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# Jurnal **ADABIYAH**

## **The Journal of Islamic Humanities**

**Misbahuddin, Nasrullah Bin Sapa, Muhammad Syarif As'ad,**

**Andi Intan Cahyani, Muhammad Zakir Husain**

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## Reflections on Human-Nature Relations: A Critical Review in Islamic Humanities

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### Abstract

The relationship between humans and nature are two things that cannot be separated. Even though humans have a responsibility to maintain the environment, humans often also become the source of environmental problems. This study aims to delineate the understanding of the concept of humanity in Islam and its relationship with the environment, highlighting critiques directed at human practices related to the environment and exploring efforts to align beliefs and environmental sustainability through the lens of Islamic humanities. A holistic method of literary analysis is employed in this study, involving an exploration of relevant sources, including religious texts and scholarly literature in Islamic humanities. The findings of this study underscore that the Islamic concept of humans as stewards of the universe forms the foundation of environmental ethics. However, human actions often fail to reflect this role, resulting in adverse impacts such as pollution, resource exploitation and climate change on the environment. In the context of changing times and global environmental challenges, environmental ethics in Islam remains a subject of ongoing debate. Therefore, it is essential to replace outdated understandings with more diverse interpretations within Islamic humanities and to regard Islamic values concerning the environment as valuable intellectual assets open to continuous debate. Through a holistic approach, Islamic humanities can serve as an educational tool, a source of inspiration and a driver of ethical actions toward the environment in Muslim communities and across the broader human society.

**Keywords:** Human-Nature Relations, Islamic Humanities, Environmental Ethics

### المخلص

تهدف هذه الدراسة إلى تحديد فهم مفهوم الإنسانية في الإسلام وعلاقتها بالبيئة ، وتسلط الضوء على الانتقادات الموجهة للممارسات الإنسانية المتعلقة بالبيئة ،



واستكشاف الجهود المبذولة لمواءمة المعتقدات والاستدامة البيئية من خلال عدسة العلوم الإنسانية الإسلامية. يتم استخدام طريقة شاملة للتحليل الأدبي في هذه الدراسة ، والتي تنطوي على استكشاف المصادر ذات الصلة ، بما في ذلك النصوص الدينية والأدب العلمي في العلوم الإنسانية الإسلامية. تؤكد نتائج هذه الدراسة على أن المفهوم الإسلامي للإنسان كحكام للكون يشكل أساس الأخلاق البيئية. ومع ذلك ، غالبا ما تفشل الإجراءات البشرية في عكس هذا الدور ، مما يؤدي إلى آثار ضارة مثل التلوث واستغلال الموارد وتغير المناخ على البيئة. في سياق الأزمنة المتغيرة والتحديات البيئية العالمية ، تظل الأخلاق البيئية في الإسلام موضوع نقاش مستمر. لذلك ، من الضروري استبدال التفاهات التي عفا عليها الزمن بتفسيرات أكثر تنوعا في العلوم الإنسانية الإسلامية والنظر إلى القيم الإسلامية المتعلقة بالبيئة كأصول فكرية قيمة مفتوحة للنقاش المستمر. من خلال نهج شامل ، يمكن أن تكون العلوم الإنسانية الإسلامية بمثابة أداة تعليمية ، ومصدر إلهام ، ومحركا للإجراءات الأخلاقية تجاه البيئة في المجتمعات الإسلامية وعبر المجتمع البشري الأوسع.

الكلمات المفتاحية: العلاقات بين الإنسان والطبيعة ؛ العلوم الإنسانية الإسلامية ؛ الأخلاق البيئية

#### Abstrak

Hubungan manusia dan alam adalah dual hal yang tak dapat dipisahkan. Meskipun manusia memiliki tanggung jawab dalam pemeliharaan lingkungan tetapi manusia sering juga menjadi sumber masalah lingkungan. Kajian ini bertujuan untuk menggambarkan pemahaman konsep manusia dalam Islam serta relasinya dengan alam, menyoroti kritik yang ditujukan pada praktik manusia terkait alam, dan menjelajahi upaya untuk menyelaraskan keyakinan dan keberlanjutan alam melalui pendekatan Islamic humanities. Metode analisis literatur yang holistik digunakan dalam kajian ini dengan eksplorasi sumber-sumber yang relevan, termasuk teks agama dan literatur ilmiah dalam Islamic humanities. Hasil kajian ini menyoroti bahwa konsep manusia dalam Islam sebagai khalifah yang bertanggung jawab terhadap alam semesta membentuk dasar etika lingkungan. Namun, seringkali tindakan manusia tidak mencerminkan peran tersebut, menyebabkan dampak negatif seperti polusi, eksploitasi sumber daya, dan perubahan iklim pada alam. Dalam konteks perubahan zaman dan tantangan lingkungan global, etika lingkungan

dalam Islam menjadi subjek perdebatan yang terus berlanjut. Oleh karena itu, penting untuk menggantikan pemahaman lama dengan interpretasi yang lebih beragam dalam *Islamic humanities* dan menjadikan nilai-nilai Islam tentang lingkungan sebagai aset intelektual yang bernilai untuk terus diperdebatkan. Melalui pendekatan holistik, *Islamic humanities* dapat menjadi alat pendidikan, sumber inspirasi, dan pendorong tindakan etis terhadap alam dalam masyarakat Muslim dan seluruh umat manusia.

