

*Lutfina Aribah*<sup>1\*</sup>, *Sri Yatiz*<sup>2</sup>, *Sembodo Ardi Widodo*<sup>3</sup>,  
*Muhammad Wildan*<sup>4</sup>, *Adiba Rifkiya*<sup>5</sup>

## ISLAMIC ECO-SPIRITUALITY AS A MORAL FRAMEWORK FOR ENVIRONMENTAL CONSERVATION: A Phenomenological Study Of Ecological Awareness Among Urban Muslim Communities In Yogyakarta

<sup>1,2,3,4</sup>UIN Sunan Kalijaga Yogyakarta, Indonesia

<sup>5</sup>International Islamic University Malaysia, Malaysia

Email: 25304011003@student.uin-suka.ac.id<sup>1\*</sup>, 23204011010@student.uin-suka.ac.id<sup>2</sup>,  
drsembodo.widodo@uin-suka.ac.id<sup>3</sup>, muhammad.wildan@uin-suka.ac.id<sup>4</sup>,  
adiba.rifkiya@live.iium.edu.my<sup>5</sup>

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**Abstract:** *The global environmental crisis, particularly waste-related problems in Yogyakarta, is closely linked to the weakening of ecological awareness and the persistence of anthropocentric worldviews that place humans above nature. This study aims to explore how Islamic values shape and transform ecological awareness among Muslim communities in responding to environmental challenges, using Wedomartani, Sleman, Yogyakarta, as a community-based case reflecting broader socio-religious ecological dynamics. Employing a qualitative phenomenological approach, this research examines lived religious experiences among religious leaders and environmental activists involved in Islamic value-based conservation initiatives. Data were collected through in-depth interviews, participatory observation, and documentation. The findings reveal that ecological awareness is constructed through three interconnected dimensions: spiritual (understanding nature as ayat kauniyah), moral (internalization of an-nadhafatu minal iman and ihsan), and social (collective ecological actions ritualized through prayer). This transformation unfolds through instrumental, reflective, and transcendental stages, in which environmental care is ultimately understood as an expression of worship (ubudiyah). Core Islamic values taubid, amanah, ihsan, and Syukur serve as the theological foundation driving this process. Beyond its local context, this study contributes empirical insights relevant to Islamic environmental education, community-based conservation, and value-based environmental governance through the development of an Islamic eco-spirituality framework.*

**Keywords:** *Islamic Eco-Spirituality, Ecological Awareness, Islamic Ethics, Environmental Action, Phenomenology*

## INTRODUCTION

Currently, the environmental crisis is one of the most pressing issues in the world, both globally and locally (Ghazali 2026). Climate change, air and water pollution, plastic waste accumulation, and land degradation are major problems that continue to threaten the sustainability of ecosystems and human welfare (Prayoga, Manullang, and Rajib 2024). As time goes by, environmental crises and climate change have become major challenges facing humanity. Since the 19th century, this condition has become increasingly apparent, as human activities have begun to contribute significantly to climate change (Putro, Rosadi, and Pebriananta 2024). Overall, the impact of this crisis will spread to various parts of the world and has the potential to endanger the survival of humanity and the earth.

Picture 1.

### Indonesia's National Waste Generation Data 2024



Of the total waste managed, most ends up in landfills with a control/sanitary system amounting to 8.58 million tons, while 6.86 million tons is still handled using open dumping methods, which have the potential to cause serious environmental impacts (SIPSN 2024). This environmental crisis challenges the achievement of the United Nations Sustainable Development Goals (SDGs), particularly Goal 13 on Climate Action and Goal 15 on Life on Land. This phenomenon is also reflected in the Special Region of Yogyakarta, where the Piyungan landfill has become the final destination for waste from the city of Yogyakarta, Sleman Regency, and Bantul Regency, with the furthest service distance being around 35 km. On average, this landfill receives 450-70 tons of waste every day, of which around 72% is organic waste. This situation is exacerbated by the fact that the landfill only has an area of 12.5 hectares, while its two disposal zones are already full and can no longer accommodate new waste. Other problems besides the above include river pollution and the reduction of green open spaces due to land use change (Salsabila Afra Safitri, Najla Hikmalia Dhiyaa Ulhaq, and Salim 2024).

