

Islamic Environmental Ethics: A Cultural Framework for Sustainable Resource Management and Global Ecological Stewardship

Etika Lingkungan Hidup Islam: Kerangka Kerja Budaya untuk Pengelolaan Sumber Daya Berkelanjutan dan Penatalayanan Ekologi Global

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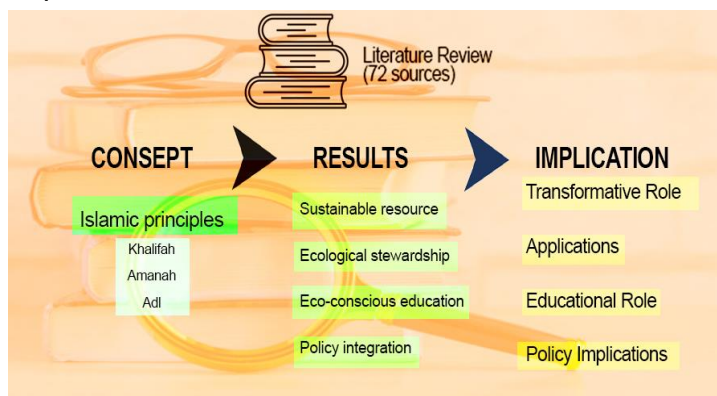
Abstract

Environmental ethics provides a moral framework for addressing sustainability challenges, emphasizing the ethical responsibility of humanity toward ecological preservation. This study explores Islamic environmental ethics, focusing on principles such as *khalifah* (stewardship), *amanah* (trust), and *adl* (justice), and their applications in sustainable practices, education, and policymaking. Using a literature review, 72 sources were analyzed to identify key themes, including the theoretical foundations of Islamic environmental ethics, practical applications in daily practices and resource management, and implications for policy development. Findings demonstrate the transformative potential of Islamic teachings in fostering environmental stewardship, with examples such as eco-boarding school initiatives and sustainable agriculture illustrating successful integration into community practices. The study also highlights the significance of incorporating Islamic principles into education to cultivate eco-conscious behaviors and align sustainability efforts with cultural and religious values. By providing a comprehensive framework for integrating Islamic environmental ethics into global sustainability strategies, this research offers a culturally resonant approach to addressing environmental challenges.

Abstrak

Etika lingkungan menyediakan kerangka moral untuk menghadapi tantangan keberlanjutan, dengan menekankan tanggung jawab etis manusia terhadap pelestarian ekologi. Studi ini mengeksplorasi etika lingkungan dalam Islam, berfokus pada prinsip-prinsip seperti *khalifah* (kepemimpinan), *amanah* (kepercayaan), dan *adl* (keadilan), serta penerapannya dalam praktik keberlanjutan, pendidikan, dan kebijakan. Melalui tinjauan terhadap 72 sumber literatur, penelitian ini mengidentifikasi tema utama, termasuk landasan teoretis etika lingkungan Islam, aplikasi praktis dalam aktivitas sehari-hari dan pengelolaan sumber daya, serta implikasinya terhadap pengembangan kebijakan. Temuan menunjukkan potensi transformatif ajaran Islam dalam mendorong pengelolaan lingkungan, dengan contoh seperti inisiatif eco-pesantren dan pertanian berkelanjutan yang menunjukkan keberhasilan integrasi dalam praktik komunitas. Studi ini juga menyoroti pentingnya mengintegrasikan prinsip-prinsip Islam dalam pendidikan untuk menumbuhkan perilaku peduli lingkungan dan menyelaraskan upaya keberlanjutan dengan nilai-nilai budaya dan agama. Dengan menyediakan kerangka kerja komprehensif untuk mengintegrasikan etika lingkungan Islam ke dalam strategi keberlanjutan global, penelitian ini menawarkan pendekatan yang sesuai secara budaya untuk menghadapi tantangan lingkungan.