**Kata Kunci:** Relasi Manusia-Alam; Humaniora Islam; Etika Lingkungan

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### A. Introduction

The relationship between humans and the universe has been the focus of human attention throughout the history of their civilization. The questions surrounding human interaction with nature, their views on nature, and how they are reflected in thought, culture, and religion have been intensely debated in various contexts. In recent decades, interest in this issue has been growing globally, mainly due to climate change, environmental damage and other ecological challenges that threaten survival on the planet. Concern over the planet's future has spurred efforts to understand better how humans can lead a sustainable life on Earth. In this context, religious views and environmental ethics have become increasingly important in providing moral and ethical guidelines for dealing with such challenges.

In the current era of global environmental tensions, understanding the relationship of Man and nature within the framework of religious values, especially in Islam, is of great relevance.<sup>1</sup> The Islamic perspective on the relationship between man and nature has deep roots in the Quran and the teachings of the Prophet Muhammad. These teachings emphasize the importance of maintaining ecological balance, social justice, and human responsibility as caliphs (custodians) on Earth.<sup>2</sup> Nevertheless, in the context of rapid social and economic development in the Islamic world and

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<sup>1</sup> Mohd Yaseen Gada, "Environmental Ethics in Islam: Principles and Perspectives," *World Journal of Islamic History and Civilization* 4, no. 4 (2014): 130–38, <https://doi.org/10.5829/idosi.wjihc.2014.4.4.443>.

<sup>2</sup> Aqsa Tasgheer and Tehreem Fatima, "Sustainable Development and Natural Resource Management for Environmental Stability: An Islamic Approach," *International Research Journal on Islamic Studies (IRJIS)* 4, no. 1 (2022): 41–56, <https://doi.org/10.54262/irjis.04.01.e03>; Meraj Ahmad Meraj, "Islamic Approach to the Environment and the Role's in the Environment Protected," *Jurnal Ilmiah Peuradeun* 4, no. 1 (2016): 1–14, <https://doi.org/10.26811/peuradeun.v4i1.81>.



worldwide, there is often a tension between religious principles and concrete actions in everyday life.

This study aims to explore the Islamic view of the universe and how this view affects human behavior in various aspects of life. The interest in exploring the relationship between Man and nature in the context of Islamic thought arises from the rising global environmental challenges. Climate change, biodiversity loss, environmental degradation, and natural resource conflicts are all issues that affect the entire world, including countries with majority Muslim populations. Amid this crisis, understanding the Islamic view of nature has excellent potential to provide moral and ethical guidelines that can help address these ecological challenges.

Several previous studies have revealed the crucial role of religious perspectives and environmental ethics in addressing global ecological challenges. For instance, Willis Jenkins has significantly contributed to developing environmental and religious ethics by paving the way for a more inclusive approach that recognizes diverse perspectives and solutions in tackling environmental issues.<sup>3</sup> This has also sparked further debates and reflections within both disciplines on better integrating religious values and ethics in the broader context of environmental concerns. In his research, Pedersen underscores the importance of ecological and spiritual ethics being able to accommodate various approaches and methodological pluralism, emphasizing the necessity for flexibility in researching environmental and religious ethics to address the complex issues related to the environment and religion.<sup>4</sup> Furthermore, Riham R. Rizk has also contributed to our understanding of how Islam can play a pivotal role in responding to environmental challenges and promoting sustainable practices.<sup>5</sup> Previous studies have also highlighted the evolution of human perspectives on the universe and how these views are reflected in cultural values.<sup>6</sup> Moreover, some

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<sup>3</sup> Willis Jenkins, "After Lynn White: Religious Ethics and Environmental Problems," *Journal of Religious Ethics* 37, no. 2 (2009): 283–309, <https://doi.org/10.1111/j.1467-9795.2009.00387.x>.

<sup>4</sup> Kusumita P Pedersen, "Religious Ethics and the Environment: A Review Essay," *Journal of Religious Ethics* 43, no. 3 (2015): 558–85, <https://doi.org/10.1111/jore.12111>.

