach, campuses are expected to evolve into institutions that excel not only academically but also ecologically and morally, producing graduates and communities that are caring, responsible, and harmonious with the natural order and religious values.

## RESEARCH METHOD

This study employs a qualitative approach with a literature review design, as its primary focus lies in the theological and philosophical thoughts of Seyyed Hossein Nasr regarding the relationship between humans, nature, and God. Furthermore, it explores

how these concepts can be reinterpreted to understand and address the crisis of spiritual consciousness in environmental management at the UIN Walisongo campus. Because this research focuses on analyzing texts, ideas, and concepts found in Nasr's works and related academic journals—rather than collecting numerical or empirical field data—a qualitative approach is deemed the most appropriate framework. Consequently, this method offers a deeper understanding of the thought structures, values, and religious spirit that the researcher aims to convey within Nasr's ecotheology.

The researcher utilizes descriptive and analytical approaches in this study. In this regard, the research goes beyond merely explaining the contents of the documents; it interprets and provides precise meaning to the tensions within the contemporary issues under investigation.

The primary data for this study consist of the original writings of Seyyed Hossein Nasr, particularly those addressing the crisis of spirituality, human-environmental interaction, the sacredness of nature, and eco-spirituality. Among Nasr's prominent works, *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man* serves as a crucial text for understanding his analysis of the crisis of modernity as the root cause of environmental destruction, emphasizing the need for a spiritual order to maintain a harmonious relationship between humanity and nature. These seminal works are used to trace the core of Nasr's thought regarding the theology of nature, the sacredness of creation, and his perspective on secularization in the modern era.

In addition to primary sources, this study gathers information from secondary sources such as scientific articles, journals, books, theses, and papers discussing Nasr's thought or Islamic ecotheology. To ensure relevance to contemporary issues—particularly concerning the integration of spirituality and environmental management—secondary sources are limited to the last five years (2020–2025).

These sources include journal articles such as “Seyyed Hossein Nasr: Islam Critique of Secular Environmentalism” (2024), which evaluates Nasr's views and assesses the separation between humans and nature within today's secular framework, and “Ekoteologi dalam Pemikiran Seyyed Hossein Nasr dan Keterkaitan Agama serta Sosial” (2023). Another utilized article, “Krisis Identitas Manusia dan Ekologi Modern dalam Sudut Pandang Filsafat-Eko Seyyed Hossein Nasr” (2024), helps develop a profound understanding of the link between the modern identity crisis and the environment. All journals were accessed in PDF format through their respective official portals.

To supplement the conceptual framework, primary data were also obtained through semi-structured interviews with four informants: two campus environmental managers and two students from UIN Walisongo. These qualitative interviews aimed to explore the informants' perspectives, understanding, and experiences regarding environmental

management and its alignment with spiritual and Islamic values. The interviews were exploratory and reflective in nature, serving as conceptual supporting data rather than a statistical survey. Data collection was conducted through digital library searches, open-access journals, and official academic repositories.

Information was gathered from various primary and secondary sources via library websites, open-access journals, university portals, and other scientific repositories. All sources were thoroughly read and reviewed to grasp the core information regarding ecological theology, environmental spirituality, and Nasr's views on modernity. The acquired data were then recorded and categorized into relevant themes, including: the sacredness of nature, humans as *khalifah* (stewards), the relationship with God, the causes of the ecological crisis, and the concept of spiritual restoration as a theological solution. This structured organization facilitated the subsequent analysis phase.

This study applies both content analysis and thematic analysis. In the content analysis phase, Nasr's works were examined rigorously to obtain a clear understanding of both the explicit and implicit meanings within the texts. This analysis focuses closely on the language, arguments, and philosophical-theological structures inherent in Nasr's thinking.

Subsequently, the researcher categorized these into themes based on the research objectives, such as the sacredness of the environment, the crisis of spirituality in the modern era, secularism, and the contributions of spiritually-driven environmental management. Each theme emerging from the content analysis was further developed and interconnected using thematic analysis to provide a comprehensive overview of Nasr's eco-theological thought structure.

The next step involves connecting these theoretical findings to the actual situations of environmental management on the UIN Walisongo campus. This contextualization was conducted by comparing the spiritual ideals proposed by Nasr with the actual conditions, programs, or policies implemented by the campus in managing its environment. As this is primarily a literature-based study, insights into the campus context were derived from literature, program reports, academic writings on campus environments, and comparisons with the experiences of other Islamic campuses with similar programs.

This process aims to determine the extent to which the spiritual values and ecological awareness articulated by Nasr are present, applied, or absent in campus environmental management practices. This step also allows researchers to identify gaps between theory and practice and to offer theoretical recommendations for strengthening eco-theology within the campus context. To mitigate research limitations, source triangulation was employed by comparing Nasr's primary works with various secondary interpretations from multiple scholars. Insights from these diverse perspectives yield a more accurate and unbiased interpretation of Nasr's thought. Furthermore, all data used were retrieved

from reputable academic sources, such as academic books, peer-reviewed articles, or authoritative publications.

A limitation of this study is its constrained use of empirical field data, as it is predominantly a literature review. Consequently, the assessment of campus conditions remains conceptual rather than empirically descriptive. Nevertheless, this study offers a significant theoretical contribution to understanding how Nasr's ecological theology can serve as a foundation for developing spiritual consciousness and environmental ethics in Islamic higher education institutions like UIN Walisongo.

