

Reconception of Environmental Ethics in Islam: A Review of the Philosophy and Applications of Husein Nasr's Thought

Rekonsepsi Etika Lingkungan dalam Islam: Tinjauan Filsafat dan Aplikasinya Pemikiran Husein Nasr

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Abstract

The discourse on environmental crisis and ethics is very important to be studied more deeply. This is because the study never stops being just a concept and is always debated. The purpose of this paper is to understand Husein Nasr's ideas regarding the concept of environmental ethics in the frame of Islamic Sufism (ecosufism), the application of Nasr's thoughts, and the idea of an inclusive and sustainable philosophy of environmental ethics. The method used in this paper is a descriptive qualitative-based literature approach based on the theory of Husein Nasr's thoughts on Man, God, and Nature. The data is collected by collecting several texts that are on the topic discussed in the form of articles and books and analyzed using keyword analysis techniques, abstracts, and results or conclusions from similar sources. The results found 3 things: First, Husein Nasr offers teachings on the relationship between humans and nature (*hablun min alam*) in the form of ecosufime as a barrier to harmonious relationships between God, humans, and nature. Second, in the application, in the form of integration between reconception and human awareness as *Khalifah fil ardhi* to protect the earth. Finally, it is to reconceptualize the philosophy of environmental ethics which is inclusive and sustainable by involving stakeholders participating in the sovereignty of nature.

Keywords : Husein Nasr, Ecology, Ecosufism, Inclusive

Abstrak

*Wacana mengenai krisis dan etika lingkungan sangat penting untuk dikaji lebih mendalam. Hal ini karena kajian tersebut tidak pernah berhenti hanya sekedar konsep belaka dan selalu diperdebatkan. Tujuan tulisan ini ingin memahami gagasan Husein Nasr mengenai konsep etika lingkungan dalam bingkai ajaran tasawuf Islam (ekosufisme), aplikasi penerapan pemikiran Nasr, hingga gagasan filsafat etika lingkungan yang inklusif dan berkelanjutan. Metode yang digunakan dalam tulisan ini adalah pendekatan literatur berbasis deskriptif kualitatif berlandaskan teori atas pemikiran Husein Nasr mengenai Manusia, Tuhan, dan Alam. Adapun pengumpulan data dengan cara mengumpulkan beberapa teks-teks yang sesuai dengan topik yang dibahas berupa artikel dan buku dan dianalisis dengan teknik analisis keyword, abstrak, dan hasil atau kesimpulan pada sumber yang serupa. Hasil yang ditemukan 3 hal: Pertama, Husein Nasr menawarkan ajaran hubungan antara manusia dengan alam *hablun min alam* berupa ekosufime sebagai penghantar hubungan harmoni antara Tuhan, manusia, dan alam. Kedua, secara aplikatif, berupa integrasi antara rekonsepsi dan kesadaran manusia sebagai *khalifah fil ardhi* untuk menjaga bumi. Terakhir*

yaitu merekonsepsikan filsafat etika lingkungan yang bersifat inklusif dan berkelanjutan dengan melibatkan para stakeholder berpartisipasi untuk kedaulatan alam.

Kata Kunci: Husein Nasr, Ekologi, Ekosufisme, Inklusif

A. Introduction

Research on the environment tends to be a taboo object in Islamic disciplines and knowledge discovery. Islamic studies always discuss the problem of worship, so that ecological conflicts are rarely resolved in an Islamic perspective, especially philosophy. Environmental ethics is a crucial issue in today's global context, and Islam as a holistic religion offers a unique view of man's relationship with nature.¹ This article aims to reflect on and conceptualize the principles of environmental ethics in Islam, exploring the thought of Husein Nasr as one of the Islamic scholars who expressed deep views on this matter. Furthermore, environmental issues are an interesting topic to continue to be studied from various perspectives, so as not to get caught up in individual or group fanaticism that nature has the right to be preserved and maintained by its surroundings, especially humans who live side by side with nature.²

Climate change, ecosystem destruction, and the sustainability of natural resources are the reasons and serious challenges in this century. Islam as a religion with a holistic view, provides an ethical foundation that can be a guide for its people in facing this challenge.³ Husein Nasr, a contemporary Islamic philosopher and scholar, has contributed to

¹ Abbas Sofwan Matha'il Fajar, "Fiqh Ekologi: Etika Pemanfaatan Lingkungan Di Lereng Gunung Kelud" (Universitas Islam Negeri Sunan Ampel Surabaya, 2020).

² Mamluatun Nafisah, "Tafsir Ekologi: Menimbang Hifz Al-Bīah Sebagai Uṣul Ash-Sharī'ah Dalam Al-Qur'an," *Al-Fanar* 2, no. 1 (2019): 93–111.

