

Green Spirituality in The Qur'an: Integration of Spiritual Values and Environmental Conservation Education

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Abstract

This study investigates the concept of Green Spirituality from an Islamic perspective by linking the spiritual values in the Qur'an to environmental conservation efforts. In Islamic teachings, humans serve as khalifah (stewards) who are responsible for maintaining the balance of ecosystems and preventing environmental degradation. Using a qualitative approach with thematic analysis of Qur'anic verses, this study highlights the principles of khilafah (stewardship), amanah (trust), and mizan (balance) as the ethical foundations of Islamic environmentalism. The results indicate that Islamic spiritual values can enhance ecological awareness and promote sustainable practices, such as consumption moderation, resource efficiency, and environmental protection as a form of worship, ultimately contributing to a holistic and sustainable approach to environmental preservation. Green Spirituality offers not only an ethical foundation but also a religious solution in responding to the global environmental crisis. Amid increasing environmental damage caused by human actions, the implementation of Qur'anic values in nature conservation has become an unavoidable urgency. This study recommends the integration of spiritual values into environmental policy, education, and social practices as an effort to cultivate sustainable ecological behavior for future generations.

Keywords: Al-Qur'an, Green Spirituality, Environmental Preservation

Abstrak

Penelitian ini mengkaji konsep Green Spirituality dalam perspektif Islam dengan menautkan nilai-nilai spiritual dalam Al-Qur'an terhadap upaya pelestarian lingkungan. Dalam ajaran Islam, manusia berperan sebagai khalifah yang bertanggung jawab menjaga keseimbangan ekosistem dan mencegah kerusakan alam. Menggunakan pendekatan kualitatif dengan analisis tematik terhadap ayat-ayat Al-Qur'an, penelitian ini menyoroti prinsip-prinsip khilafah, amanah, dan mizan sebagai fondasi etika lingkungan Islam. Hasil penelitian menunjukkan bahwa nilai-nilai spiritual Islam mampu meningkatkan kesadaran ekologis serta mendorong praktik berkelanjutan, seperti moderasi konsumsi, efisiensi sumber daya, dan perlindungan alam sebagai bentuk ibadah, yang pada akhirnya berkontribusi langsung terhadap upaya pelestarian lingkungan secara holistik dan berkelanjutan. Green Spirituality tidak hanya menawarkan dasar etis, tetapi juga solusi religius dalam merespons krisis lingkungan global. Di tengah meningkatnya kerusakan akibat ulah manusia, implementasi nilai-nilai Al-Qur'an dalam pelestarian alam menjadi urgensi yang tak terelakkan. Penelitian ini merekomendasikan integrasi nilai spiritual dalam kebijakan lingkungan, pendidikan, dan praktik sosial sebagai upaya membentuk perilaku ekologis yang berkelanjutan demi generasi mendatang.

Kata Kunci: Al-Qur'an, Green Spirituality, Pelestarian Lingkungan

INTRODUCTION

Spirituality is a fundamental element in human life that encompasses the search for meaning, life purpose, and a connection with something greater than oneself, such as God or the universe. In the modern context, spirituality is no longer confined to religious practices alone, but rather reflects an individual's interconnectedness with fellow human beings, the environment, and a moral responsibility toward nature. This concept fosters spiritual intelligence, namely the ability to understand life more deeply and consciously, based on humanistic and sustainable values. Along with the growing global environmental issues such as climate change and ecosystem degradation, spirituality plays a crucial role in fostering collective awareness and ecological responsibility.

In the field of education, the integration of spiritual values plays a strategic role in shaping a generation that is not only intellectually competent but also morally aware of environmental concerns. Education that emphasizes the spiritual dimension is believed to equip individuals to face increasingly complex environmental challenges and to encourage active participation in sustainable development (Rozalina, 2020). A curriculum that systematically internalizes spiritual values and environmental ethics can strengthen students' character, fostering concern for environmental preservation and a way of life aligned with the principles of sustainability (Yahya, 2022)(Wulandari, 2016).

The relationship between spirituality and environmental conservation is increasingly relevant in the context of ecological sustainability. Spiritual traditions from various religions teach that caring for nature is a form of human moral responsibility. In Islamic teachings, for instance, the concept of *khalifah* positions humans as stewards of the Earth who are tasked with maintaining ecological balance (Omoyajowo et al., 2024). Preserving nature is considered part of worship to Allah SWT, as emphasized in the principle of *mizan*, which promotes harmony between humans and nature (AZZAHRA & Siti Maysithoh, 2024). The study by Filho et al. also indicates that spirituality encourages individuals to be more aware of and actively

engaged in ecological actions. Therefore, spirituality integrated into education not only strengthens individual ethics but also shapes a character that is responsible for the sustainability of the environment (Filho et al., 2022).

The Qur'an, as the holy book of Islam, provides comprehensive ethical and moral guidance regarding the relationship between humans and the environment, reflecting ecological principles embedded within its teachings. One example can be found in Surah Al-An'am, verse 141, which prohibits consumptive and excessive behavior in the utilization of natural resources:

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ١٤١

"And do not be excessive. Indeed, Allah does not like those who are excessive."