<sup>5</sup> Riham R. Rizk, "Islamic Environmental Ethics," *Journal of Islamic Accounting and Business Research* 5, no. 2 (2014): 194–204, <https://doi.org/10.1108/JIABR-09-2012-0060>.

<sup>6</sup> Tara J Crandon et al., "A Social–Ecological Perspective on Climate Anxiety in Children and Adolescents," *Nature Climate Change* 12, no. 2 (2022): 123–31, <https://doi.org/10.1038/s41558-021-01251-y>; Martin A Nuñez et al., "Making Ecology Really Global," *Trends in Ecology & Evolution* 36, no. 9 (2021): 766–69, <https://doi.org/10.1016/j.tree.2021.06.004>; Juwon Lee and Glenn Adams, "Cultural–Ecological Moderation of Physical Attractiveness Bias: Attractiveness-Based Discrimination or Discrimination of Attractiveness?," *Social Psychological and Personality Science* 12, no. 7 (2021): 1165–74, <https://doi.org/10.1177/1948550620965323>.

research supports the relevance of religious attitudes in addressing environmental issues, particularly in the context of Islam.<sup>7</sup>

The social and cultural context in the Islamic world has undergone significant changes. Rapid urbanization, industrialization, and economic modernization have brought about profound changes in the lifestyles and values of Muslim societies. In some cases, economic and technological impulses may have marginalized traditional values that emphasize preserving nature and social justice. Therefore, this study examines how the Islamic view of the relationship of Man and nature interacts with rapidly evolving social, economic, and cultural dynamics. In addition, this study has significant political implications. Several countries with Muslim-majority populations have become essential actors in the global environmental and climate change debate. In this context, an understanding of the Islamic view of nature and the responsibility of man to protect it can influence the policies and actions of these countries in the international arena. In addition, in the academic sphere, the study contributes to the literature on Islamic ecology and environmental thought in the humanities context. By critically analyzing these views, the study can provide a deeper insight into the complexity of Islamic thought in dealing with increasingly pressing environmental challenges.

This study brings innovation to studying the relationship between man and nature in the context of Islam. Unlike previous studies, this study focuses on Islamic humanities as its primary foundation. The discipline combines various aspects of the humanities, such as Islamic art, literature, philosophy, and culture, with religious understanding to deepen concepts about humanity, naturalness, and environmental ethics in the Islamic tradition. It is important to note that the focus on Islamic humanities provides a unique and profound interdisciplinary approach. By analyzing the contributions of Islamic Humanities, this study will explore how Islamic thinking about nature can be integrated with the humanities field and form a more sustainable and ethical mindset in caring for the environment and the universe. Thus, this study represents a significant renewal in understanding the relationship between man and nature in the context of Islam.

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<sup>7</sup> Ali Mohamed Al-Damkhi, "Environmental Ethics in Islam: Principles, Violations, and Future Perspectives," *International Journal of Environmental Studies* 65, no. 1 (2008): 11–31, <https://doi.org/10.1080/00207230701859724>; Willis Jenkins and Christopher Key Chapple, "Religion and Environment," *Annual Review of Environment and Resources* 36 (2011): 441–63, <https://doi.org/10.1146/annurev-enviro-042610-103728>; Mariam R Mourad and Marsha T Abdella Carolan, "An Ecological Approach to Culturally Sensitive Intervention for Arab American Women and Their Families," *The Family Journal* 18, no. 2 (2010): 178–83, <https://doi.org/10.1177/1066480710364474>.

## ***B. Research Method***

This study is a type of library research conducted with a comprehensive literature analysis approach. In this context, the researcher will explore, review, and analyze the various relevant and diverse literature sources that have come into existence. This research method will allow the researcher to gather information from texts, books, scientific papers, articles, and other sources connected with the research topic, namely the Islamic view of the relationship between Man and nature in the context of Islamic humanities. This comprehensive literature analysis will be carried out by identifying and selecting the primary sources that relate to the Islamic view of the relationship between Man and nature and concepts such as caliphate, amanah, and governance. These sources may include religious texts, philosophical works, literary literature, writings of prominent scholars, and relevant current research.

After that, an in-depth evaluation of the contents of the sources that have been identified will be carried out. It includes an analysis of the arguments, historical context, and implications of Islamic views on the relationship of Man and nature. The researcher will assess the relevance, quality, and significance of each source in supporting the conceptual framework of the research. Then, the researcher tries to combine the findings from various literature sources. It includes an understanding of key concepts, a comparison between different views, and the development of a deeper understanding of how the Islamic view of nature is reflected in various aspects of Islamic humanities. With this comprehensive literature analysis approach, this study aims to produce a more profound and holistic understanding of the Islamic view of the relationship between Man and nature within the framework of Islamic humanities. This method makes it possible to explore the diversity of existing literature sources and integrate various perspectives to produce substantial and relevant findings in this study.