Graphical Abstract



Keyword

environmental ethics; humanities; morals; social justice; trust

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INTRODUCTION

One of the primary reasons environmental ethics is essential in a global context is its ability to provide a moral foundation for sustainability initiatives. Zagonari (2020) argues that environmental sustainability should be pursued for ethical reasons, emphasizing that it transcends solely ecological concerns and is fundamentally an ethical issue. This perspective highlights the importance of embedding ethical considerations into environmental policies to ensure they are equitable and just, especially for vulnerable populations affected by environmental degradation (Baker, 2024). Ethical reasoning in decision-making can enhance sustainability efforts by fostering responsibility and accountability among stakeholders (Wardhani et al., 2022).

The interconnectedness of global ecosystems further necessitates a collective ethical approach to environmental challenges. Gasper (2014) underscores the importance of addressing the needs and rights of marginalized communities while considering long-term policy impacts. Climate change highlights intergenerational justice, requiring present generations to account for future generations' well-being (Baker, 2024). However, previous research often overlooks how intrinsic values of ecosystems and non-human entities contribute to holistic environmental ethics (Wapner & Matthew, 2009).

Education plays a critical role in fostering environmental ethics. Temel (2019) argues that understanding environmental ethics among educators is vital for promoting sustainable practices in students. Integrating these values into curricula aligns with the United Nations' Sustainable Development Goals, which emphasize ethical foundations for sustainability (Kvamme, 2020). Despite these advancements, the role of specific religious frameworks, such as Islam, in education and sustainability has not been comprehensively explored.

Practical applications of environmental ethics, such as ethical consumerism, illustrate the influence of values on decision-making. Increasingly, consumers seek environmentally sustainable products, reflecting a growing awareness of the ethical implications of consumption (Quoquab & Mohammad, 2023). While research conducted by Wunderlich and Gatto (2016) emphasizes the relationship between consumer choices and perceived environmental impacts, the integration of religious values into these decisions remains underexplored.

Religion, as a moral compass, significantly shapes pro-environmental behavior. Concepts like stewardship in Islam, emphasized through *tawhîd* (unity) and *khilâfah* (trusteeship), offer ethical frameworks for environmental conservation (Yusuf & Marjuni, 2023). However, studies such as Zeng et al. (2020) show variations in pro-environmental behavior influenced by gender and cultural interpretations, revealing gaps in understanding how Islamic values specifically shape actions across diverse contexts.

Moreover, integrating religious values into education has proven effective in fostering environmental responsibility (Maknun, 2024). While studies highlight the role of religious teachings in motivating conservation efforts (Mahaseth, 2023; Asha, 2023), the nuanced application of Islamic principles in environmental ethics education remains underdeveloped. Context-specific studies, such as those by Liang et al. (2023)

and Orellano et al. (2020), demonstrate the variability of religiosity's influence on sustainability, leaving gaps in the exploration of how Islamic teachings can systematically inform policies and practices.

While extensive research has explored global environmental ethics, intergenerational justice, and the role of education in sustainability, there remains a significant gap in understanding how Islamic values, particularly the principles of *tawhîd* (unity) and *khilâfah* (trusteeship), can be systematically integrated into environmental ethics and sustainable resource management. Although some studies have highlighted the influence of religion on pro-environmental behavior, there is limited research on how Islamic values specifically shape sustainability practices across diverse cultural and social contexts. Furthermore, while previous research has emphasized the importance of environmental ethics in policymaking and education, an in-depth exploration of how Islamic principles can be effectively incorporated into curricula and daily practices remains insufficient. Addressing these gaps, this study aims to examine the principles of environmental ethics in Islam, with a particular focus on *tawhîd* and *khilâfah*, and analyze their application in fostering sustainable behaviors. Additionally, it investigates the implications of these principles for policy development and resource management, ultimately providing a comprehensive framework for integrating Islamic values into environmental ethics to enhance global sustainability efforts.