³ Abdullah Muhammad, "Urgensi Pelestarian Lingkungan Hidup Dalam Al-Quran" 13, no. 1 (2022): 67–87.

formulating Islamic thought on nature and the environment.⁴ This article seeks to review and relate Nasr's views to environmental philosophical theories and explore how these views can be applied in the practice of everyday life. Nasr emphasized a holistic vision of Islam that includes both spiritual and material dimensions. In the context of environmental ethics, this holistic approach provides a solid basis for maintaining a balance between human and natural interests.⁵ Such momentum brings ecological studies to the realm of religion, where religion has a function as a tool to uphold justice and benefit that can answer socio-ecological problems.⁶ Referring to the term put forward by Husein Nasr, that humans have a position as God's mandate should not be misinterpreted for the benefit of blindly exploiting natural resources. So many things happen to modern humans today.⁷

Islam has an ecological view that is inclusive and sustainable. Referring to the Qur'an and hadith, Husein Nasr guides us to understand that the universe is a sign of God's greatness that must be maintained and respected.⁹ This article will discuss the concept of the relationship between mankind and nature according to the Islamic view, especially within the framework of Husein Nasr's thought. The focus will involve a discussion of man's moral responsibility to nature.¹⁰ Husein Nasr's

⁴ Salamah Eka Susanti, "Epistemologi Manusia Sebagai Khalifah Di Alam Semesta," *HUMANISTIKA: Jurnal Keislaman* 6, no. 1 (2020): 85–99, <https://doi.org/10.55210/humanistika.v6i1.321>.

⁵ Nurul Huda, Arqom Kuswanjono, and Agus Himmawan Utomo, "Theological Anthropocentrism: An Interpretation of Scripture and Semitic Theodicy in Overcoming the Environmental Crisis," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 7, no. 2 (July 30, 2023): 161–84, <https://doi.org/10.21009/hayula.007.02.03>.

⁶ Syamsul Arifin et al., "Jihad Ekologi Melawan Eksploitasi Tambang Emas Di Banyuwangi Sebagai Penguatan Green Constitution," *Peradaban Journal of Religion and Society* 2, no. 1 (2023): 105–21, <https://doi.org/10.59001/pjrs.v2i1.52>.

⁷ Sayyid Husein Nasr, *Antara Tuhan, Manusia Dan Alam* (Yogyakarta: IRCiSoD, 2003).

⁸ Fathin Fauhatun, "Islam Dan Filsafat Perenal: Respon Seyyed Hossein Nasr Terhadap Nestapa Manusia Modern," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 4, no. 1 (2020): 35–44, <https://ejournal.iainbukittinggi.ac.id/index.php/fuaduna/article/view/4260/pdf>.

⁹ Amir Maliki Abitolkha, "Seyyed Hossein Nasr's Teaching on Sufism and Its Relevance to Modern Society," *Jurnal Theologia* 32, no. 1 (2021): 1–22, <https://doi.org/10.21580/teo.2021.32.1.8069>.

¹⁰ Akbar Tanjung and M Mansyur, "Dampak Sains Modern Terhadap Lingkungan Dalam Perspektif Teologi Islam," *IJITP (Indonesian Journal of Islamic Theology and*

thought is not only relevant in the historical context but also very important in this modern era. Thus, it is very important to explore how his views can be adopted and applied in addressing today's environmental problems. As a contemporary Islamic philosopher, it is worth considering the ideas and thoughts of Husein Nasr, through his perennial philosophy he sought to elaborate the concept of primordial man in the era of disruption. Nasr tried to relegate heaven and earth to be balanced in every era, especially in the contemporary era.¹¹

In facing the challenges of globalization, the ethical view of the Islamic environment can provide the necessary moral guidance.¹² Husein Nasr offers a thought that recognizes the impact of globalization on the environment and leads us to seek ethical solutions based on the Islamic faith.¹³ Such guidance boils down to the relationship between religion (Islam) and science (nature), where both come from one God and want integration to achieve ecological sovereignty.¹⁴ This article will also invite readers to increase ecological awareness in the Muslim community. Husein Nasr's ideas can be a catalyst to mobilize the Muslim community to preserve the sustainability of nature. Through an in-depth analysis of Husein Nasr's thoughts, this article aims to provide a better understanding of environmental ethics in Islam and at the same time encourage readers to reflect on their role in preserving the sustainability of the universe per the teachings of Islam.

Philosophy) 3, no. 2 (2021): 59–100, <https://doi.org/http://dx.doi.org/10.24042/ijtp.v3i2.10401>.

¹¹ Intan Nur Fatiroh, "Kontekstualisasi Konsep Manusia Primordial Di Era Disrupsi (Studi Pemikiran Seyyed Hossein Nasr)" (Universitas Islam Negeri Walisongo, Semarang, 2021).

¹² Hasiholan Sihaloho and Martina Novalina, "Eco-Theology Dalam Kisah Penciptaan," *DIEGESIS: Jurnal Teologi Kharismatika* 3, no. 2 (2020): 71–81, <https://doi.org/10.53547/diegesis.v3i2.79>.

¹³ Fahrudin Faiz, "Islamic-Ecoreligious: Prinsip-Prinsip Teologis Islam Tentang Etika Lingkungan," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 14, no. 2 (July 1, 2014): 151–64, <https://doi.org/10.14421/ref.v14i2.1105>.

¹⁴ Baedhowi Harun, "Mencari Format Ideal Teo-Ekologi Dari Hubungan Antar Agama Dan Sains," *Globethics.Net Focus* 6 6, no. Etika Islam dan Problematika Sosial di Indonesia (2013): 146.