## ***C. Results and Discussion***

### **1. Concept of Human Beings in Islam and Its Relationship with Nature**

The understanding of the concept of man in Islam has a significant impact on the way Muslims interact with nature and the surrounding environment.<sup>8</sup> This concept provides a deep philosophical, ethical and moral foundation in maintaining the sustainability of nature and regulating human interaction with the universe. In Islam, man is considered the caliph (preserver), the preserver or representative of God on Earth. This concept appears in the Quran and gives man a great responsibility to care for and maintain God's creation, including the universe. As caliphs, humans are tasked with maintaining ecological balance, avoiding damage, and carrying out their duties

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<sup>8</sup> Nur Adibah Mohidem and Zailina Hashim, "Integrating Environment with Health: An Islamic Perspective," *Social Sciences* 12, no. 6 (2023): 321, <https://doi.org/10.3390/socsci12060321>.

responsibly. Then, the concept of *amanah* in Islam reflects the belief of Allah in humans to take care of the universe as his mandate. Human beings are given the responsibility not to destroy or neglect natural resources but rather to preserve and use them wisely. This includes sustainable use, preservation of resources, and fairness in sharing natural benefits. The concept of *tadbir* in Islam also emphasizes man's role as a conservator and regulator of nature. Humans are responsible for ensuring that the universe is organized and used wisely. This includes ecosystem maintenance, agricultural sustainability, and sustainable water management.

Understanding the concept of man as caliph, trustee, and doer of governance creates a solid environmental and ethical basis in Islam. Man is given the freedom to use nature and the moral responsibility to take care of it. Practices such as environmental conservation, sustainable agriculture, and social justice in the distribution of resources all reflect the implementation of these concepts in everyday life. In addition, Islam also teaches that the universe is a sign of the greatness of Allah (Allah's verses) that must be respected and guarded. It inspires a sense of Wonder and appreciation for the universe and creates a spiritual bond between man and nature.<sup>9</sup>

In the modern context, the concept of man in Islam provides the foundation for various Islamic-based environmental initiatives to respond to environmental challenges such as climate change, biodiversity loss, and pollution.<sup>10</sup> By understanding man's role as caliph and trustee, Muslims are empowered to contribute to the sustainability of the universe and fulfill their ethical duty towards Allah's creation. The understanding of the concept of man in Islam is not only theoretical but also has concrete implications in the practice of everyday life and environmental management.

The concept of the caliphate mandate in Islam emphasizes preserving and preserving nature. It includes responsibility for not damaging ecosystems, avoiding waste of natural resources, and reducing pollution. These principles encourage sustainable environmental practices, such as recycling, energy efficiency, and the wise use of natural resources. The concept of *tadbir* in Islam creates the basis for sustainable agriculture. Agriculture based on environmental ethics will pay attention to ecosystem balance, wise use of fertilizers, and organic practices to maintain soil fertility and biodiversity. These principles provide practical guidance for environmentally sustainable agriculture.

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<sup>9</sup> A K Berdimuratova and A J Mukhammadiyaharova, "Philosophical and Methodological Aspects of the Interaction of Natural Environment and Man.," *International Journal of Pharmaceutical Research* 12, no. 3 (2020): 1722–27, <https://doi.org/10.31838/ijpr/2020.12.03.235>.

<sup>10</sup> Rania Kamla, Sonja Gallhofer, and Jim Haslam, "Islam, Nature and Accounting: Islamic Principles and the Notion of Accounting for the Environment," in *Accounting Forum*, vol. 30 (Taylor & Francis, 2006), 245–65, <https://doi.org/10.1016/j.accfor.2006.05.003>.

In Islam, a close connection exists between social justice and environmental justice. Fair distribution of natural resources and protecting the rights of the poor and marginalized are integral components of Islamic ecological ethics.<sup>11</sup> This encourages efforts to address economic inequality and offers inclusive solutions to environmental challenges. Furthermore, the Islamic concept of humanity encompasses education and an increased awareness of the universe as signs of the greatness of Allah. This prompts the endeavor to educate society about the importance of preserving the environment and the natural resources bestowed by Allah. Environmental education and awareness are crucial in promoting environmentally friendly behavior change.

The understanding of the concept of man in Islam is not limited to the Muslim community alone. Still, on the contrary, it has global implications that can make a valuable contribution to addressing the challenges of the global environment. The concepts of environmental ethics in Islam can potentially promote productive interreligious dialogue on how to safeguard the universe.<sup>12</sup> In an increasingly globally connected world, interfaith collaboration in addressing environmental issues like climate change can be vital to achieving practical solutions.