## **THE CONCEPT OF ECOLOGICAL THEOLOGY FROM THE PERSPECTIVE OF SEYYED HOSSEIN NASR AND HIS VIEWS ON THE SPIRITUAL CONSCIOUSNESS CRISIS OF MODERN MAN TOWARD NATURE**

Ecological theology from the perspective of Seyyed Hossein Nasr rests on the understanding that nature is a manifestation of Divine sanctity—a sacred cosmos that reflects God's metaphysical and spiritual order. According to Nasr, every element of nature—water, soil, air, plants, animals, and the entire ecosystemic unity—is not merely a material entity, but an *ayah* of Allah, signs of God that echo a spiritual message to humanity. This view is deeply rooted in classical Islamic cosmology, which perceives nature as an ordered, harmonious creation operating within a cosmic balance. However, modernity has eroded this consciousness, causing humans to view nature solely as a utilitarian object to be exploited for economic and material needs.

Nurhikmah asserts that the core of Nasr's ecological thought is based on the principle of spirituality, which views the interconnectedness of humans and nature not merely as an ecological relationship, but as a theological relationship carrying moral and spiritual responsibilities.<sup>4</sup> She indicates that the modern environmental crisis is a “crisis of spirituality” resulting from the loss of transcendent values in understanding nature as God's creation. In Nasr's terms, modernity has degraded nature from a Divine sign into a material commodity, causing humanity to lose its cosmic reverence for the environment.

This view is reinforced by Amril and Hadi (2024), who highlight that modernity creates a “crisis of human identity” that directly impacts the ecological crisis.<sup>5</sup> They explain that when humans sever their metaphysical connection with nature, they lose the ability to see themselves as part of the cosmic order. Nasr refers to this phenomenon as the “desacralization of nature”—a process that strips the spiritual dimension from

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<sup>4</sup> N. Nurhikmah, “Azas Spiritualitas Ekologi Islam Perspektif Seyyed Hossein Nasr” (Doctoral dissertation, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2023).

<sup>5</sup> A. Amril and R. T. Hadi, “Krisis Identitas Manusia Dan Ekologi Modern Dalam Perspektif Eko-Filosofi Seyyed Hossein Nasr,” *Living Islam: Journal of Islamic Discourses* 7, no. 2 (2024): 243-262.

ecosystems, thereby causing nature to lose its intrinsic value. Modern humans, according to Nasr, live solely within a framework of rationality, devoid of spirituality and meaning, leading to exploitative and destructive behavior toward the environment.

Nasr's thought aligns with the perspective of ecological jurisprudence (*fiqh al-bi'ah*), as explained by il Fajar,<sup>6</sup> which posits that environmental ethics in Islam emphasize balance, harmony, and the prohibition of destruction (*fasad*) as fundamental principles of utilizing nature. This concept demonstrates that Islamic teachings normatively provide an eco-moral framework; however, in modern practice, it is often not internalized due to weakened spiritual consciousness. Furthermore, Rosid<sup>7</sup> and Masturi<sup>8</sup> emphasize that the Qur'an itself contains a strong ecological message, especially in facing the Anthropocene era—a period when human activity has become the dominant factor in global environmental change. They explain that verses about nature are not merely descriptions of natural phenomena, but carry moral *maqasid* (objectives) in the form of trust (*amanah*), balance (*mizan*), and the prohibition of destruction. This line of thought closely aligns with Nasr's critique regarding the loss of religion's role as a source of ecological ethics in modern society.

Hidayatullah, through a study of ecosystems in Sayyid Qutb's exegesis (*tafsir*), also demonstrates that nature from an Islamic perspective operates in systemic harmony, all sustained by the will of God.<sup>9</sup> This approach supports Nasr's idea that ecosystem destruction occurs when humans violate the patterns of balance established by God, thereby spiritually placing themselves in the wrong position within the cosmic hierarchy. Zuhri, in a study of philosophical Sufism (*tasawuf falsafi*), shows that the problem of modernity is fundamentally the loss of spiritual depth and inner meaning, which gives rise to existential crises, including the ecological crisis.<sup>10</sup> This thought reinforces Nasr's thesis that ecological solutions are not merely technical, but spiritual. Meanwhile, Henrawan indicates that Islamic spirituality also carries a pluralistic message relevant to building a collective ecological consciousness, as the diversity of creatures reflects the vastness of God's mercy in His creation.<sup>11</sup>

<sup>6</sup> A. S. M. il Fajar, *Fikih Ekologi Etika Pemanfaatan Lingkungan di Lereng Gunung Kelud* (Deepublish, 2021).

<sup>7</sup> M. Rosid, "Tafsir Maqashidi Atas Ayat-ayat Ekologi Dalam Konteks Anthropocene Perspektif Abdul Mustaqim" (Doctoral dissertation, Institut Agama Islam Nahdlatul Ulama (IAINU) Kebumen, 2025).

<sup>8</sup> M. Masturi, "Wawasan Konservasi Alam Dan Lingkungan Hidup Dalam Perspektif Al-Qur'an" (Doctoral dissertation, Institut PTIQ Jakarta, 2023).

<sup>9</sup> M. R. A. F. Hidayatullah, "Konsep Ekosistem Dalam Al-Qur'an (Studi Penafsiran Sayyid Quthub Terhadap Ayat-Ayat Tentang Ekosistem Dalam Tafsir Fi Zilal Al-Qur'an)" (Doctoral dissertation, Institut Al Fithrah (IAF) Surabaya, 2025).

<sup>10</sup> A. Zuhri, *Tasawuf Falsafi Dan Problem Modernitas* (Penerbit NEM, 2023).