The reality is that there have been many writings that examine the thoughts of Husein Nasr, both in the realm of thinking about environmental ethics and others. Some of the published studies include Science Concepts According to Syed Hussein Nasr,¹⁵ Seyyed Hossein Nasr's Teaching on Sufism and Its Relevance to Modern Society,¹⁶ The Barrenness of Modern Human Spirituality in The Seyyed Hossein Nasr's Perspective.¹⁷ The work in general examines the dimensions of Husein Nasr's contemporary thinking, yet specifically resumes thinking about environmental ethics based on ecosufism and its application in life. This paper uses literature studies to collect data.¹⁸ Through the reading of manuscripts or texts of articles relevant to this study. Then in data collection using various theoretical references in the field of ecology and Islamic philosophy related to the topics discussed.¹⁹ The sources used in this study are primary sources from allied articles and supported by secondary sources in the form of books or other texts..

B. The Charismatic Figure of Husein Nasr

Husein Nasr was a Muslim scholar, philosopher, and writer known for his contributions to understanding and promoting Islamic thought. He was born in Tehran, Iran, on April 7, 1933. His higher education was pursued in the United States, where he obtained bachelor's, master's, and doctoral degrees in religious sciences. Nasr is known for his charismatic personality, which is reflected in the way he speaks and interacts with others. His charisma is also reflected in his profound and captivating works, which have influenced the thinking of many people around the world.

Husein Nasr's charismatic personality is reflected in his glorious academic career. He taught at various leading universities, including Harvard University and George Washington University. His contributions to understanding the Islamic intellectual tradition and

¹⁵ Hasan Bakti Nasution, Katimin Katimin, and Purjatun Azhar, "Science Concepts According to Syed Hussein Nasr," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3, no. 3 (2020): 2387–94, <https://doi.org/10.33258/birci.v3i3.1195>.

¹⁶ Abitolkha, "Seyyed Hossein Nasr's Teaching on Sufism and Its Relevance to Modern Society."

¹⁷ Kasmuri Selamat et al., "The Barrenness of Modern Human Spirituality in the Seyyed Hossein Nasr'S Perspective," *Alfuad: Jurnal Sosial Keagamaan* 6, no. 1 (2022): 77, <https://doi.org/10.31958/jsk.v6i1.5853>.

¹⁸ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: Rajawali Press, 2012).

¹⁹ A. Michael Huberman, *Analisis Data Kualitatif*, Jakarta (UI Press, 1992).

bridging the gap between East and West have earned him respect among world academics and thinkers. His charisma is also reflected in his teaching and communication style, which can captivate and inspire students and his audience. In addition, Husein Nasr is known for his leadership in championing interfaith dialogue. He has been actively involved in various interfaith dialogue initiatives, demonstrating his charisma in building bridges between various religious traditions. His presence in international forums and academic conferences is also a tangible manifestation of his charisma that can influence and unite cross-religious and cross-cultural thinkers.²⁰

Husein Nasr's charisma is reflected in his prolific and diverse works. He has written more than 50 books and 500 articles on various aspects of Islamic thought, philosophy, and ecology. His profound and insightful works have enriched global intellectual discourse and attracted many readers from diverse backgrounds. Not only in the academic field, Husein Nasr is also known for his leadership in promoting awareness of the importance of environmental preservation.²¹ He became an influential voice in the environmental movement in the Islamic world and around the world. His convincing charisma has helped to strengthen the movement for the preservation of nature and ecology and inspired many people to care about the earth and the universe.²²

Husein Nasr has been a mentor to many young Muslim thinkers and intellectuals, inspired by his wisdom, knowledge, and charisma. With his humble attitude and generosity, he was able to guide and motivate the younger generation to inherit and develop the Islamic intellectual tradition. Thus, Husein Nasr is a living example of a charismatic scholar and leader who has made an outstanding contribution to understanding, promoting, and championing Islamic values, interfaith dialogue, and

²⁰ Ajid Fuad Muzaki, "Konsep Ekologi Islam Dalam Q.S Ar-Rum Ayat 41 (Studi Atas Pemikiran Seyyed Hossein Nasr)" 41 (2021): 1–40.

²¹ Reni Dian Anggraini and Ratu Vina Rohmatika, "Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr," *Al-Adyan: Jurnal Studi Lintas Agama* 16, no. 2 (2022): 1–30, <https://doi.org/10.24042/ajsla.v16i2.9971>.

²² Nurul Pratiwi, Mustari Mustafa, and Abdullah, "Analisis Perspektif Ismail Raji Al-Faruqi Dan Seyyed Hossein Nasr Tentang Islam Dan Sains," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2023): 69–77, <https://doi.org/10.55623/au.v4i1.167>.

environmental preservation. His charisma is reflected in various aspects of his life and work, which have had a profound impact on global intellectual and spiritual discourse.²³

The ecosophy movement introduced by Husein Nasr involves a synthesis between Islamic spirituality and ecological awareness. Nasr viewed nature as a manifestation of God, and through this philosophical understanding, he proposed integration between spiritual values and environmental policies. Nasr's philosophy emphasizes the importance of environmental ethics, the preservation of nature, and man's responsibility to the earth as a place to live.²⁴ His thinking invites us to maintain the balance of nature and respect biodiversity, emphasizing the need to address environmental problems with a holistic approach.²⁵

To explore the development of Nasr's thought, Ali Maksum grouped it into four main periods: the 60s, 70s, 80s, and 90s.²⁶ This division does not intend to show a profound change in Nasr's thinking but to identify the main themes accentuated in each of these periods. In the '60s, the focus was split into two main themes: the reconstruction of the Islamic scientific tradition and the study of the crises of the modern world. His early work, "An Introduction to Islamic Cosmological Doctrines" (1964), explored Islamic cosmology from a traditional perspective, involving the thoughts of philosophers and scientists such as Ibn Sina, Suhrawardi, and Ibn Arabi. Subsequent works, such as "Three Muslim Sages" (1964), "Ideals and Realities of Islam" (1966), and "Science and Civilization in Islam" (1968), discuss the characteristics of Islam, efforts to make revelation a source of inspiration for science, as well as the spiritual crisis of modern man and the view of nature.