The concept of amanah and social justice in Islam can help empower local communities, especially in developing countries, to protect their natural resources and gain equitable benefits from managing those resources. It can contribute to reducing economic and social inequalities and increase the resilience of communities to environmental change. The concept of environmental awareness in Islam can also be used as a foundation for developing broader educational programs on environmental ethics. This includes teaching young people values such as respect for nature and responsibility for God's creation, which can shape a positive attitude toward sustainability.

Countries with a majority of Muslim populations have the potential to play a crucial role in international discussions regarding global environmental issues. By anchoring their positions in the ethical values of Islamic environmentalism, they can make substantial contributions to developing more sustainable global policies. The concept of "*tadbir*" in Islam also fosters innovation in eco-friendly technology. Viewing nature as a trust to be safeguarded, Muslim communities can drive the development of technology that minimizes adverse environmental impacts. When facing global ecological crises such as climate change, Islamic perspectives on the relationship between humans and nature can provide ethical guidance for addressing

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<sup>11</sup> Akrum Helfaya, Amr Kotb, and Rasha Hanafi, "Qur'anic Ethics for Environmental Responsibility: Implications for Business Practice," *Journal of Business Ethics* 150 (2018): 1105–28, <https://doi.org/10.1007/s10551-016-3195-6>.

<sup>12</sup> Sanjay Kumar Singh et al., "Environmental Ethics, Environmental Performance, and Competitive Advantage: Role of Environmental Training," *Technological Forecasting and Social Change* 146 (2019): 203–11, <https://doi.org/10.1016/j.techfore.2019.05.032>.



these challenges. Principles such as stewardship, trust, and responsible management can assist in shaping strategies and policies that promote sustainability.

Overall, the Islamic view of man's relationship with nature has profound implications in a global context. The principles of environmental ethics in Islam provide the basis for responsible actions towards the universe and respect for the signs of the greatness of Allah.<sup>13</sup> By integrating these concepts into daily practice and international collaboration, Islam can contribute to keeping the earth as a typical abode for all humanity. Although the Islamic view of man's relationship with nature has great potential in addressing global environmental challenges, several challenges must be addressed in applying this concept broadly.<sup>14</sup> However, some opportunities can be exploited.

One of the main challenges is the difference in understanding the concept of man in Islam. Diverse interpretations can lead to differing approaches in environmental practice. Therefore, an inclusive approach and interreligious dialogue are needed to understand the various perspectives. Rapid economic change and the drive for economic growth are also often at odds with the principles of Environmental Ethics in Islam. Societies and countries that depend on extracting natural resources for economic growth may encounter obstacles in applying these concepts.

Political conflicts and social tensions can also obscure environmental priorities in many regions. In addition, limited resources and access to green technology can hinder sustainability efforts. Therefore, the state's role in encouraging sustainable environmental practices is vital. Policies that support the preservation of the environment and the wise management of natural resources can create an environment that supports implementing the concept of man in Islam. Nevertheless, some opportunities can be exploited in applying this concept more broadly, such as global awareness of the environment, interreligious collaboration, green technology, education and environmental awareness.

Global awareness of environmental challenges is growing, creating momentum for concerted action. The concepts of environmental ethics in Islam can enrich the global dialogue on sustainability. Interreligious collaboration in safeguarding the universe is increasingly recognized as a powerful force in answering environmental problems. Islam can contribute to this interreligious dialogue and integrate environmental and ethical values in joint efforts. In addition, advances in

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<sup>13</sup> Muhammad Yusuf and Kamaluddin Nurdin Marjuni, "Environmental Ethics from Perspective of the Quran and Sunnah," *Religia* 25, no. 2 (2022): 246–63, <https://doi.org/10.28918/religia.v25i2.5916>.

<sup>14</sup> Azizan Baharuddin and Mohd Noor Musa, "Environmental Ethics in Islam," in *Islamic Bioethics: Current Issues & Challenges* (World Scientific, 2018), 161–82, [https://doi.org/10.1142/9781783267507\\_0008](https://doi.org/10.1142/9781783267507_0008).

green technologies and renewable energy innovations create opportunities to reduce negative environmental impacts. The concept of *tadbir* in Islam could provide an impetus for investment in this technology.

Environmental education and awareness efforts can also help change people's behavior.<sup>15</sup> Education based on Islamic environmental and ethical values can be essential in shaping a more environmentally friendly attitude. On the whole, the concept of man in Islam and his relationship to nature has the potential to be a leader in efforts to keep the earth more sustainable. Challenges and opportunities must be recognized and handled wisely, and strong interreligious and international collaboration can strengthen Islam's role in maintaining the sustainability of this universe.