<sup>11</sup> H. Henrawan, *Membangun Pluralisme Dalam Bingkai Islam* (2020).

Thus, Nasr's ecological theology asserts that the current environmental crisis is not merely a technical, scientific, or policy issue, but rather a spiritual and epistemological problem. Modern humans have lost a sacred perspective toward nature, even though the human–nature relationship in Islam is a religious bond built on the foundations of trust (*amanah*), balance, and an awareness of the Divine presence in every element of creation. Nasr's thought provides a philosophical foundation showing that the restoration of spiritual consciousness is a fundamental step toward building a new paradigm in environmental management at personal, social, and institutional levels.

Delving deeper, ecological theology from Seyyed Hossein Nasr's perspective shows that humans should occupy the position of vicegerent (*khalifah*) who guards, cares for, and manages the earth based on the values of *tawhid* (monotheism), rather than as absolute rulers who disproportionately exploit nature. For Nasr, *tawhid* is not just a theological concept affirming the oneness of God, but a cosmological principle that unifies all dimensions of life, including the relationship between humans and nature. This tawhidic awareness serves as the spiritual foundation for the formation of an authentic ecological consciousness. Without *tawhid*, humans become trapped in the illusion of independence and view nature as an entity separate from themselves, despite both existing within the same existential web. This concept is emphasized by Nurhikmah, who explains that Nasr's eco-spirituality challenges the modern paradigm that separates the subject (human) from the object (nature), thereby rendering their relationship imbalanced.<sup>12</sup>

Within this framework, Nasr fiercely critiques the paradigm of modern science, which tends to be reductionist and materialistic. Modern science, according to him, has ignored the metaphysical dimension of nature and replaced it with a mechanistic approach that views nature as a massive machine to be controlled by humans. This critique aligns with the explanation by Amril and Hadi that modernity brings about a human identity crisis because humans lose the “spiritual orientation” that has long given meaning to their relationship with nature.<sup>13</sup> Modern humans experience alienation not only from God but also from nature and themselves. Therefore, the ecological crisis is not merely the result of technical errors or policy failures, but stems from the deepest inner and spiritual imbalance of humanity.

Nasr's thought on the importance of a sacred consciousness toward nature is also supported by various contemporary exegetical literatures. Rosid, for instance, in a maqasid-based study of ecological verses, asserts that the entire Qur'an narrative regarding nature contains a moral purpose that emphasizes human ecological responsibility.<sup>14</sup> Verses

<sup>12</sup> Nurhikmah, “Azas Spiritualitas Ekologi Islam Perspektif Seyyed Hossein Nasr.”

<sup>13</sup> A. Amril and R. T. Hadi, “Krisis Identitas Manusia Dan Ekologi Modern Dalam Perspektif Eko-Filosofi Seyyed Hossein Nasr,” *Living Islam: Journal of Islamic Discourses* 7, no. 2 (2024): 243-262.

<sup>14</sup> Rosid, “Tafsir Maqashidi Atas Ayat-ayat Ekologi.”

about mountains, oceans, rain, plants, and animals are not merely phenomenological descriptions, but rather spiritual pedagogical tools to shape human awareness regarding the vital importance of maintaining the balance of creation. In a similar vein, Masturi explains that conservation insights in the Qur'an are profoundly rich, encompassing the principles of *mizan* (balance), *islah* (restoration/improvement), and *khilafah* (responsibility), all of which align with the principles of ecological theology offered by Nasr.<sup>15</sup>

Additionally, Sayyid Qutb's perspective analyzed by Hidayatullah demonstrates that the concept of ecosystems in the exegesis *Fi Zilal al-Qur'an* emphasizes the total interconnectedness of all creatures.<sup>16</sup> Every element of nature exists in cosmic obedience to God, so that the destruction wrought by humans is actually a moral rebellion against the Divine order. This resonates with Nasr's critique that the environmental crisis reflects modern humanity's rejection of nature's spiritual order—a form of “epistemological arrogance” that disregards transcendent wisdom.

From a Sufi perspective, Zuhri explains that the problem of modernity is not only about the loss of spiritual meaning but also the fragility of ethics and morality that leaves humans living in an inner vacuum.<sup>17</sup> Philosophical Sufism emphasizes that humans can only return to harmony with nature when they are able to rediscover their spiritual depth. In this context, Nasr's idea of eco-spirituality is not merely ecological thought, but a total critique of the modern paradigm and an invitation to rebuild the human–nature relationship based on an enlightened inner consciousness. Meanwhile, Henrawan adds another important dimension: that Islamic spirituality is inclusive and pluralistic.<sup>18</sup> In an ecological context, this means that ecological consciousness is relevant not only to Muslims but to all of humanity, as all living beings reside within the same web of existence. This universal spirituality affirms that the ecological crisis can only be overcome through collective, rather than exclusive, awareness.

Consequently, the crisis of spiritual consciousness critiqued by Seyyed Hossein Nasr is a condition wherein humans fail to understand themselves as an integral part of nature and fail to grasp the Divine dimension present in every natural phenomenon. This crisis breeds various forms of destruction: pollution, deforestation, global warming, species extinction, and ecosystem imbalances. For Nasr, an ecological solution cannot be achieved through technology or administrative policies alone without first restoring humanity to a true spiritual consciousness. The ecological theology he offers is a call to restructure the human paradigm concerning nature—shifting from an exploitative

<sup>15</sup> Masturi, “Wawasan Konservasi Alam Dan Lingkungan Hidup.”