One of the main causes of the modern environmental crisis is the weakening of ecological awareness. Society tends to think anthropocentrically, placing humans at the center and in control of nature, encouraging the exploitation of resources without considering ecological balance. This is similar to Lynn White's theory, quoted by Tampubolon, which emphasizes that the main root of the ecological crisis lies in humanity's view of nature (Tampubolon 2020). Nature is viewed solely as an instrument for fulfilling life's needs, not as an entity with intrinsic value (Handoyo 2025). This

paradigm shift has led to the loss of harmony between humans and nature, which was once maintained through tradition, spirituality, and religious values (Mudin 2025). As a result, consumptive and pragmatic lifestyles are increasingly eroding ecological awareness. Thus, after presenting this data, it is clear that environmental problems in Indonesia are not merely technical issues of waste management, but are rooted in the moral and spiritual awareness of society (Gabriela Veren Kapoh, Hellen Masambe 2025).

Therefore, active community involvement is key to fostering ecological awareness through education, waste sorting at home, support for recycling programs, and the adoption of environmentally friendly lifestyles (Yuli Kusdiah 2024). In this case, Islam, as the majority religion in Indonesia, has great potential to provide ethical and spiritual solutions to the ecological crisis. Islam views humans as caliphs on earth who have a responsibility to preserve Allah's creation. Values such as Amanah, the prohibition of causing damage (*fasad*), and upholding balance (*mizan*) form the theological basis for the emergence of ecological ethics (Saputra, Muhamad Adji 2025). This teaching emphasizes that protecting nature is a form of worship and an expression of gratitude to the Creator (Syauqi, Askar, and Ghofur 2025).

One approach that can be developed is the internalization of spiritual values that view nature as an integral part of human life (Sabtina and Mahariah 2025). In Islam, ecological ethics based on the principle of *tawhid* emphasize the interconnection and unity between God, humans, and the universe (Shahida 2023). This principle gives rise to the awareness that environmental destruction is a form of denial of God's mandate. This study of Islamic eco-theology offers a conceptual framework that links theological values with environmental conservation practices (Widiarto 2021). A number of previous studies have shown that Islamic eco-theology has a strategic role in raising ecological awareness, such as research by Kholil, which asserts that the position of humans as caliphs on earth carries a moral responsibility to manage natural resources wisely and sustainably, where efforts to preserve the environment are understood as a form of gratitude to Allah and a manifestation of the value of *ikhshan* (Kholil 2026). In addition, another study by Hesty Wisiastuty suggests that human relations with the environment are built on the basic concepts of *Tawhid*, *Khalifah*, and *Amanah*. Furthermore, the application of Islamic eco-theology can be realized through the integration of spiritual values in environmental policies, as well as cross-sectoral cooperation in responding to ecological crises (Widiastuty and Anwar 2025).

In addition to this research, many studies emphasize normative aspects, such as interpreting verses from the Qur'an or hadith related to cleanliness, the prohibition of *fasad*, or responsibility as caliphs on earth. This has provided a strong theological foundation, but it has not touched upon or explained how this foundation is internalized and implemented in the real context of society, nor has it provided understanding and awareness for the community. Although previous studies have successfully established strong theological and conceptual foundations of Islamic environmental ethics, most of them remain normative and text-oriented. They primarily interpret religious doctrines without empirically examining how these values are internalized, experienced, and enacted

in everyday ecological behavior. Consequently, the validity, depth, and effectiveness of Islamic eco-theological claims in shaping real environmental practices remain insufficiently verified. To address this gap, a phenomenological approach is necessary because it allows researchers to explore lived religious experiences and subjective meanings constructed by individuals and communities. Through phenomenology, Islamic eco-theology is not only understood as a doctrinal or normative discourse, but also examined as a lived ethical system that operates within social realities. Therefore, this study seeks to provide empirical validation of Islamic ecological values by investigating how they are interpreted, internalized, and practiced within the Muslim community in Wedomartani.