METHODS

The methodology employed in this literature review follows a qualitative approach using a systematic review method. This approach aims to identify, analyze, and synthesize relevant literature on environmental ethics in Islam, specifically focusing on the concepts of "khalifah" (stewardship), "amanah" (trust), and justice, as well as their applications in environmental policy, resource management, and daily practices. Literature searches were conducted through reputable databases, including Scopus, Web of Science, JSTOR, and Google Scholar, using keywords such as "Islamic environmental ethics," "khalifah and environment," "amanah and sustainability," and "justice in Islamic environmental policies." The study focuses on articles published within the last two decades to capture contemporary discussions on environmental ethics from an Islamic perspective.

The selected literature was analyzed using a thematic content analysis approach. Key themes identified include: 1) Principles of Environmental Ethics in Islam, focusing on the concepts of "khalifah," "amanah," and justice; 2) Applications in Daily Practices, including sustainable agricultural practices and responsible consumption within Muslim communities; and 3) Implications for Policy and Resource Management, examining how Islamic ethical principles are applied in environmental policies in Muslim-majority countries and their contribution to global sustainability goals.

The analysis process was conducted in layers to ensure accuracy and consistency in interpretations that address the research objectives. A total of 72 sources meeting these criteria were analyzed using thematic content analysis, identifying key themes such as the principles of Islamic environmental ethics,

applications in daily practices like sustainable agriculture, and implications for policy and resource management in Muslim-majority countries. Data extraction and coding were conducted independently by two reviewers to ensure reliability, with discrepancies resolved through discussion, culminating in a thematic narrative bridging theoretical concepts with practical applications. The synthesis of findings was arranged to bridge theoretical discussions and practical applications of Islamic environmental ethics, providing a comprehensive perspective on how Islamic teachings contribute to environmental sustainability and justice. These findings are presented in a thematic narrative that integrates various viewpoints and applications drawn from the literature.

RESULTS

The study highlights three fundamental principles of Islamic environmental ethics: *khalifah* (stewardship), *amanah* (trust), and justice. The concept of *khalifah* positions humans as caretakers of the Earth, responsible for its sustainable management and preservation. This principle is linked to values such as *ihsan* (benevolence) and *mizan* (balance), emphasizing harmony between human needs and ecological systems. Similarly, *amanah* underscores the ethical responsibility to protect and conserve natural resources as a divine trust. Justice (*adl*) complements these principles by advocating for equity in resource distribution and intergenerational responsibility.

Applications of these principles are evident in community practices such as sustainable farming, ethical consumerism, and conservation initiatives. Educational programs incorporating Islamic teachings have also been effective in fostering environmental awareness, particularly through integrating stewardship values into curricula.

The findings are consistent with existing literature that underscores the importance of religious frameworks in shaping environmental ethics (Yusuf & Marjuni, 2023; Setiawan, 2023). While previous studies have highlighted Islamic principles such as *khalifah* and *amanah* as ethical guidelines, this study provides a comprehensive exploration of their integration into policy and daily practices. Compared to prior research, this study uniquely addresses the underexplored role of Islamic principles in resource management and education. It also identifies the nuanced cultural applications of Islamic environmental ethics, filling a gap in understanding their variability across different Muslim communities.

The findings have significant implications for both scientific and practical domains. By elucidating how Islamic principles like *khalifah* and *amanah* can guide sustainable practices, this study offers a faith-based ethical framework for addressing global environmental challenges. The integration of these principles into education can cultivate eco-conscious behaviors, particularly among youth, aligning with the United Nations' Sustainable Development Goals (SDGs). In policymaking, the application of Islamic environmental ethics can strengthen sustainability strategies in Muslim-majority countries, providing a culturally resonant approach to conservation and resource management.

DISCUSSION

Principles of Environmental Ethics in Islam

The concept of *khalifah* refers to humans as stewards of the Earth, entrusted by Allah to manage and preserve the environment. This role emphasizes mutualism, responsibility, and ethical resource management (Mukhibad et al., 2019; Djuned, 2023). Islam encourages sustainable practices, recognizing the severe consequences of neglecting environmental responsibilities (Sulistyo, 2018). Broader Islamic values such as *ihsan* (benevolence) and *amanah* (trustworthiness) reinforce the principle of *khalifah*, urging proactive contributions to environmental well-being (Setiawan, 2023). Education and community engagement further enhance awareness of ecological duties, aligning actions with the moral imperatives of Islamic teachings (Situmorang, 2024; Pandikar, 2024).