<sup>16</sup> Rosid, “Tafsir Maqashidi Atas Ayat-ayat Ekologi.”

<sup>17</sup> Masturi, “Wawasan Konservasi Alam Dan Lingkungan Hidup.”

<sup>18</sup> Henrawan, *Membangun Pluralisme Dalam Bingkai Islam*.

paradigm to a sacred-cosmological one that respects all of God's creation.<sup>19</sup> With this understanding, Nasr's thought becomes highly relevant to the contemporary context, especially within educational institutions like universities, which hold a moral mandate to shape a generation that is not only intellectually bright but also spiritually and ecologically wise.<sup>20</sup>

## FORMS OF SPIRITUAL CONSCIOUSNESS CRISIS IDENTIFIABLE IN ENVIRONMENTAL MANAGEMENT PRACTICES AT UIN WALISONGO CAMPUS

The crisis of spiritual consciousness in environmental management at the UIN Walisongo campus can be observed through various phenomena that reflect a weakening of the sacred understanding of nature, a concern famously raised by Seyyed Hossein Nasr. As an Islamic institution, the campus should ideally serve as a center of civilization that fosters an ecological awareness rooted in divine values. In practice, however, certain mindsets and behaviors indicate that the relationships among students, administrative staff, and some campus policies remain trapped in a materialistic paradigm and the desacralization of nature.

First, the unconscious exploitation of the campus environment—such as excessive water usage, littering, and the damaging of green facilities—reflects a spiritual crisis as explained by Nurhikmah. She states that according to Nasr, one form of the ecological crisis is the loss of awareness that nature is a divine trust (*amanah*).<sup>21</sup> When students use campus water recklessly or allow waste to pile up in faculty corners, it is not merely a behavioral issue, but a reflection of a lost spiritual responsibility toward God's creation.

Second, there is a tendency to view green campus programs through a technocratic lens, merely to fulfill administrative indicators such as environmental certifications, accreditation assessments, or cleanliness competitions. Amril and Hadi refer to this phenomenon as a form of "ecological identity crisis" in modern humans: individuals feel they have taken ecological action, yet their motivation is not rooted in a sacred consciousness of nature.<sup>22</sup> At UIN Walisongo, certain greening programs or waste bank initiatives sometimes function merely as ceremonial projects rather than spiritual movements that touch the ethical consciousness of the campus community. This indicates that the orientation of environmental management remains more instrumentalist than value-based.

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<sup>19</sup> Zuhri, *Tasawuf Falsafi Dan Problem Modernitas*.

<sup>20</sup> Henrawan, *Membangun Pluralisme Dalam Bingkai Islam*.

<sup>21</sup> S. H. Nasr, *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man*.

<sup>22</sup> A. Kumar, "Revisiting the Sacred Nature: Nasr's Philosophy and Environmental Crisis," *Journal of Philosophy and Ethics* 2022.

Third, there is a minimal internalization of ecological ethics within the curriculum and academic habits. In contrast, Fajar asserts that ecological jurisprudence (*fiqh al-bi'ah*) positions the environment as an integral part of Islamic law (*sharia*) that regulates human relations with nature.<sup>23</sup> As an Islamic university, UIN Walisongo possesses great potential to integrate ecological ethics into its core learning. In reality, however, this awareness has not fully taken root: general courses generally fail to position Islamic ecology as a pillar of character building, and academic activities do not always reflect an ecological ethos. This exemplifies what Nasr describes as a spiritual deficit within modern knowledge structures.

Fourth, there is a lack of cosmic harmony, manifested as the inability of the campus community to see the interconnectedness between minor actions and broader ecological impacts. Rosid (2025).<sup>24</sup> explains that the Qur'an contains ecological objectives (*maqasid*) that emphasize balance (*mizan*). When the campus community feels that throwing trash into ditches is a trivial matter, or considers cutting down campus trees as a commonplace necessity for physical development, it signifies a failure to understand *mizan* as a spiritual principle. This points to a crisis in deriving meaning from the ecological verses of the Qur'an.

Fifth, the degradation of environmental facilities indicates a weakening of sacred awareness regarding campus spaces. Masturi highlights that the Qur'an commands environmental conservation through the prohibition of destruction (*fasad*).<sup>25</sup> However, phenomena such as damaged gardens, graffiti in green areas, and indifference toward the conservation of green open spaces show that most of the campus community still views the environment as a profane space rather than a part of a spiritual trust. This is a tangible manifestation of the desacralization of nature criticized by Nasr.

Sixth, the consumptive lifestyle of students—such as the use of single-use plastics, bottled drinks, and a purchasing culture that disregards ecological impacts—constitutes a crisis reinforced by the insights of Zuhri. In his study on the problems of modernity, he notes that modern humans are trapped in consumerist lifestyles due to a spiritual emptiness.<sup>26</sup> On campus, this lifestyle translates into daily consumption patterns that ignore the principles of asceticism (*zuhd*) and balance taught in Sufi traditions and Islamic ethics.

Seventh, there is a lack of ecological pluralism, meaning a deficiency in understanding that all living creatures—humans, animals, plants, and ecosystems—have the right to

<sup>23</sup> Nurhikmah, "Azas Spiritualitas Ekologi Islam Perspektif Seyyed Hossein Nasr."

<sup>24</sup> Amril and Hadi, "Krisis Identitas Manusia Dan Ekologi Modern."

<sup>25</sup> Il Fajar, *Fikih Ekologi Etika Pemanfaatan Lingkungan*.