## 2. Criticism of Human Practices about Nature

Although Islam provides a solid ethical foundation for environmental stewardship in *al-fiqh al-biah* (environmental jurisprudence), human interactions with nature often face criticism from various perspectives. One of the primary criticisms frequently raised is the excessive exploitation of natural resources.<sup>16</sup> Overutilization of forests, water, and minerals often occurs without considering the long-term impacts on ecosystems. This can lead to environmental degradation, loss of biodiversity, and ecological imbalances. Additionally, wasteful consumption of natural resources and environmental pollution are also common points of criticism.<sup>17</sup> Unsustainable fossil fuel burning, excessive pesticide use, and inadequate waste management can harm the environment and pose risks to human health.

Human activities, mainly burning fossil fuels, are the leading cause of global climate change, one of the biggest criticisms of human interaction with nature. Climate change results in severe impacts such as sea level rise, extreme weather, and significant economic losses. Sometimes, unsustainable development models ignore environmental consequences. Large infrastructures, uncontrolled urbanization, and deforestation for economic growth often damage ecosystems and reduce the quality of life of humans and other organisms.

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<sup>15</sup> Siegmund Otto and Pamela Pensini, "Nature-Based Environmental Education of Children: Environmental Knowledge and Connectedness to Nature, Together, Are Related to Ecological Behaviour," *Global Environmental Change* 47 (2017): 88–94, <https://doi.org/10.1016/j.gloenvcha.2017.09.009>.

<sup>16</sup> Graeme S Cumming, "A Review of Social Dilemmas and Social-ecological Traps in Conservation and Natural Resource Management," *Conservation Letters* 11, no. 1 (2018), <https://doi.org/10.1111/conl.12376>.

<sup>17</sup> Marius Dan Gavriletea, "Environmental Impacts of Sand Exploitation. Analysis of Sand Market," *Sustainability* 9, no. 7 (2017): 1118, <https://doi.org/10.3390/su9071118>.

In many places, a lack of environmental awareness and understanding of the universe's value leads to environmentally damaging actions. Concepts such as caliph (ruler of the earth), amanah (responsibility), and tadbir (preservation) in Islam often do not reach the general public, resulting in a less caring attitude towards the environment. Biodiversity loss is a serious problem resulting from poaching, habitat destruction, and illegal wildlife trade, often without considering the long-term impacts on ecosystems. In addition, inequality in the distribution of natural resources is also a significant criticism. In many places, poor and marginalized communities often do not have equal access to natural resources, leading to economic and social inequality.

In the face of these criticisms, developing a deeper understanding of environmental ethics in Islam and applying those principles in everyday actions is imperative.<sup>18</sup> In addition, more widespread environmental education and awareness can help change human behavior and encourage more sustainable environmental practices. By acknowledging these criticisms, man can take better responsibility for maintaining the universe God has bestowed upon him.

The principles of governance in Islam teach the importance of using natural resources wisely and responsibly. Efforts are needed to change excessive consumption patterns and develop sustainable practices in using Natural Resources. Education on environmental ethics in Islam can also be essential in increasing public awareness and understanding of the importance of preserving nature. This education should start early and include environmental and ethical values. In addition, investments in green technologies and environmentally friendly innovations can help reduce the negative impact on nature. It includes using renewable energy, energy efficiency technologies and other green solutions.

Although various efforts and solutions can be taken to overcome criticism of human practices about nature, obstacles and barriers in the process, one of the main obstacles is inequality in access to natural resources. The poor and marginalized have limited access to sustainable natural resources in many places. Addressing these inequalities requires fundamental social and policy change.

Political and economic decisions less oriented towards sustainability also often neglect environmental ethics. Economic solid interests and political pressures can hinder efforts to implement sustainable solutions. Although environmental education and awareness are essential, many communities still lack access to this education or may not have a high enough priority on environmental issues.

Developing green and sustainable technologies, which can be defined as environmentally friendly innovations that aim to minimize the impact on the

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<sup>18</sup> M Kamal Hassan, "The Necessity of Studying the Natural Sciences from the Qur'anic Worldview," in *Islamic Perspectives on Science and Technology: Selected Conference Papers* (Springer, 2016), 35–56, [https://doi.org/10.1007/978-981-287-778-9\\_4](https://doi.org/10.1007/978-981-287-778-9_4).

environment and promote long-term ecological balance, is not always a straightforward or cost-effective process. Technical and financial challenges can serve as obstacles to the widespread implementation of these technologies in everyday life. Some individuals may experience apathy or lack the confidence to change their behavior towards the environment. They may perceive environmental problems as too immense to address individually. Furthermore, altering behaviors and cultural practices that harm the environment often necessitates a profound cultural shift, a process that can be time-consuming and requires a holistic approach.