The concept of *amanah* in Islam emphasizes moral responsibility and integrity in environmental stewardship. It calls for balanced resource use, aligning with principles such as *tawhid* (unity) and *adl* (justice) (Yusuf & Marjuni, 2023). These values advocate avoiding exploitation and promoting sustainability (Rohmatulloh, 2023). Education and economic practices are integral to fostering understanding, encouraging individuals and organizations to adopt proactive environmental practices (Setiawan, 2023). *Amanah* also embodies intergenerational justice, emphasizing the preservation of resources for future generations (Olawuyi, 2022).

Social and environmental justice in Islam intertwines *adl*, *ihsan*, and *amanah*. It promotes equitable resource distribution and sustainable use, addressing disparities through mechanisms like *zakat* (almsgiving) and *waqf* (endowments) (Baidhaw, 2012). Islamic teachings frame humans as caretakers, responsible for preserving ecological balance (Pandikar, 2024). Businesses are encouraged to adopt corporate social responsibility aligned with Islamic ethics, contributing to social equity and environmental sustainability (Setiawan, 2023). Islamic education plays a crucial role in instilling these values, empowering communities to advocate for justice and sustainable practices (Hamamah, 2023).

Applications of Environmental Ethics in Islam

Islamic agricultural ethics promote sustainability, stewardship, and fairness. Principles like *khalifah* encourage practices that maintain ecological balance and biodiversity (Pandikar, 2024). Moderation, waste reduction, and equitable resource distribution are core tenets, aligning with sustainable development goals (SDGs) (Setianingrum, 2024; Abdelzaher et al., 2017). Ethical treatment of animals and environmental education further enhance agricultural practices, fostering a holistic approach to sustainability (Maslani, 2023).

Organic farming and agroecology reflect Islamic values of ethical stewardship and community welfare. These practices emphasize minimizing environmental impact while optimizing productivity (Gołębiewska et al., 2020). Islamic finance mechanisms like *zakat* and *waqf* support sustainable agriculture, empowering communities and fostering social welfare (Mohamed & Shafiai, 2021). Education on Islamic environmental ethics

builds capacity for sustainable practices, ensuring alignment with Islamic principles (Suryani et al., 2023).

Islamic agricultural ethics advocate for humane treatment of animals and responsible resource management. Sustainable practices address ecological management while respecting the dignity of all living beings (Pretty, 2007; Safitri et al., 2022). These principles integrate sustainability and ethical stewardship, guiding agricultural systems toward a more sustainable and equitable future. By aligning practices with Islamic teachings, communities can fulfil their role as stewards of the Earth, promoting environmental and social well-being while ensuring long-term sustainability.

Implications of Environmental Ethics in Policy

The integration of Islamic values into environmental policy fosters sustainable practices aligned with religious teachings and contemporary challenges. Islamic principles like stewardship (*khalifah*), justice (*adl*), and balance (*mizan*) provide a comprehensive ethical framework for environmental governance (Pandikar, 2024). Policymakers can leverage these principles to develop regulations promoting sustainable resource management and environmental protection.

Incorporating Islamic values into environmental education enhances awareness and fosters a culture of sustainability. This approach aligns communities with ethical responsibilities towards the environment (Setianingrum, 2024). Engaging religious leaders and scholars further promotes conservation efforts, ensuring community participation and resonance with local values (Rahman & Jalil, 2021).

Islamic teachings emphasize justice and equity, addressing environmental justice by protecting marginalized communities and ensuring fair resource access (Bsoul et al., 2022). Integrating these values into agricultural policies supports sustainable farming practices such as agroecology and organic farming, which align with stewardship principles and ensure food security (Fajriansyah et al., 2021).