In the 70s, Nasr's thought continued the basic thought patterns of the previous decade, with an added emphasis on Sufism and Islamic philosophy. His works such as "Sufi Essays" (1972) and "Islam and the Plight of Modern Man" (1976) discuss Sufism, its history, as well as a critique of modern civilization and Muslim modernist thought. Nasr also

²³ Ali Maksum, *Tasawuf Sebagai Pembebasan Manusia Modern: Telaah Signifikansi Konsep "Tradisionalisme Islam" Seyyed Hossein Nasr* (Yogyakarta: Pustaka Pelajar, 2003).

²⁴ Leni Andariati, "Relevansi Mitos Kali Pemali Dengan Etika Lingkungan Islam," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 5, no. 2 (December 23, 2019): 275–89, <https://doi.org/10.18784/smart.v5i2.870>.

²⁵ M Maftukhin, "Teologi Lingkungan Perspektif Seyyed Hossein Nasr," *Jurnal Dinamika Penelitian* 16, no. 2 (2016), <https://doi.org/10.21274/dinamika.2016.16.2.337-352>.

²⁶ Maksum, *Tasawuf Sebagai Pembebasan Manusia Modern: Telaah Signifikansi Konsep "Tradisionalisme Islam" Seyyed Hossein Nasr*.

presents his theory of Centre and periphery. In addition, works such as "Islamic Science: An Illustrated Study" (1976) and "Annotated Bibliography of Science" (1975, 1978, 1991) face allegations that Islam has only inherited knowledge from previous nations without originality.

In the period of the 80s, Nasr developed three main themes, namely Islamic thought, the concept of "Traditional Islam", and civilization. His works such as "Islamic Life and Thought" (1981) discuss Islam's confrontation with the West, criticism of the modernization of Islam, and analysis of the causes of Islam's decline. The last period, the '90s, marked Nasr's attempt to bridge the gap between religions with works such as "Religion and Religions: The Challenge of Living in a Multireligious World" (1991) and "The Young Muslim's Guide to the Modern World" (1994). These two books explore the legacy of classical Islamic thought and review the characteristics of the modern world. In conclusion, Nasr's thought generally includes Islamic science, philosophy, Sufism, Islamic thought, and the challenges facing the modern world.

C. Environmental Ethics: The Fruit of Moral and Environmental Philosophy Thinking

Environmental ethics is a concept in moral and environmental philosophy related to the way humans interact with nature and its ecosystems. This concept grew as a result of philosophical thinking that explored the moral responsibility of individuals and society towards the environment.²⁷ In the view of environmental ethics, nature is considered to have intrinsic value that deserves to be respected and preserved, not just as a resource that can be utilized alone. One important aspect of environmental ethics is the principle of sustainability, which underscores the importance of maintaining an ecological balance to ensure the survival of future generations. Moral and environmental philosophical thinking views humans as an integral part of ecosystems and demands collective responsibility in preserving biodiversity and maintaining healthy ecosystems. Thus, environmental

²⁷ M. Yasir Said and Yati Nurhayati, "Paradigma Filsafat Etika Lingkungan Dalam Menentukan Arah Politik Hukum Lingkungan," *Al 'Adl* XII, no. 1 (2020): 1–23.

ethics builds the foundation for behaviors that support the protection of nature and the preservation of natural resources.²⁸

Moral and environmental philosophies also highlight the concept of intergenerational responsibility, in which people today are reminded to act responsibly towards the future of the earth. In this regard, environmental ethics encourages reflection and action that considers the long-term impact of human decisions on the environment. This philosophical thinking guides individuals and communities to adopt a sustainable mindset in managing natural resources and reducing ecological footprints. In addition, environmental ethics also involves the concept of environmental justice, which emphasizes that every individual and community has the same right to a healthy and safe environment. This philosophical thinking views environmental problems as global issues that require international cooperation and solidarity in their handling. Environmental ethics demands equality in the distribution of the burdens and benefits of environmental policies, as well as avoiding ecological injustices that can give rise to social inequalities.²⁹

While Leopold's approach to environmental ethics, as reflected in the concept of "land ethic", highlights the need to treat nature with respect, recognizing its existence as an ethical community with irreplaceable intrinsic values. Leopold, in his richly grounded view of Western culture, provided a strong foundation for respect for the natural environment.³⁰ However, although derived from a Western context, his principles are often in line with Eastern thought as embodied in the Orientalist tradition. These perspectives offer new insights into the relationship between humans and nature that are attractive for the application of a holistic and sustainable environmental ethic. The concept of environmental ethics between the East and the West has the same goal, which is to regulate human life and nature to be in balance.