<sup>26</sup> Rosid, "Tafsir Maqashidi Atas Ayat-ayat Ekologi."

coexist in balance. Henrawan explains that pluralism in Islam includes the recognition of the diversity of God's creation.<sup>27</sup> However, when the campus environment disregards the presence of small fauna, birds, or old trees that are cut down for building expansions, it shows that the value of ecological pluralism has not yet become a collective consciousness.

Eighth, there is a loss of the sense of God's presence within the campus ecological space. Hidayatullah, through a study on the concept of ecosystems in Sayyid Qutb's exegesis, states that every natural phenomenon is part of a cosmic glorification (*tasbih*) praising God.<sup>28</sup> When the campus community no longer perceives trees, gardens, and clean air as parts of ecological worship, the deepest spiritual crisis occurs: a numbing of the divine sense in viewing nature. This aligns closely with Nasr's critique regarding the loss of a metaphysical worldview in human-nature relations.

Consequently, the crisis of spiritual consciousness at UIN Walisongo is not merely an issue of ecological behavior, but an epistemological, ethical, and metaphysical one. It manifests in ways of thinking, perceptions of nature, policymaking, and daily lifestyles. If left unaddressed, this Islamic university risks becoming trapped in a technocratic modernity that has lost its spiritual roots, precisely as Nasr warned.

## **THE RELEVANCE AND CONTRIBUTION OF SEYYED HOSSEIN NASR'S THOUGHT IN ANALYZING THE WEAKNESSES OF THE TECHNICAL- ADMINISTRATIVE CAMPUS ENVIRONMENTAL MANAGEMENT PARADIGM**

Seyyed Hossein Nasr's thoughts on the modern ecological crisis are highly relevant when examining the shortcomings of the environmental management paradigm within Islamic higher education institutions, including UIN Walisongo. Thus far, most campus environmental policies have operated within a technical-administrative framework, focusing primarily on physical aspects such as landscaping, waste management, water usage, or expanding green spaces. However, this approach falls short of addressing spiritual consciousness, ecological ethics, and the cosmological orientation of the campus community. Nasr argues that a purely technical paradigm cannot comprehensively resolve the ecological crisis because its root causes are inherently spiritual and epistemological; this insight represents his greatest contribution to the analysis of campus environmental management.

First, Nasr points out that the primary flaw in modern environmental management is the desacralization of nature. Nurhikmah emphasizes that, according to Nasr, a technical paradigm that prioritizes efficiency and administrative procedures fails to touch the

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<sup>27</sup> Masturi, "Wawasan Konservasi Alam Dan Lingkungan Hidup."

<sup>28</sup> Zuhri, *Tasawuf Falsafi Dan Problem Modernitas*.

root of the problem: modern humanity's inability to view nature as a manifestation of divine signs (*ayatullah*).<sup>29</sup> In a campus setting, this is evident when environmental programs are implemented merely to meet accreditation standards, win "green campus" competitions, or fulfill other bureaucratic requirements, rather than as an act of worship (*ibadah*) and a mandate of monotheism (*tawhid*). Nasr's thought helps identify that this issue is not technical, but rather stems from a spiritual paradigm that has yet to be integrally embedded.

Second, a crucial contribution of Nasr's thought is his analysis of modern humanity's epistemological crisis, namely the severed integration between knowledge, ethics, and spirituality. Amril and Hadi explain that modernity breeds an ecological identity crisis because knowledge has been decoupled from transcendent values.<sup>30</sup> On campus, an environmental management paradigm that strictly emphasizes technical Standard Operating Procedures (SOPs) without integrating Qur'anic values and Islamic ethics mirrors this very crisis. As a solution, Nasr proposes an "Islamic epistemological reconstruction" that views nature as an integral part of the educational process. This means the campus should not only manage the environment physically but also treat the environment as a spiritual teacher that imparts the values of *tawhid*,<sup>31</sup> balance, and responsibility.

Third, Nasr's perspectives are highly relevant for highlighting the weak integration between campus environmental policies and Islamic ecological ethics. Fajar notes that ecological jurisprudence (*fiqh al-bi'ah*) contains normative rules regarding the ethical utilization of the environment.<sup>32</sup> Yet, in the technical-administrative practices of universities, these jurisprudential and ethical aspects are frequently neglected. Nasr reminds us that environmental management devoid of a spiritual-ethical foundation yields superficial, unsustainable programs that easily lose direction. Through the concept of eco-spirituality, Nasr stresses that ecological ethics must serve as the foundation, not merely an accessory.

Fourth, the relevance of Nasr's thought is also evident in his critique of the lack of cosmic interconnectedness awareness. Rosid, through a maqasidi (objective-based)

<sup>29</sup> Henrawan, *Membangun Pluralisme Dalam Bingkai Islam*.

<sup>30</sup> Hidayatullah, "Konsep Ekosistem Dalam Al-Qur'an."