Developing policies based on Islamic ethics enhances their effectiveness and acceptance within Muslim communities. Aligning environmental governance with Islamic values can promote sustainable practices and a "green" lifestyle among Muslims (Hummel & Daassa, 2019).

Examples of Successful Policies in Muslim Countries

The integration of Islamic values into environmental policies has resulted in successful initiatives across Muslim-majority countries, reflecting principles of stewardship, justice, and sustainability.

In Indonesia, eco-boarding school initiatives like those at Dayah Terpadu Inshafuddin in Banda Aceh empower communities to engage in environmental management activities that provide economic, social, and ecological benefits while fostering sustainability aligned with Islamic values (Maulida, 2024). Similarly, the Organization of Islamic Cooperation (OIC) has implemented biodiversity conservation policies emphasizing resource preservation and economic development, demonstrating a commitment to sustainability (Ismail, 2024).

Malaysia has developed halal tourism policies that promote environmental sustainability while catering to Muslim travelers, enhancing trust and encouraging environmentally responsible options (Sodawan & Hsu, 2022). In Brunei, renewable energy initiatives focused on solar and biomass reflect the government's commitment to sustainability and the integration of Islamic principles into national energy policies (Susanti, 2023).

Turkey's environmental protection policies align with Islamic ecological principles, focusing on reducing pollution and promoting sustainable resource management. These initiatives enhance public acceptance and effectiveness by incorporating Islamic values (Butt, 2020). Additionally, community-based efforts, such as those led by Muslim NGOs, foster environmental sustainability through grassroots campaigns, tree-planting initiatives, and educational programs, emphasizing the potential of community engagement in policy implementation (Köhrensen, 2020). These examples illustrate how Islamic teachings can effectively guide environmental policies, fostering sustainability and stewardship across diverse contexts.

Environmental Education and Awareness

Education plays a critical role in fostering environmental ethics by raising awareness, instilling values, and promoting sustainable behaviors. Studies demonstrate that integrating environmental ethics into curricula enhances responsibility and eco-friendly actions. For instance, Begum et al. found that environmental education significantly increased students' engagement in sustainable practices in Pakistan (Begum et al., 2021). Similarly, Kim et al. highlighted the influence of environmental knowledge on pro-environmental behaviors among tourists, emphasizing the need for continuous educational programs in tourism and conservation sectors (Kim et al., 2018).

However, education's role is complex. Umaroh's research in Indonesia revealed that while education raises environmental awareness, it may also correlate with higher emissions from economic activities, underscoring the need for targeted programs that mitigate negative impacts (Umaroh, 2019). Consumer education also shapes preferences, with studies showing that informed individuals are likelier to choose environmentally friendly products (Setyawan et al., 2021).

Schools are pivotal in promoting pro-environmental behaviors, as Sieg's study indicates that broader educational outreach can enhance societal environmental consciousness (Sieg, 2021). Pratiwi emphasized that economic and environmental literacy fosters green consumer behavior, encouraging responsible consumption (Pratiwi, 2023). Additionally, NGOs play a vital role in environmental education, with Köhrens highlighting how Muslim NGOs effectively disseminate knowledge and promote sustainable practices through community campaigns (Köhrens, 2020).

These findings underscore the transformative potential of environmental education in creating a culture of sustainability and responsible consumption. By targeting diverse audiences and incorporating ethical values, educational initiatives can significantly contribute to environmental stewardship.

Community Awareness Campaigns

Community awareness campaigns are essential for promoting environmental ethics and fostering sustainable practices. These initiatives educate the public about environmental issues, encourage responsible behavior, and mobilize collective action, leveraging local values and community participation to drive impactful change.

Incorporating local wisdom enhances the effectiveness of environmental campaigns, as seen in Yasir et al.'s study on the Sentajo Forbidden Forest in Indonesia, where traditional knowledge fosters ownership and responsibility for conservation (Yasir et al., 2022). Community participation is also critical; Holstead et al. highlight how engaging local populations in decision-making strengthens environmental policy implementation in the UK and Scotland (Holstead et al., 2018). Tailoring campaigns to audience perceptions further boosts effectiveness, as emphasized in "Rethinking Recycling," by Jamaluddin et al. (2023).