Thus, this provides an opportunity for researchers to discuss how Islamic ecological awareness is practiced in everyday life, particularly at the community level in Wedomartani, and to build community awareness and understanding. This study attempts to present a new perspective through a contextual eco-theological approach by looking at the practices of ecological awareness and understanding among the Muslim community in Yogyakarta, particularly in the village of Wedomartani. This aims to explore how Islamic values are understood, internalized, and applied in dealing with the waste crisis at the local level. Specifically, this study seeks to answer three questions. First, how do individuals or Muslim religious leaders view the relationship between humans and nature in Islamic teachings? Second, how are Islamic values internalized to foster ecological awareness and sustainable behavior? Third, what challenges do communities face in developing Islamic-based ecological awareness?

Thus, this study is expected to enrich the body of Islamic eco-theology theory while providing practical benefits for religious institutions, educational institutions, and local governments in designing value-based strategies to increase ecological awareness and understanding among the people of Yogyakarta. In addition, this study confirms that the religious dimension does not stop at the technical or ritual realm but transforms into concrete and sustainable ecological praxis.

## **RESEARCH METHOD**

The purpose of this study is to explore the meaning of lived experiences of Muslim communities in fostering ecological awareness grounded in Islamic values. Accordingly, this study employs a qualitative approach using a phenomenological design, which is suitable for uncovering subjective meanings, consciousness, and interpretations embedded in everyday environmental experiences. The phenomenological approach is applied to understand not merely observable ecological behaviors, but also the underlying values, beliefs, moral considerations, and spiritual reflections that shape such behaviors within a religious community context. This study was conducted in Wedomartani Hamlet, Sleman Regency, Yogyakarta, an area inhabited by a Muslim community that strongly maintains religious values and exhibits diverse socio-ecological potentials. The site was purposively selected due to the community's active engagement in environmentally oriented religious and social practices, including mosque-based cleanliness movements, integrated household waste management, and the development of green spaces in residential areas. These

practices indicate an ongoing transformation of ecological awareness rooted in Islamic teachings.

The research participants consisted of religious leaders, environmental activists, mosque youth, and community members involved in environmental conservation initiatives. Data were collected through in-depth semi-structured interviews, participatory observation, and documentation of community-based environmental activities. Interviews were conducted to explore participants' lived experiences, ecological consciousness, and spiritual reflections related to environmental stewardship, while observation was used to capture patterns of ecological behavior and social interaction reflecting Islamic value-based environmental awareness. Data analysis was conducted using a phenomenological analytical framework, following several systematic stages. First, bracketing was applied by the researcher to suspend personal assumptions, prior knowledge, and theoretical biases regarding Islamic ecological values in order to approach participants' experiences openly. Second, horizontalization was carried out by identifying significant statements from interview transcripts and field notes that described participants' ecological experiences. Third, these significant statements were organized into meaning units and clustered into essential themes, representing spiritual, moral, and social dimensions of ecological awareness. Fourth, textural descriptions (what participants experienced) and structural descriptions (how and in what context the experiences occurred) were developed. Finally, these descriptions were synthesized to formulate the essence of the lived ecological experience, capturing how Islamic values are internalized and enacted in everyday environmental practices.

To ensure data credibility and trustworthiness, triangulation of sources and techniques was employed by comparing information obtained from different participant groups and data collection methods. In addition, member checking was conducted by sharing preliminary interpretations and thematic findings with key informants to confirm the accuracy and authenticity of the meanings derived from their experiences.