The role of states and governments in supporting sustainability can vary significantly. Sometimes, persistent policy changes and a lack of consistency in applying environmental law can be obstacles. Despite significant obstacles, overcoming criticism of human practices about nature is essential. Steps can be taken through education, advocacy, collective action, and policy change to address these constraints. Communities, governments and religious leaders need to commit to the values of Environmental Ethics in Islam and exercise their role in maintaining the sustainability of this universe. We can overcome these criticisms with hard work and cooperation and create a better world for all living things.

### **3. Harmonizing Belief and Environmental Sustainability through Islamic Humanities**

It is essential to seek harmony between religious beliefs and the sustainability of nature, as this is a global challenge that must be overcome to preserve life on the planet. Islamic humanities, as a discipline that blends Islamic teachings and the humanities, can play an essential role in this effort. A fundamental understanding of the teachings of Islam is the foundation of Islamic humanities. Concepts such as *amanah* (mandate), *khalifah* (overseer), and *tadbir* (management) are central to the Islamic view of man's relationship with nature.<sup>19</sup> This teaching teaches that man is the manager of the universe who must be responsible for their actions towards nature and God's created beings. In this context, the Islamic humanities provides a solid philosophical foundation for sustainable environmental practices.

Islamic Humanities can also play an essential role in environmental education and awareness. The use of religious sources, such as the Quran and Hadith, to illustrate the ethical principles of the Islamic environment can exert a strong influence. It helps to change people's attitudes and behaviors towards nature, as they understand religious values that promote sustainability and the protection of nature. In addition, Islamic humanities also includes the critical study of Islamic history and tradition. It includes research on past environmental practices and how Islamic values

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<sup>19</sup> Syahraini Tambak, Amril Amril, and Desi Sukenti, "Islamic Teacher Development: Constructing Islamic Professional Teachers Based on The Khalifah Concept," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (2021): 117–35, <https://doi.org/10.31538/nzh.v4i1.1055>.

are applied in man's relationship with nature. The study may reveal inspiring examples of how Muslim communities in the past looked after nature wisely.

Islamic Humanities can facilitate interreligious dialogue on environmental issues. In an increasingly globally connected world, interfaith cooperation in safeguarding the universe is essential. Islamic Humanities can be a bridge to understanding and appreciating other religions' perspectives on nature through interdisciplinary research in sustainability. Sustainability is a multidisciplinary issue, and Islamic humanities can contribute to interdisciplinary research on sustainability. It includes the study of how Islamic values can be integrated into modern sustainability practices, including natural resource management, sustainable agriculture, and renewable energy.

Islamic Humanities also includes arts and literature. Through works of art and literature, messages about sustainability and environmental ethics can be conveyed in powerful and inspiring ways. Poetry, paintings, and other works of art can illustrate man's relationship to nature in a religious context. Not only about knowledge, Islamic Humanities also encourages social action and community service. This can include environmental projects undertaken by Muslim communities and faith-based organizations to safeguard the universe.<sup>20</sup>

Religious leaders and intellectuals who understand the Islamic humanities have a vital role in inspiring and guiding their *ummah* to act ethically towards nature. They can be powerful examples and advisors in the effort to preserve nature. On the whole, Islamic Humanities have great potential to help forge harmony between religious beliefs and the sustainability of nature. Integrating Islamic values in education, research, art, and social action can create a society that is more environmentally conscious and responsible for the universe that God has given to Man. This is an essential step in preserving the sustainability of the planet for future generations.

Although Islamic Humanities has excellent potential in establishing harmony between beliefs and the sustainability of nature, there are a number of challenges that need to be overcome. One is that Islamic teachings have a variety of interpretations, and not everyone agrees on how to apply environmental values in everyday practice. This challenge requires dialogue and an inclusive approach to reaching agreements on environmental ethics. Some communities may also not have adequate access to education about Islamic Humanities. This creates inequalities in understanding and awareness of the importance of nature's sustainability.

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<sup>20</sup> Md Saidul Islam, "Old Philosophy, New Movement: The Rise of the Islamic Ecological Paradigm in the Discourse of Environmentalism," *Nature and Culture* 7, no. 1 (2012): 72–94, <https://doi.org/10.3167/nc.2012.070105>.



Changing human attitudes and behavior towards nature entails profound cultural changes, which can take years. This requires patience and long-term commitment. Many environmentally sustainable practices can require a high initial investment or may not immediately generate economic returns. This can be an obstacle to adopting sustainable solutions. In addition, political and economic factors often have a significant influence on decisions and actions. When economic and political interests conflict with the sustainability of nature, overcoming these barriers becomes difficult.