<sup>31</sup> Roni Ismail, "Hakikat Monoteisme Islam (Kajian atas Konsep Tauhid *Laa Ilaaha Illallah*)", *Religi*, Vol. X, No. 2, Juli 2014; Roni Ismail, *Menuju Hidup Islami*. Yogyakarta: Insan Madani, 2009; Roni Ismail, *Menuju Muslim Rahmatan Li'alamini*. Yogyakarta: Suka Press, 2016; Roni Ismail, "Islam dan Damai", *Religi*, Vol. 9, No. 1, 2013; Roni Ismail, "Konsep Toleransi dalam Psikologi Agama (Tinjauan Kematangan Beragama)", *Religi: Jurnal Studi Agama-Agama*, Vol. 8, No. 1, 2012; Roni Ismail, "Religiosity to Minimize Violence: A Study of Solo Indonesian Society", *Revista de Gestao Social e Ambiental*, 18 (6), e05426-e05426, 2024;

<sup>32</sup> Nurhikmah, "Azas Spiritualitas Ekologi Islam Perspektif Seyyed Hossein Nasr."

exegesis of ecological verses, asserts that nature is an interconnected web.<sup>33</sup> When campus environmental policies are viewed sectoral—where the cleaning staff handles waste, the facilities department manages gardens, and the planning division oversees building construction—without recognizing this interconnectedness, environmental management will always remain fragmented. Nasr offers a holistic worldview that envisions the campus as an inseparable spiritual, ecological, and social ecosystem.

Fifth, Nasr's contribution can be seen through its alignment with Qur'anic conservation principles. Masturi demonstrates that the Qur'an teaches the principles of *mizan* (balance) and *islah* (improvement/restoration).<sup>34</sup> However, the technical-administrative paradigm often disregards these principles, as seen in the clearing of trees for building construction or the sacrifice of green open spaces for infrastructure. Nasr emphasizes that development without spirituality creates a civilization that destroys ecological equilibrium. By restoring the principle of the sacredness of nature, campus policy paradigms can become more cautious, ethical, and long-term oriented.

Sixth, Nasr's contribution can be seen through its alignment with the loss of the Sufi dimension in campus governance. Zuhri explains that modernity creates an inner vacuum, causing humans to view nature merely as an object.<sup>35</sup> Conversely, from a Sufism perspective—which underpins Nasr's philosophy—nature is a contemplative space connecting humans to their Creator. When the campus community no longer views gardens, trees, or green spaces as zones for remembrance (*dhikr*) and reflection, environmental policies lose their spiritual value. Nasr reminds us that Islamic education must instill ecological *ihsan* (spiritual excellence), which means maintaining a spiritual presence while caring for nature.

Seventh, Nasr's relevance extends to his dimension of ecological pluralism. Henrawan asserts that Islam recognizes the right to life for all of God's creation.<sup>36</sup> Within the campus context, the technical-administrative paradigm often overlooks the ecological rights of small fauna, birds, ancient trees, and other micro-ecosystems. Nasr's concept of ecological pluralism teaches that environmental management must acknowledge the diversity of creatures as part of cosmic wisdom.

Finally, Nasr's thought is reinforced by the concept of the Qur'anic ecosystem studied by Hidayatullah. Sayyid Qutb explained that the entire creation submits to God in a chorus of cosmic praise (*tasbih*).<sup>37</sup> Consequently, campus environmental management

<sup>33</sup> Amril and Hadi, "Krisis Identitas Manusia Dan Ekologi Modern."

<sup>34</sup> Il Fajar, *Fikih Ekologi Etika Pemanfaatan Lingkungan*.

<sup>35</sup> Rosid, "Tafsir Maqashidi Atas Ayat-ayat Ekologi."

<sup>36</sup> Masturi, "Wawasan Konservasi Alam Dan Lingkungan Hidup."

<sup>37</sup> Zuhri, *Tasawuf Falsafi Dan Problem Modernitas*.

should not merely handle physical cleanliness but should also preserve the spiritual harmony of the campus as part of the divine order. Nasr asserts that when environmental policies lose this spiritual dimension, the institution merely manages the “environmental matter” while failing to nurture the “environmental soul.”

Furthermore, the relevance of Nasr’s thought lies in his emphasis that environmental management must never be detached from a cosmological awareness regarding the interconnectedness of all creatures within a single system designed by Allah. This aligns with Masturi’s findings, which show that the Qur’an views all creation as part of a “divine ecosystem network” that functions in a balanced and complementary manner.<sup>38</sup> Thus, the flaw of the technical-administrative paradigm on campus—which treats environmental degradation merely as a technical glitch—ignores the more fundamental root issue: the loss of a sacred perception of nature. Nasr asserts that without the ability to view nature as the signs of God (*ayatullah*), humanity will never be able to manage the environment in a sustainable and dignified manner.

Nasr’s conceptual contribution is also reflected in his critique of modernity, which fosters a human identity crisis, as outlined by Amril & Hadi. Modernity alienates humans from their spiritual dimension, positioning them as dominant subjects free to exploit the world.<sup>39</sup> This mindset manifests in campus environmental policies that prioritize instant results, such as symbolic tree-planting, green certifications, and cleanliness programs that often target institutional image alone.

Nasr offers an approach asserting that environmental restoration must begin with the reconstruction of a spiritual worldview, rather than mere technical fixes. In the context of UIN Walisongo, Nasr’s approach serves as a constructive critique against environmental management practices that may still be top-down, non-participatory, and lacking ecological awareness integration within the curriculum, student activities, and overall campus culture.

Moreover, Nasr contributes by offering an ethical foundation rooted in the spirituality of Sufism. Zuhri explains that philosophical Sufism views nature as a manifestation of the Divine Names (*Asmaul Husna*); therefore, any destructive act equates to violating divine ethical values.<sup>40</sup> This value is highly pertinent for an Islamic university like UIN Walisongo, which ought to make the ethical-spiritual dimension the bedrock of ecological behavior. The presence of Sufi spirituality provides a “soul” to environmental management—something entirely absent from the modern administrative paradigm. This contribution is vital in cultivating ecological humility, the realization that humans

<sup>38</sup> Henrawan, *Membangun Pluralisme Dalam Bingkai Islam*.