## **RESULT AND DISCUSSION**

### **Forms of Ecological Awareness Among Muslim Communities**

From an Islamic eco-theological perspective, Seyyed Hossein Nasr's thinking, as quoted by Nurul Khoirona, states that nature is understood as a manifestation of tawhid, the unity of creation that signifies the relationship between God, humans, and spirituality (Nurul Khoirona Seci Vella 2024). The findings of this study indicate that ecological awareness among Muslim communities is constructed through three analytically distinct yet interconnected dimensions: spiritual, moral, and social. At the spiritual level, ecological awareness of Muslim communities is formed through three main dimensions, namely spiritual, moral, and social. These findings indicate that ecological awareness in Islam does not arise solely from ecological factors but is rooted in deep religious and spiritual experiences (Khasani 2025). First, spiritual awareness is evident in the way people view nature not merely as a resource, but as verses of nature or signs of God's power. This

finding is reinforced by the results of an interview with one of the LA informants who stated that “preserving nature is worship, because cleanliness is part of faith.” The above statement indicates that there is an awareness within the community that protecting nature is part of faith and worship. Phenomenologically, Husserl asserts that consciousness is directed towards the idea that every creation has a sacred value and a specific function within the cosmic system created by God. This awareness fosters a sense of awe, gratitude, and respect for nature (Putra 2018).

Second, moral awareness will manifest as the internalization of the belief that maintaining cleanliness and preserving nature are essential parts of worship. A hadith states that “an-nadhafatu minal Iman” (cleanliness is part of faith). This is not just a slogan but an ethical foundation for daily behavior, as expressed by a resident named HF who said, “I feel that maintaining cleanliness and nature increases my faith, and if I neglect it, I feel less grateful for what Allah has given me.” This statement is reinforced by another informal statement that states that there is a feeling of guilt if one deliberately damages plants or pollutes water sources. This indicates a shift from a pragmatic orientation towards religious ethics, as emphasized by Leopold's Land Ethic of 1949, in which there is an expansion of the boundaries of the moral community from what was previously only between humans to now include nature as a biotic community whose integrity must be respected (Yenrizal 2021). In the context of Islam, Leopoldian ethics are combined and reinforced by the value of *ihsan*, which is doing good with the awareness that Allah is always watching (Leopold 1949). The awareness of doing good because one feels watched by God transforms ecological actions from mere social compliance into a proactive spiritual performance (Muhadidsin, Zahra, and Taqiyuddin 2026). Residents not only protect nature because “it is part of their faith,” but they are motivated to do so in the best way possible as a form of gratitude and concrete devotion, for example by managing their personal waste even when no one else is watching, thereby forming an ecological ethic that is deeply rooted in theological awareness (Gabriela Veren Kapoh, Hellen Masambe 2025)

Third, social awareness is evident in institutionalized collective activities, such as monthly community service and waste bank management carried out by villagers (Pribandana and Sucipto 2025). Based on field observations, this collective action clearly goes beyond mere physical cooperation for cleanliness. Community service activities are carried out once a month around the mosque and residential areas, beginning with a communal prayer. This ritualization of prayer is crucial, as it transforms community service from a mere social obligation into a collective spiritual act. The content of the prayer, which is often led by religious leaders, contains requests for community service to be recorded as worship and an expression of gratitude for the blessings of the environment. In the perspective of Schutz's 1967 social phenomenology, as cited by Nindito in his research, this is the active process of forming a meaningful social world (Nindito 2005). Community service activities framed by the shared meaning of prayer as worship create and strengthen a stock of knowledge within the community, namely the knowledge that protecting the environment is a shared spiritual responsibility, not just an individual matter. Social interactions in these activities, as well as in other initiatives such as waste bank management meetings interspersed with brief sermons on ‘waste as a trust’, serve as an arena where

religious experiences and social realities interact, construct, and continuously reinforce ecological meaning in their communal life (Dyah Widodo, Sonny Kristianto, Andi Susilawaty et al. 2021).

This is in line with the results of research by Sodik Dwi Purnama, et.al, which found that communities successfully raised awareness by implementing waste management practices such as waste banks, principles and values of mutual cooperation in rural areas, and rural community empowerment (Purnomo 2022). Taken together, these findings demonstrate that Islamic ecological awareness operates as a dynamic process in which spiritual meaning generates moral commitment, and moral commitment is sustained through social praxis. This study contributes to Islamic eco-theology by providing phenomenological evidence of how theological values are lived, embodied, and transformed into concrete ecological action within everyday community life.