²⁸ Onok Yayang Pamungkas, "Sastra Hijau: Pendidikan Lingkungan Dalam Novel Klasik," *Jurnal Kridatama Sains Dan Teknologi* 3, no. 02 (2021): 147–60, <https://doi.org/10.53863/kst.v3i02.388>.

²⁹ Muhammad Syihabuddin, Zulfi Mubaraq, and M. Lutfi Musthofa, "Elucidating Eco-Religious in Islamic and The Future of Environmental Ethics" 26, no. 2 (2023): 189–207, <https://doi.org/10.22373/arj.v1i1.9476.3>.

³⁰ Yohanes Hasiholan Tampubolon, "Telaah Kritis Etika Lingkungan Lynn White," *TE DEUM (Jurnal Teologi Dan Pengembangan Pelayanan)* 9, no. 2 (2020): 249–65, <https://doi.org/10.51828/td.v9i2.13>.

The adoption of environmental ethics also includes an understanding and respect for traditional knowledge and local wisdom related to nature and ecosystems. Moral and environmental philosophies teach the importance of listening and learning from indigenous peoples and considering local values in environmental decision-making. This stimulates cooperation between traditional and scientific knowledge to achieve environmental conservation goals. To achieve a solid environmental ethic, moral and environmental philosophical thinking emphasizes a paradigm shift in man's view of nature. From the concept of dominance and mere utilization, environmental ethics teaches cooperation and mutual dependence between humans and the environment. This thinking stimulates changes in behavior, policies, and economic practices toward a more sustainable and environmentally friendly direction.

Environmental ethics is not only the result of moral and environmental philosophical thinking but also a view of life that guides the actions of individuals and communities in maintaining the sustainability of nature and its ecosystems. Environmental ethics promotes mutual respect, collective responsibility, environmental justice, and the integration of traditional knowledge in environmental conservation efforts. As a result of philosophical thinking, environmental ethics becomes the foundation for creating positive changes in the relationship between humans and nature.

D. The Idea of Ecosophy in the Thought of Husein Nasr's Philosophy of Ethics

The idea of philosophy is an ethical philosophical thought that carries the concept of harmony between humans and nature. One of the figures known as a pioneer of the idea of philosophy is Husein Nasr, an Iranian Muslim philosopher and scholar. In his thinking, Nasr emphasized the importance of maintaining a balance between humans and nature and viewed nature as an entity that has the same values and dignity as humans. Husein Nasr viewed nature as a manifestation of God's power that must be maintained and respected. Nature is not just

a resource that can be utilized alone, but also has intrinsic value that must be maintained. Nasr emphasizes the importance of maintaining ecological balance and views humans as part of nature who must coexist with other creatures. Nasr has long warned us about man's cavalier attitude towards nature. In his book entitled *Man and Nature: The Spiritual Crisis of Modern Man* (1968), he states that the ecological crisis has occurred due to human greed in treating nature. Furthermore, Nasr emphasized that the lifestyle of scientists has thoroughly reduced all reality to the physical domain and rejected the possibility of a non-scientific worldview.³¹

Husein Nasr also emphasized the importance of seeing nature as a whole and harmonious whole. Nature cannot be separated into separate parts, but must be viewed as an interrelated and interdependent system. In Nasr's view, humans must understand and appreciate the existence of every element of nature as part of a unified whole. Nasr also emphasized the importance of viewing nature as an entity that has spiritual value. Nature is not just a resource that can be utilized alone, but also has values that can inspire humans to achieve higher spiritual awareness. In Nasr's view, man must view nature as a sign of God's greatness that must be respected and guarded.³²

Husein Nasr also emphasized the importance of viewing humans as part of nature that must coexist with other creatures. Man cannot see himself as a master of nature who can do anything to his environment. Rather, man should see himself as a part of nature that must coexist with other creatures. Nature is a source of wisdom and discernment. Nature has values that can inspire humans to reach higher consciousness and understand its existence as part of a whole. In Nasr's view, man must view nature as a teacher who can give lessons in wisdom and discernment. Nature has a beauty that can inspire man to reach higher consciousness and understand his existence as part of a whole. In Nasr's view, man must view nature as a beautiful and majestic work of art that must be preserved and respected. The importance of viewing nature as a source of happiness and peace. Nature has values that can provide

³¹ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: Mandala Unwin Paperbacks, 1968).

³² Nendy Nasr, Maulaya Anggriani, Hasyimsyah Nasution, and Hotmatua Paraliha Harahap, "Konsep Ekosufisme Dalam Perspektif Sayyed Hossein Nasr" 3, no. November 2023 (n.d.): 1089–1103, <https://doi.org/https://doi.org/10.58578/tsaqofah.v3i6.1715>.

peace and happiness for humans. In Nasr's view, man must view nature as a source of happiness and peace that must be maintained and respected.³³