<sup>39</sup> Hidayatullah, “Konsep Ekosistem Dalam Al-Qur’an.”

<sup>40</sup> Masturi, “Wawasan Konservasi Alam Dan Lingkungan Hidup.”

are but a small part of creation, not its absolute masters. This is also consistent with the Qur'anic ecosystem concept according to Hidayatullah, which emphasizes a harmonious relationship among all elements of creation.<sup>41</sup>

Seyyed Hossein Nasr's thought provides a remarkably rich philosophical, theological, and spiritual framework to critique and rectify the shortcomings of the technical-administrative paradigm in campus environmental management. He emphasizes that the ecological crisis is not merely a technical glitch, but a profound spiritual and epistemological crisis. Therefore, environmental management in Islamic universities, particularly UIN Walisongo, must integrate sacred values, Qur'anic ecological ethics, and Sufi spirituality to foster a holistic and sustainable paradigm of eco-spirituality.

### **THE INTEGRATION OF ECOLOGICAL THEOLOGY BASED ON NASR'S THOUGHT CAN SERVE AS THE FOUNDATION FOR DEVELOPING ECOLOGICAL AWARENESS AND A MORE HOLISTIC, ETHICAL, AND SUSTAINABLE CAMPUS ENVIRONMENTAL MANAGEMENT MODEL AT UIN WALISONGO**

Seyyed Hossein Nasr's ecological theology positions nature as a sacred reality—containing the signs (*ayat*) of God—so that every action toward nature carries moral and spiritual significance, rather than being merely technical. Integrating this conceptual framework into campus environmental governance requires transforming the management paradigm from a purely “technical-administrative” approach to a comprehensive “spiritual-ethical-ecological” one. Nurhikmah emphasizes that Nasr's ecological spirituality demands the internalisation of the values of *tawhid* (monotheism/unity), *amanah* (trust/trusteeship), and balance as the foundation for ecological action.<sup>42</sup> Therefore, integration efforts must be structural (policy and institutions), curricular (education and research), and cultural (the campus community's lifestyle).

First, at the policy and governance level, integration means embedding eco-theological principles—such as the recognition of nature's sacredness, the principle of *mizan* (balance), and *amanah*—into official campus documents: the vision and mission statements, environmental guidelines, development standards, and operational SOPs. Instead of relying solely on physical indicators (e.g., green space ratios, waste reduction), the campus needs to add value-based indicators: the level of participation in environmental rituals/education, the sustainability of conservation practices driven by religious/student organizations, and evidence of environmental ethics integration in development permits. Amril & Hadi warn that without reconstructing ecological identity, programs will

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<sup>41</sup> Amril and Hadi, “Krisis Identitas Manusia Dan Ekologi Modern.”

<sup>42</sup> Zuhri, *Tasawuf Falsafi Dan Problem Modernitas*.

remain superficial; therefore, policies must bind ecological actions to formal spiritual responsibilities, such as requiring environmental impact assessments that incorporate aspects of *ibadah* (worship) ethics and *amanah* before development permits are issued.<sup>43</sup>

Second, in the realm of curriculum and education, integrating ecological theology means incorporating modules on eco-spirituality, ecological interpretations (*tafsir*) of the Qur'an, environmental jurisprudence (*fiqh*), and environmental ethics into general and religious courses. Il Fajar demonstrates how ecological *fiqh* provides a normative framework for environmental utilization; thus, UIN Walisongo can design cross-disciplinary courses that combine natural sciences, ethics, and spirituality—such as “Environmental Tafsir”, “Fiqh and Environmental Ethics”, or “Ecological Theology and Conservation Practices”.<sup>44</sup> Furthermore, continuous workshops, training, and seminars are needed for lecturers and educational staff so that these values can be internalized within teaching processes and faculty policies.

Third, regarding physical space and symbolic practices, Nasr emphasizes the sacred experience of nature. UIN Walisongo can revitalize campus spaces into contemplative and pedagogical areas: Sufism gardens, educational gardens featuring medicinal plants and local species, nature-dhikr paths, or reflection points that connect the aesthetic experience of nature with religious narratives. Rosidand Masturi emphasize the importance of reading ecological verses as a driver for conservation; hence, interpretative boards connecting the campus's natural features with Qur'anic verses and *maqasid* (objectives of Sharia) can foster religious meaning for every tree, pond, or garden.<sup>45</sup>

Fourth, at the cultural and behavioral level of the academic community, integration demands a transformation of habitus: from consumptive to simple, and from exploitative to trustworthy (*bi amānah*). Routine activities such as “Clean Fridays,” waste bank movements, or greening programs must be designed not merely as administrative flagship projects, but framed as collective worship (*ibadah*) and ongoing charity (*amal jariyah*). The campus's communication language needs to reinforce the spiritual dimension of these actions. Zuhri reminds us that the problem of modernity is an inner vacuum; therefore, programs must include a contemplative dimension (e.g., ecological retreats, consistent environmental study circles) to ensure long-lasting behavioral change.<sup>46</sup>

Fifth, in development decision-making, Nasr's principles call for caution and a long-term orientation. Instead of “fast-track permits” that sacrifice green spaces, the campus needs to implement impact assessment mechanisms that incorporate ethical values,

<sup>43</sup> Hidayatullah, “Konsep Ekosistem Dalam Al-Qur'an.”