### **Islamic Values that Drive Transformation of Consciousness**

The transformation of ecological awareness among Muslim communities cannot be separated from the internalization of core Islamic values tauhid, amanah, ihsan, and Syukur which function not as parallel motivators, but as interconnected stages in the transformation of ecological consciousness (Ilgaroglu 2025). This study finds that these values operate dynamically, forming a progressive ethical-spiritual framework that shapes how Muslims perceive, feel responsible for, and act toward the environment. At the foundational level, tauhid serves as the ontological starting point, affirming the unity between God, humans, and nature. In line with Seyyed Hossein Nasr's perspective, the environmental crisis is rooted in the fragmentation of this unity, where nature is detached from its sacred meaning (Amril and Hadi 2024). The findings show that Wedomartani residents perceive nature as part of a divine cosmic order, which awakens a sense of responsibility that naturally unfolds into the value of amanah. As one informant stated, "If the earth is damaged, it means we have failed to uphold God's mandate, because humans are His representatives on earth." This illustrates that tauhid is not merely theological belief, but the source from which moral obligation emerges.

Building upon this awareness, amanah functions as the ethical bridge between belief and action, positioning humans as khalifah fil ardh who are entrusted with maintaining ecological balance (Widiastuty and Anwar 2025). However, the study also reveals a phenomenological tension: while many individuals cognitively acknowledge this mandate, they struggle to actualize it in daily practice. Informants admitted that environmental responsibility is often perceived as collective rather than personal, leading to passivity. This gap highlights that amanah alone is insufficient without deeper moral internalization, confirming findings that awareness of responsibility does not automatically translate into action (Heykal, Murwaningsari, and Mayangsari 2025)

It is at this point that ihsan operates as an internal moral regulator, transforming ecological responsibility from obligation into sincere devotion. Ihsan encourages individuals to act responsibly not because of external pressure, but due to the inner awareness that Allah is always present (Bayu, Lalu Sakti 2025). Informants described feelings of guilt when neglecting the environment and pride when contributing to

sustainability, indicating that ecological action becomes spiritually meaningful rather than merely compliant. This aligns with phenomenological interpretations of amanah and ihsan as lived moral experiences rather than abstract norms (Shendy Listya Wulandari 2022). Finally, syukur functions as the affective culmination of this transformation, fostering simplicity, moderation, and respectful engagement with nature. Gratitude encourages individuals to avoid excess and to appreciate nature as a divine gift rather than an object of exploitation (Erpiani and Harahap 2025). In this stage, ecological care is no longer reactive but becomes a sustainable way of life, resonating with the principles of deep ecology, which emphasize the intrinsic value of all beings (Næss 1973).

Taken together, this study proposes an integrative eco-theological model in which tauhid initiates sacred awareness, amanah structures moral responsibility, ihsan deepens ethical intentionality, and syukur sustains ecological commitment. This dynamic interaction demonstrates that Islamic values do not merely coexist, but collectively transform ecological consciousness from theological understanding into lived environmental praxis, thereby contributing empirically to both Islamic eco-theology and environmental phenomenology.

### **The Process of Transforming Public Awareness and Understanding**

The results of research and data collection from observations and interviews indicate that the transformation of ecological awareness among Muslim communities unfolds through three phenomenological stages: instrumental, reflective, and transcendental. However, this process does not always occur linearly or uniformly across individuals and groups. Variations, resistance, and even regression are evident, reflecting the complexity of social and religious consciousness formation. At the instrumental stage, ecological awareness emerges primarily from practical habits, such as disposing of waste properly or planting trees, driven by pragmatic motivations including environmental cleanliness, health concerns, or social expectations. In several cases, these practices remain procedural and fragile; when social supervision weakens or incentives disappear, ecological behaviors tend to decline. This indicates that instrumental awareness, while important, is vulnerable to stagnation and discontinuity.