The next thing that needs to be understood more deeply is the concept of the relationship between God, nature, and humans. In the context of Sufism, the relationship between the three is generally accepted. More specifically, man has a position as God's representative or even a reflection of God Himself. Because man's task is to take care of and manage the earth which acts according to God's rules and is responsible for the actions taken. Sufism teaches virtue (*ihsan*) towards Allah and all creatures that Allah has created. To achieve moral creativity, man needs to reach the point of purity with *courtesy* to all things of God's creation. In addition, Sufism also teaches *human* values whose application dimension is skewed to community activities and the surrounding environment. According to Husein Nasr's ecology, God gave nature to people for them to take the best care of it.³⁴

The relationship between God, nature, and man is very close. Man needs God to seek his identity as an ethical creature of God, while God created man as a caliph on this earth. Nature also needs humans to be well cared for. To prevent environmental pollution, humans need to return to their spirituality.³⁵ The lack of spiritual values in modern society hurts the environment. Therefore, it is important to raise the issue of ecosufism, a concept proposed by Sayyid Husein Nasr, through literature research and data analysis. This concept emphasizes the importance of restoring spiritual value in humans to prevent environmental crises. By maintaining harmony between man, God, and nature, it is hoped that the environmental crisis can be overcome.³⁶

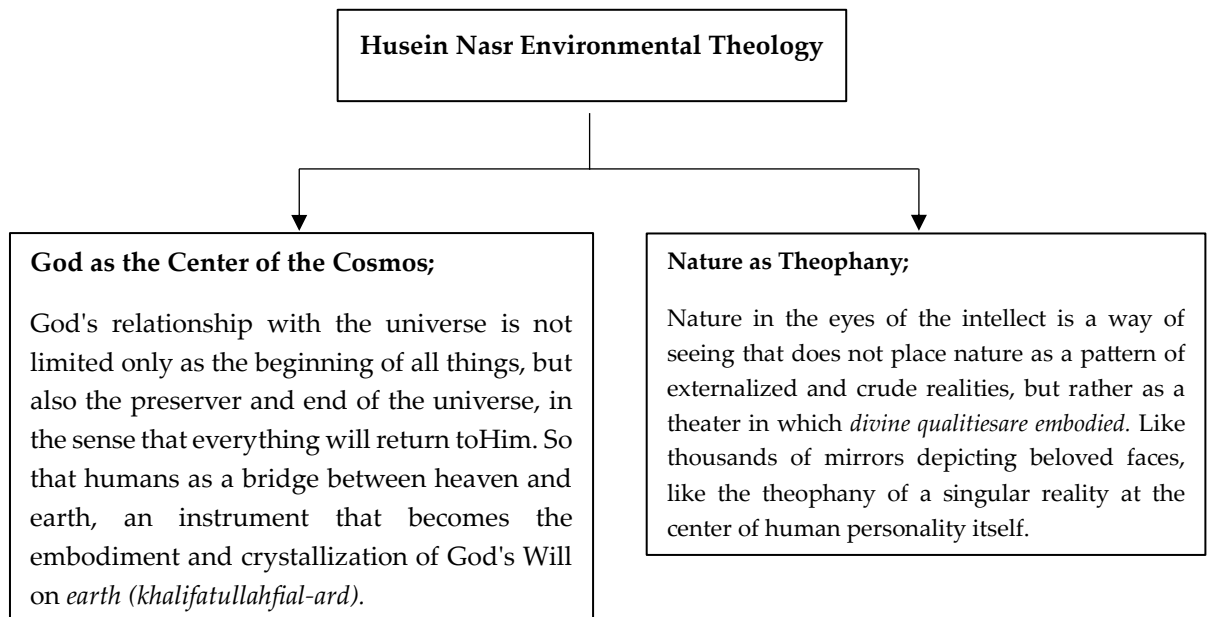
³³ Muhammad Ridhwan, "Ekosofi Islam (Kajian Pemikiran Ekologi Seyyed Hoosein Nasr)" (Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, 2009).

³⁴ Anggraini and Rohmatika, "Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr."

³⁵ Seyyed Hossein Nasr, *The Need for a Sacred Science* (Prancis: Curzon Press, 1993).

³⁶ Anggraini and Rohmatika, "Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr."

Chart 1. Husein Nasr Environmental Theology



E. Application of Husein Nasr's Thought on Environmental Ethics in the Realities of Life

Often in discussions about environmental damage, ethics is ignored. Usually, the parties involved tend to directly blame activities such as logging, mining, and industry as the cause of the phenomenon seen on the surface.³⁷ They use purported scientific evidence to support their suspicions, although the data presented are not always relevant. The environment is an irresponsible object for human exploitation. However, keep in mind that between humans and the environment, there is a strong and binding relationship. Destruction of the environment will hurt human survival. In this context, whenever we use the mineral resources created by God, we must consider the impact it will have on the benefit of man. Thus this utilization remains in the goal of transformation into a human being who is free, intelligent, and equal to one another.³⁸

³⁷ Muhammad Yusuf, "Eco-Fiqh: Pendekatan Maslahat Terhadap Amdal Dan Konservasi Lingkungan," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 9, no. 2 (2019): 250–73, <https://doi.org/10.15642/ad.2019.9.2.250-273>.

³⁸ Abdul Malik, "Environment and Natural Resource Management in Islamic Perspective," *Jurnal Lingkungan Almuslim* 1, no. 1 (2021): 30–38.