Social campaigns for resource protection, such as those in Poland, significantly enhance public understanding and engagement with environmental issues (Łatuszyńska & Borawska, 2022). Media visibility is another vital tool, with Ragusa and Crampton showing how campaigns backed by well-known organizations can amplify public awareness and advocacy for policy change (Ragusa & Crampton, 2017). Protests, like those by Extinction Rebellion, also influence public attitudes, demonstrating the power of grassroots movements in promoting sustainable behaviors and climate policies (Kountouris & Williams, 2023).

Eco-pedagogy initiatives, such as those in Islamic boarding schools studied by Maslani, integrate environmental ethics into education, fostering a culture of sustainability aligned with Islamic values (Maslani, 2023). Similarly, community engagement in marine conservation, as demonstrated by Chou and Nguyen's work on the Trao Reef Marine Reserve in Vietnam, highlights the importance of local participation in achieving environmental goals (Chou & Nguyen, 2012). These campaigns demonstrate that community-driven efforts, grounded in local knowledge and values, are effective strategies for advancing environmental conservation and fostering long-term sustainability.

This study's strength lies in its comprehensive synthesis of Islamic environmental ethics, integrating theoretical principles like *khalifah*, *amanah*, and justice with practical applications in policy and daily life. Its systematic review approach, thematic content analysis, and use of diverse reputable sources enhance reliability and relevance, offering a culturally embedded framework for sustainability. However, certain limitations should be acknowledged. As a literature review, the study is inherently dependent on existing scholarship, which may introduce biases based on the availability and scope of prior research. The reliance on secondary data restricts direct empirical observations, limiting insights into how these principles are practically implemented across diverse Muslim communities. Additionally, while the study aims to provide a comprehensive synthesis, the variability in

interpretations of Islamic environmental ethics across different cultural and socio-political contexts poses a challenge in establishing universally applicable conclusions. Future research should incorporate field studies and comparative analyses to further validate findings and explore the broader global implications of religious

CONCLUSIONS

This study demonstrates that environmental ethics from an Islamic perspective provides a robust foundation for sustainable environmental management. Concepts such as *khalifah* (stewardship) and *amanah* (trust) emphasize humanity's role as caretakers of the Earth, rather than as exploiters of its resources. Fundamental principles like balance (*mizan*), justice (*adl*), and moderation (*wasatiyyah*) within Islamic teachings support practices focused on sustainability and environmental protection.

The study's findings highlight the transformative potential of integrating Islamic environmental ethics into global sustainability efforts. Policymakers and educators are encouraged to adopt culturally relevant strategies that align with these principles, fostering community participation and long-term environmental stewardship. Successful examples, such as eco-boarding school initiatives and sustainable agricultural practices informed by Islamic teachings, demonstrate the feasibility and impact of this approach.

While this study provides valuable insights, it also identifies areas requiring further exploration. Empirical research is needed to examine the real-world application of Islamic environmental ethics in diverse socio-cultural settings, particularly through case studies and longitudinal analyses. Future studies could investigate the effectiveness of integrating these principles into school curricula and community-based initiatives, assessing their impact on environmental awareness and behavior.

By emphasizing the ethical dimensions of sustainability, this study provides a pathway for bridging religious and secular perspectives, promoting inclusivity and collaboration in addressing environmental crises. Ultimately, the integration of Islamic environmental ethics into global strategies could foster innovative solutions and strengthen the cultural relevance of sustainability practices.

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AUTHORS' CONTRIBUTIONS

Syahrl Basri wrote the manuscript, acquired the data. Yudi Adnan and Liis Widiastuty acquired the data, revised the manuscript. Muhammad Azrul Syamsul formulated the concept and reviewed the manuscript. Indar Indar designed the study, All

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COMPETING INTERESTS

The author(s) declare no potential conflict of interest with respect to the research, authorship, and/or publication of this article.

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