The transition to the reflective stage marks a deeper interpretive shift, in which ecological behavior begins to be associated with religious teachings. As one resident (ZS) stated, “In the past, I didn't really care about the environment, but now I realize that this is part of my responsibility as a Muslim.” This reflects a transformation in consciousness, whereby environmental care is internalized as part of faith and religious obligation. Nevertheless, field data also reveal that not all community members reach this stage simultaneously. Some remain ambivalent, perceiving environmental responsibility as a moral ideal rather than a binding religious mandate. Others experience partial reflection, acknowledging religious discourse on ecology but failing to consistently translate it into practice. Through continuous reflection shaped by personal experience, religious gatherings, sermons, and spiritual interactions ecological awareness may deepen, allowing individuals to perceive environmental preservation as a form of worship (Ismail 2023). Yet this reflective process is often uneven and contested, influenced by competing economic

interests, habitual lifestyles, and differing levels of religious literacy. Consequently, ecological consciousness develops through negotiation rather than smooth progression.

The transcendental stage represents the highest level of ecological consciousness (Sabtina and Mahariah 2025), where nature is understood as a medium for contemplation and spiritual deepening (Rosyid and Suhayati 2025). Empirical observations show that collective ecological activities such as tree planting, mosque cleaning, and waste bank management are frequently initiated with communal prayer. This ritualization sanctifies ecological action, embedding it within Islamic spirituality. However, this stage is achieved by a limited segment of the community and requires sustained spiritual cultivation. In some cases, participants oscillate between reflective and transcendental awareness, especially when religious motivation weakens or practical pressures intensify. Schutz's (1967) phenomenological analysis remains relevant in explaining these dynamics, as reflection generates new subjective meanings through which the environment is internalized as a domain structured by religious demands (Main 2018). Nonetheless, the findings suggest that ecological behavior should not be understood solely as a progressive transformation from habit to meaning. Instead, it is a dynamic process characterized by advances, interruptions, and regressions.

This nuanced pattern aligns with Fallyanus Habaora's concept of ecological consciousness (1996), which emphasizes that faith-based ecological action is not merely the result of social conformity but of deeply internalized belief (Habaora, Fellyanus 2020). At the same time, the present study highlights that such internalization is contingent, context-dependent, and continuously negotiated within everyday religious and social life.

### **Implications and Impacts of Spiritual Transformation on Ecological Practices**

The transformation of ecological awareness among Muslim communities demonstrates tangible impacts at both individual and collective levels. Individually, changes are reflected in reduced excessive consumption, waste sorting, and more responsible natural resource management, indicating a shift toward a simple and environmentally friendly lifestyle (Oktavina et al. 2025). This transformation reinforces Islamic ethical values such as *zuhd* (asceticism) and *qana'ah* (contentment), positioning ecological responsibility as part of daily spiritual discipline rather than merely environmental compliance. Collectively, this awareness materializes in social initiatives such as eco-mosques, eco-pesantren, and faith-based environmentally conscious communities. These initiatives function as ecological platforms that integrate spirituality with concrete environmental action. Significantly, the Green Islam Movement is no longer perceived as separate from global sustainability agendas, but increasingly aligned with the Sustainable Development Goals (SDGs), particularly climate action and life on land (Anwar and Hanif 2025). This alignment illustrates how religious values can serve as cultural mediators between global environmental discourses and local religious praxis.

Field observations further reveal that these ecological practices not only improve environmental conditions but also strengthen Islamic social cohesion and collective identity (*ukhuwah islamiyah*) (Paturahman et al. 2024). Based on these findings, this study

proposes the Spiritual Feedback Loop Model to explain the dynamic relationship between Islamic values, ecological ethics, and ecological awareness.

Picture 2.

Model Spiritual Feedback Loop



In contrast to many existing eco-theological models such as Nasr’s metaphysical critique of modernity, which emphasizes spiritual cosmology, or Lynn White’s historical-cultural diagnosis of anthropocentrism this model emphasizes lived religious experience and phenomenological continuity. While previous models largely frame religion as a normative or corrective ethical source, the Spiritual Feedback Loop conceptualizes religiosity as an ongoing experiential process that continuously reproduces ecological consciousness through practice, reflection, and spiritual meaning-making.