<sup>44</sup> Nurhikmah, “Azas Spiritualitas Ekologi Islam Perspektif Seyyed Hossein Nasr.”

<sup>45</sup> Amril and Hadi, “Krisis Identitas Manusia Dan Ekologi Modern.”

<sup>46</sup> Il Fajar, *Fikih Ekologi Etika Pemanfaatan Lingkungan*.

ecological pluralism inclusion, and consultation with the academic community.<sup>47</sup> The concept of ecosystems in tafsir demands recognition of interconnectedness: development plans must assess impacts on microfauna, mature vegetation, and ecological functions, while considering restorative compensation based on local values.<sup>48</sup>

Sixth, in the field of research and development, the integration of ecological theology opens opportunities for interdisciplinary research: ecological tafsir, Sharia-based conservation, an Islamic ethics-based circular economy, to studies on students' ecological behavior changes. Institutional support (research grants, campus journals, conferences) will position UIN Walisongo as a laboratory for Nasr's theory and practice in Indonesia. Rosidand Masturi affirm that Qur'anic interpretations of nature deserve to be the foundation for research relevant to the Anthropocene era.<sup>49</sup>

Seventh, on the operational side—specifically resource management and infrastructure—the principle of *amanah* demands sustainable practices: green procurement, renewable energy, ethical sanitation, and waste management systems that prioritize reduce-reuse-recycle as a moral obligation. Il Fajar provides a fiqh foundation for drafting resource utilization guidelines with ethical boundaries, such as mechanisms for limiting water/energy consumption and implementing plastic-free procurement policies.<sup>50</sup> This program must be supported by transparent and accountable monitoring, involving students as guardians of environmental *amanah*.

Eighth, participation and empowerment are key. Nasr's model demands that change is not merely top-down; the active participation of the community—students, lecturers, educational staff, and even the surrounding society—is essential in planning and execution. Henrawan emphasizes pluralism as social capital; the campus can establish cross-faculty forums combining religious, environmental, artistic, and scientific elements to co-design programs.<sup>51</sup> This participatory approach also supports value internalization, ensuring the movement becomes a collective ownership rather than just an institutional mandate.

Ninth, to assess success, besides technical indicators (green space area, waste volume), spiritual-ecological indicators need to be developed: the level of value internalization (via attitude surveys), the frequency of environment-related religious activities, the extent of ecological material integration in the curriculum, and case studies of campus-initiated ecological restoration. Amril & Hadi stress the importance of measuring shifts

<sup>47</sup> Rosid, "Tafsir Maqashidi Atas Ayat-ayat Ekologi"; Masturi, "Wawasan Konservasi Alam Dan Lingkungan Hidup."

<sup>48</sup> Zuhri, *Tasawuf Falsafi Dan Problem Modernitas*.

<sup>49</sup> Henrawan, *Membangun Pluralisme Dalam Bingkai Islam*.

<sup>50</sup> Hidayatullah, "Konsep Ekosistem Dalam Al-Qur'an."

<sup>51</sup> Rosid, "Tafsir Maqashidi Atas Ayat-ayat Ekologi"; Masturi, "Wawasan Konservasi Alam Dan Lingkungan Hidup."

in ecological identity, rather than just administrative outputs.<sup>52</sup> Finally, the integration of ecological theology must include elements of interdisciplinary and interfaith dialogue. Nasr emphasizes spiritual universalism in appreciating nature, while Henrawan reminds us of pluralism.<sup>53</sup> Therefore, the campus can host dialogues between Islamic traditions, local wisdom, and environmental science to build a shared narrative. This approach strengthens moral legitimacy and creates a solid consensus of values.

## CONCLUSION

The overall discussion regarding Seyyed Hossein Nasr's eco-theology and its relevance to environmental management at the UIN Walisongo campus demonstrates that the contemporary ecological crisis is, at its core, a spiritual crisis rooted in humanity's disconnection from the sacred dimension of nature. Nasr asserts that modernity, characterized by its anthropocentric and mechanistic nature, has eroded human awareness that nature is a sign (*ayat*) of Allah, which must be treated with respect, trustworthiness (*amanah*), and a profound sense of responsibility.

In the context of the UIN Walisongo campus, various forms of this spiritual awareness crisis are reflected in the behavior of the academic community, which tends to view the environment merely as a physical facility rather than a sacred space imbued with spiritual value (*ibadah*). Ranging from a consumerist culture and littering to the degradation of green spaces and development projects that often overlook sustainability principles, these actions indicate that the environmental management paradigm remains technical and administrative, failing to penetrate deeper value-based consciousness.

Through the integration of Nasr's thought—reinforced by literature on ecological jurisprudence (*fiqh al-bi'ah*), ecological exegesis, and conservation ethics—the campus has a major opportunity to develop a more holistic, ethical, and sustainable environmental management model. This approach demands a transformation in policy, curriculum, culture, and daily ecological practices, ensuring that environmental management does not rely solely on technical aspects but is sustained by a theological awareness that places nature within a spiritual horizon. Ultimately, integrating eco-theology into the campus environmental system not only strengthens the quality of UIN Walisongo's physical ecosystem, but also shapes an academic community characterized by ecological awareness, ethics, and spiritual responsibility. Consequently, the campus can serve as a model for Islamic education capable of addressing the challenges of the modern ecological crisis.

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<sup>52</sup> Il Fajar, *Fikih Ekologi Etika Pemanfaatan Lingkungan*.

<sup>53</sup> Henrawan, *Membangun Pluralisme Dalam Bingkai Islam*.

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