Like the environmental crisis that occurred in the current century, Husein Nasr offers two agendas that need to be observed and implemented by the Islamic world. The second is: *First*, the reformulation of the values of Islamic perennial wisdom regarding the natural order such as the concept of nature, the relationship of nature with humans, a critical review of modern science, as well as the significance of traditional Islamic science which is not only seen as part of the West but an integral part of the Islamic intellectual tradition itself.³⁹ *Second*, by expanding the awareness of the importance of shari 'ah teachings regarding the ethical treatment of the natural environment and expanding the field of application following the principles of shari 'ah itself. Like the commandment of the Shari 'ah concerning the preservation of nature, it fosters feelings and attitudes of friendship with God's creatures. In other words, making the concept of environmental legislation is needed by law enforcement. However, it is more comprehensive if the law is also juxtaposed with an emphasis on the teaching of divine law.⁴⁰

Through the two agendas listed above, it is clear that it is important to reformulate the cosmological dimension, namely the view of the order of the universe. In line with the view of Husein Nasr who considers the concept of the Qur'an as the basis for the concept of the universe and the environment. The Qur'an states that the universe is the form or existence or manifestation of God in life.⁴¹ This reflects the greatness of Allah as the great creator, as stated in the Qur'an: "We will show them our signs on the whole horizon and in themselves so that it will be clear to them that the Qur 'an is true".⁴² It is very clear that the contents of the Qur'an and natural

³⁹ Mawaddatul Ulfa As'ad Taufiqurrahman, "Pendekatan Ekologi Dalam Studi Islam," *NUANSA: Jurnal Studi Islam Dan Kemasyarakatan* 14, no. 1 (2021): 38.

⁴⁰ Andrian Syahidu, "Metodologi Sains Menurut Seyyed Hossein Nashr (Studi Atas Krisis Ekologi)," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 3 (2021): 8–14.

⁴¹ Seyyed Hossein Nashr, *Science and Civilization in Islam* (New York: New American Library, 1970).

⁴² Q.S. Fushilat (41): 53, *Al-Qur'an Terjemahan*, Kementrian Agama: Jakarta

phenomena are called verses in the human soul and Allah's creation as a sign of His signs.⁴³

In the reality of life in Indonesia, more and more Islamic movements have begun to highlight the urgency of protecting nature and the environment. Islamic thinkers and activists increasingly realize that the existence of nature is a gift from God that must be taken care of properly. These movements not only emphasize the need for the conservation of natural resources but also invite Muslims to practice environmentally friendly lifestyles under religious teachings. This shows the spirit of collaboration between religious values and environmental awareness to create a sustainable life

F. Reconception: Initiating the Inclusivity of Sustainable Environmental Ethics Philosophy

The conception of a sustainable philosophy of environmental ethics is an effort to initiate inclusiveness in ethical thinking related to the environment. Inclusiveness in this context refers to efforts to involve multiple perspectives, values, and interests in the development of a sustainable ethical framework. In this context, inclusiveness aims to include various aspects of human life that are interconnected with the natural environment, such as social, economic, and cultural.⁴⁴ In the context of Hussein Nasr's idea of environmental ethics, Indonesia faces several environmental problems that require understanding and action based on spiritual values. One example is deforestation in tropical rainforests, which leads to habitat destruction, loss of biodiversity, and adverse climate change. In Nasr's view, forests are manifestations of God's greatness that need to be preserved and respected. The protection of forests is therefore a spiritual obligation for humanity.⁴⁵

Another example is the problem of river and ocean pollution, caused by industrial and domestic waste. This threatens the sustainability of water resources and marine life as well as human health. In Nasr's perspective, water is considered a sign of life entrusted by God to humans, so its pollution is a violation of this trust.⁴⁶ An approach based

⁴³ Seyyed Hossein Nasr, *Knowledge and the Sacred: Revisioning Academic Accountability* (New York: State University of New York Press, 1982).

⁴⁴ Slamet Firdaus, "Al- Qur ' an Dan Pembangunan Lingkungan Berkelanjutan Di Indonesia : Analisis Maqashid Syariah Untuk Pencapaian SDGs" 07, no. 02 (2022).

⁴⁵ Arif Syafi'uddin, "Keseimbangan Alam Dalam Perspektif Scentia Sacra Seyyed Hossein Nasr," *Refleksi Jurnal Filsafat Dan Pemikiran Islam*, 2014, <https://doi.org/10.14421/ref.v14i2.1104>.

⁴⁶ Syafi'uddin.

on spiritual values such as the sanctity of water and man's moral responsibility towards God's creation is needed to address this issue. The reconceptualization of Hussein Nasr's ideas in the context of these cases includes an emphasis on a holistic approach that combines theological and practical aspects. This involves educating the public about spiritual values in religion related to environmental protection, strengthening regulations that accommodate the principles of environmental ethics, and promoting environmentally friendly lifestyles through religious teachings.⁴⁷ Thus, spiritually-based understanding and action can help Indonesia address environmental issues in a sustainable and theologically meaningful way.