Sustainability is a global issue that requires solid international coordination. The challenges in reaching a global agreement on the protection of the universe are complex and require ongoing efforts. Industry and consumers have a huge role to play in environmental issues.<sup>21</sup> Persuading the industry to adopt sustainable practices and change consumer behavior is no easy task. In addition, religious leaders and intellectuals who understand the Islamic Humanities must face the challenge of influencing and changing the views of their ummah. Sometimes, there is disagreement within the religious community about environmental issues. In the face of these challenges, it is essential to understand that change toward harmony between beliefs and the sustainability of nature is an ongoing process. This requires awareness, education, collective action, and long-term commitment. Islamic Humanities can be a powerful tool in this process by providing a solid environmental, ethical foundation rooted in Islamic teachings.

Although there are challenges in establishing harmony between faith and the sustainability of nature through Islamic Humanities, there are also potential solutions that can be taken to overcome these obstacles. One of the critical steps is to develop a holistic education that includes Islamic Humanities and environmental ethics. This will help create a deeper understanding of how religious values can be applied in sustainable practice. Religious leaders who have a deep understanding of the Islamic Humanities can serve as role models in safeguarding nature. They can inspire and guide their people to act ethically towards nature. In addition, research focused on the application of Islamic values in sustainable environmental practices can lead to innovative solutions. This includes the development of environmentally friendly technologies based on Islamic principles.

Governments in countries with Muslim-majority populations, as well as other international organizations, can adopt policies that align with Islamic values and promote sustainable practices. This includes offering incentives for renewable energy, conserving natural habitats, and practicing responsible resource management. Civil

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<sup>21</sup> Patricia Martínez, Ángel Herrero, and Raquel Gómez-López, "Corporate Images and Customer Behavioral Intentions in an Environmentally Certified Context: Promoting Environmental Sustainability in the Hospitality Industry," *Corporate Social Responsibility and Environmental Management* 26, no. 6 (2019): 1382–91, <https://doi.org/10.1002/csr.1754>.

society, including Muslim communities, can also participate in social actions to support environmental sustainability. Environmental awareness campaigns, tree-planting initiatives, and various other environmental projects are activities that individuals and groups can undertake. Furthermore, interfaith collaboration in environmental preservation can foster mutual understanding and consensus on environmental ethics across religious traditions. Interreligious dialogue can serve as a platform to address differences and reach agreement on sustainability-related matters.

The moral leadership of individuals, organizations, and countries in safeguarding nature is critical. When leaders demonstrate a strong commitment to environmental ethics, this can influence and inspire others to follow in their footsteps. Countries with a majority Muslim population can take an active part in international forums that discuss global environmental issues. They can bring Islamic Humanities perspectives to the global stage and support sustainable solutions. Sustainability can be integrated as an integral part of religious identity. When individuals identify themselves as protectors of nature based on Islamic values, this can be a powerful incentive to act ethically towards nature. On the whole, establishing harmony between faith and the sustainability of nature through the Islamic Humanities is a complex but critical task. With the various efforts taken by individuals, communities, governments, and organizations, it is possible to achieve this harmony and contribute to the preservation of the universe that God has bestowed upon man. This is a shared responsibility as a caliph given by Islam.

#### ***D. Conclusion***

The concept of human in Islam cannot be separated from the concept of his relationship with nature. Human is the Caliph, the overseer appointed by Allah to care for and guard the universe. This concept is the basis of Environmental Ethics in Islam, which emphasizes the responsibility of humans to take care of nature for the sake of sustainability. However, the study also identified a sharp criticism of human practices in relation to nature. Humans have often neglected their role as caliphs and caused severe environmental damage. This includes pollution, exploitation of Natural Resources, and climate change. This criticism reminds us that there is a discrepancy between Islamic teachings on preserving nature and everyday human actions. What's more, the study provides an optimistic view of the role of Islamic humanities in bridging the gap between religious beliefs and the sustainability of nature.

Islamic humanities are not a static entity but rather a field that is constantly evolving and always open to critical interpretation. Environmental ethics in Islam, as presented in concepts such as amanah and caliphate, is at the center of ongoing debate and interpretation in the context of ever-changing times. In an era of global environmental challenges such as climate change and environmental degradation, Islamic humanities has a vital role to play in facilitating critical dialogue and new thinking about how Islamic values can be applied in contemporary contexts. The

study highlights the importance of deconstructing old understandings and opening up space for more inclusive and diverse interpretations in Islamic humanities. It is also a reminder that Islamic values about the environment are a precious intellectual property and not just an aspect of established doctrine. Therefore, the Islamic humanities must remain an arena of constant discussion and debate, a place where thinkers and academics can engage in critical explanation that takes the understanding of environmental ethics in Islam to a higher level. With a holistic approach, Islamic humanities can play an essential role in educating, inspiring, and mobilizing Muslim communities and humanity at large to act ethically towards nature. It includes more profound education on Islamic values related to the environment, research that enriches understanding, and social action aimed at preserving the sustainability of the universe.

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6. All submission must include a 150-250 word abstract;
7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;
8. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address;
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### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

#### Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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