Picture 3. The Cycle of Value and Ecological Awareness



In this model, Islamic values (tawhid, amanah, and ihsan) form the theological foundation that gives rise to ecological ethics, understood as moral principles governing human nature relations. These ethics foster ecological awareness, defined not merely as environmental knowledge, but as a reflective and spiritual consciousness that recognizes nature as both divine trust and sign (ayat kauniyah). Crucially, ecological awareness does not terminate at action; rather, it generates spiritual feedback that deepens the

internalization of Islamic values. The relationship is thus circular and sustainable, rather than linear or outcome-oriented.

However, unlike idealized or normative eco-theological frameworks, this study critically acknowledges that the spiritual feedback loop is not immune to disruption. Empirical data suggest several potential vulnerabilities. First, value dilution may occur when ecological practices are institutionalized without continuous theological reflection, causing actions to revert to procedural routines detached from spiritual meaning. Second, institutional fatigue especially in community-based environmental programs can weaken collective commitment when leadership changes or religious motivation declines. Third, external socio-economic pressures, such as economic insecurity or consumerist culture, may override ecological ethics, resulting in regression from reflective or transcendental awareness back to instrumental behavior.

These findings indicate that the sustainability of the spiritual feedback loop depends on specific enabling conditions: continuous religious education, active spiritual leadership, integration of ecological discourse in religious rituals, and socio-economic support structures that allow ethical commitments to be practiced consistently. Without these conditions, the circular mechanism risks fragmentation or stagnation. Theoretically, this research contributes significantly to the fields of Ecotheology and Phenomenology by demonstrating that ecological awareness is deeply rooted in religious experience. This supports Lynn White Jr.'s thesis that ecological crises stem from human perceptions of nature, while simultaneously extending it by empirically showing that understanding nature as *amanah* and *ayat kauniyah* can generate sustained ecological consciousness. Moreover, the findings reinforce Seyyed Hossein Nasr's argument that environmental crises reflect spiritual crises caused by the disconnection from *tawhid* (Ananda, Setiadi, and Humaidi 2026), while grounding this claim in lived communal practices rather than abstract metaphysics.

The principal contribution of this study thus lies not merely in affirming existing eco-theological arguments, but in offering a contextualized and dynamic analytical framework Islamic Eco-spirituality capable of explaining how faith, ethics, and ecology interact within everyday religious life. Unlike linear models of moral change, the Spiritual Feedback Loop highlights the conditions under which ecological consciousness is produced, sustained, weakened, or transformed. The limitation of this study lies in its focus on a single community context. Therefore, future research is needed to test the resilience of this spiritual-ecological framework across different socio-economic settings, religious traditions, and cultural environments, thereby strengthening its generalizability and theoretical refinement.

## CONCLUSION

This study concludes that the root of the global ecological crisis stems not only from technological and economic factors, but also from humanity's perspective on nature. An anthropocentric worldview that positions humans as absolute rulers of nature has

contributed to excessive exploitation of natural resources. As argued by Lynn White (1967), a paradigm shift in how humans understand and relate to nature is urgently needed. Nature should no longer be perceived merely as an object of exploitation, but as a divine trust whose balance must be preserved. Through an eco-theological approach, religion functions not only as a source of moral guidance, but also as a theological foundation for ecological responsibility and environmental conservation.

Scientifically, this study contributes to the growing discourse on religion and environmental studies by demonstrating how Islamic theological values are lived, internalized, and translated into concrete ecological practices within Muslim communities. By employing a qualitative phenomenological approach, this research shows that ecological awareness is deeply rooted in religious experience and spiritual consciousness, positioning theology as an active framework for fostering sustainable environmental ethics.

Nevertheless, this study has several limitations. Empirically, the research is confined to a specific community context, which limits the generalizability of its findings across broader Muslim societies. Conceptually, the analysis focuses primarily on Islamic eco-theological perspectives and does not yet engage in systematic comparison with other religious traditions. Therefore, future research is encouraged to adopt comparative, interfaith, or multi-site empirical approaches to examine how different religious frameworks shape ecological awareness across diverse social and cultural settings. Such studies would strengthen the interdisciplinary relevance of eco-theological research and contribute to a more comprehensive understanding of religion's role in addressing global ecological challenges.

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