First, the conception of environmental ethics philosophy must be able to align the basic principles of philosophy with the increasingly complex and diverse needs of modern society. In the meaning of Sufism, humans as *caliphs* who serve as spreaders of grace and lead to the way of salvation.⁴⁸ This involves engaging philosophical thinking in addressing global environmental challenges, such as climate change, resource sustainability, and other ecological issues. *Second*, the inclusiveness of the philosophy of environmental ethics also pays attention to participatory aspects in decision-making. This means involving the community, stakeholders, and various interest groups in the process of formulating policies related to the environment. Thus, the resulting policy will be better able to reflect the needs and aspirations of the entire community. In the realm of Sufism juxtaposed with moral integrity produces human and natural values that lead to the teachings of *al-Ishlah* (peace). Peace is referred to as universal law without partiality and can be seen through EIA (Environmental Impact Analysis).⁴⁹

⁴⁷ Faiz, "Islamic-Ecoreligious: Prinsip-Prinsip Teologis Islam Tentang Etika Lingkungan."

⁴⁸ Ida Munfarida, "Relevansi Nilai-Nilai Tasawuf Bagi Pengembangan Etika Lingkungan Hidup," *Indonesian Journal of Islamic Theology and Philosophy* 2, no. 1 (2020): 19–40, <http://www.ejournal.radenintan.ac.id/index.php/ijitp/article/view/3901%0Ahttp://www.ejournal.radenintan.ac.id/index.php/ijitp/article/download/3901/3738>.

⁴⁹ Yunita and Zahratul Idami, "Pengelolaan Lingkungan Hidup Menurut Perspektif Fiqih," *Jurnal Hukum Samudra Keadilan* 15, no. 2 (2020): 210–22, <https://doi.org/10.33059/jhsk.v15i2.2452>.

Third, this conception needs to focus on strengthening international cooperation to maintain environmental sustainability. An inclusive philosophy of environmental ethics must be able to transcend national boundaries and promote global collaboration to respond to transboundary environmental challenges. *Fourth*, inclusiveness in the philosophy of environmental ethics must also take into account the role of technology in shaping human views of the environment. Discussion of technology ethics and innovation must be integrated into this concept so that the public can understand and manage the impact of technology on the environment.⁵⁰ Many environmental crises are caused by the dryness of the spiritual aspects of man, it is a fact that between matter and spirituality, it is impossible to be separated, between body and spirit it is impossible to be separated. In Sufism, it is said to be a cosmic consciousness that will bring people to the highest reality.

Fifth, the conception of environmental ethics philosophy must pay attention to the balance between human interests and ecosystem sustainability. This thinking requires the involvement of various disciplines, such as ecology, sociology, economics, and others, to establish a balanced and sustainable framework. Sufism teaches love or mahabbah. A Sufi's love for his Lord can be seen through a heart that keeps remembering him. Almighty to God, will also descend to all things created by God, including nature. Looking at nature with glasses of love, what flows is love and care, because for Sufis it is no longer the hardness of the stone, the green of the mountain, the denseness of the night, and the cold of the rain. Rather all reality is seen as fellow creatures of God, and together occupy nature obediently and keep God in remembrance and nature glorifies.⁵¹

Sixth, inclusiveness in the philosophy of environmental ethics also involves a paradigm shift in consumer values and lifestyles. Environmental education and awareness of the impact of daily activities on the environment need to be improved so that people can actively contribute to maintaining environmental sustainability. *Seventh*, this conception requires full support from various parties, including the government, non-governmental organizations, academia, and the

⁵⁰ Ghuftron Akbari Wardana and Ana Azzahra, "Pencemaran Laut (Kajian Ecosophy Dalam Pandangan Seyyed Hossein Nasr Dan Refleksinya Terhadap Strategi Penanggulangan Pencemaran Laut Di Indonesia)," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 4 (2022): 43–48.

⁵¹ Marjan Fadil, "Membangun Ecotheology Qur'ani : Reformulasi Relasi Alam Dan Manusia Dalam Konteks Keindonesiaan," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 1, no. 1 (2020): 84–100, <https://doi.org/10.32939/ishlah.v1i1.25>.

business sector. The synergy between the various sectors will strengthen the implementation of inclusive and sustainable environmental ethical values.

G. Conclusion

The above explanation can be concluded that it is necessary to re-conceptualize Husein Nasr's thinking on environmental ethics framed in ecosophy. Integrating Islamic teachings based on Sufism in managing nature as a form of *hablun min alam*, which means that humans are an integral and inseparable part of nature or the environment. Nature is a representation of God's existence and man's position as God's representative to preserve the environment (*khalifa fil ardhi*). Therefore, it should not be justified for man's arbitrary treatment of nature and the environment by exploiting nature arbitrarily. Sufism is a reality that teaches divine, human, and *makhluqiyyah* values. Thus, ecosophy or ecosufism conveys how to apply glory (morality) to God, others, and nature.

Rooted in the crisis of identity and spirituality experienced by modern man, it is necessary to conceptualize or redefine the meaning and ultimate purpose of environmental ethics to create a harmonious relationship between humans and nature. In this way, Nasr sought to integrate modern science with the metaphysics of Ilhai's reality, thus viewing nature as a mirror of God's power. The main point is how natural science should be relevant to the sublime teachings of Islam until it crystallizes at the Divine roots. Furthermore, to initiate the inclusiveness of sustainable environmental ethics philosophy, by paying attention to several aspects that participate in maintaining ecology. Both from the individual, government, and utilizing technology that plays an important role at this time. *Stakeholder* contributions are urgently needed to initiate natural justice and natural balance that create harmony in life

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