This verse emphasizes the importance of moderation and sustainability in managing nature. Meanwhile, Surah Ar-Rum, verse 41, reminds humans of the ecological consequences of their actions:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١

"Corruption has appeared on land and at sea because of what the hands of people have earned, so that He may let them taste part of [the consequence of] what they have done, that perhaps they will return [to righteousness]."

Both of these verses tell that spirituality in Islam is inseparable from ecological responsibility. Islam positions humans as *khalifah* (stewards) on Earth who are obligated to maintain the balance of ecosystems and prevent environmental degradation. Therefore, the ecological values in the Qur'an can serve as both a philosophical and pedagogical foundation for environmental education, which not only fosters intellectual awareness but also shapes moral and spiritual responsibility toward nature.

The implementation of spiritual values in environmental education in Indonesia still faces complex challenges. Although the Adiwiyata School Program has been implemented nationally to promote ecological awareness among students, the outcomes have not been optimal. The study by Hayadin revealed that only around 50% of students actually applied environmental knowledge in their daily lives, despite

the fact that such material had been integrated into the curriculum and extracurricular activities. This indicates a gap between the teaching of spiritual values and their practical realization, which may be attributed to pedagogical approaches that have not fully addressed the deep internalization of these values (Hayadin, 2019).

Various previous studies have emphasized the importance of integrating spirituality into environmental education as a means to develop character and ecological awareness. Ramli et al. stated that spiritual attitudes have a positive correlation with students' environmental concern, while Susilowati et al. highlighted the effectiveness of sustainability pedagogy in science education. However, there remains a lack of studies that thoroughly explore the potential of the Qur'anic teachings as an explicit source of spiritual values in the context of environmental conservation. Therefore, the development of a Qur'an-based Green Spirituality approach becomes essential as an ethical and moral framework capable of aligning spirituality with ecological action (Ramli, 2022) (Susilowati et al., 2018).

This study offers a new contribution by positioning the spiritual values in the Qur'an as a conceptual foundation for the Green Spirituality approach in environmental education. Rather than focusing solely on practical or pedagogical aspects, this research also explores the philosophical and theological dimensions of Qur'anic verses that contain ecological principles. From an Islamic perspective, environmental preservation is an integral part of the human *amanah* (trust) as *khalifah* (stewards), as emphasized in Surah Al-A'raf, verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ حَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ٥٦
 “And do not cause corruption on the earth after it has been set in order, and call upon Him in fear and hope. Indeed, the mercy of Allah is near to those who do good.” (QS. Al-A'raf [7]: 56).

The verse explicitly emphasizes the prohibition of environmental destruction and encourages humans to maintain balance and the preservation of nature as a form of righteousness and piety toward Allah. This approach underscores the importance of ecological awareness that is not merely technical but also deeply rooted in spiritual values. By referring to the Qur'an, this study explores Green Spirituality as an

alternative solution to addressing contemporary environmental crises (bin Madi & Barmawi, 2022), integrating ecological responsibility with Islamic moral and ethical values. In this framework, environmental preservation is not merely a physical obligation but also an act of worship and a divine trust that must be internalized. Fienda affirms that the integration of spiritual values into environmental education can foster stronger, more comprehensive, and sustainable ecological awareness among younger generations (Fienda, 2023).

This study identifies the spiritual values in the Qur'an that support environmental conservation. Islamic teachings position humans as *khalifah* (stewards) on Earth, who are not only responsible for managing resources but also for ensuring the comprehensive sustainability of ecosystems. By understanding the Qur'anic verses related to the environment, it is expected that Muslims will be encouraged to take an active role in protecting nature as a form of moral and religious responsibility (Zohar, 2021). This study aims to provide a strong theological foundation for the development of spirituality-based environmental education as a tangible contribution to the preservation of the Earth.

METHODS

This study used a qualitative approach using the thematic analysis method as developed by Braun and Clarke to examine Qur'anic verses related to the concept of Green Spirituality and environmental conservation (Akramul Kabir, 2024). This method was chosen for its capacity to explore the meanings of spiritual values deeply and contextually through thematic patterns emerging from the Qur'an and its interpretations. Through this method, the researcher can identify key themes within relevant Qur'anic verses, thereby producing a comprehensive understanding of the relationship between spirituality and environmental conservation (Abu-Rayash & Sabbah, 2023).

The scope of this study encompasses Qur'anic verses that contain spiritual principles such as *khilāfah* (ecological leadership), *amānah* (moral responsibility), and *mīzān* (ecosystem balance). In addition, this research also examines the interpretations

of both classical and contemporary *mufassirūn* (Qur'anic exegetes) regarding these verses. The primary objective is to understand how the spiritual principles in the Qur'an can be implemented in the context of sustainability and the responsible management of natural resources (Mangka et al., 2022).

The primary data are sourced from the Qur'an and several authoritative exegetical works, such as *Tafsir al-Misbah* by Quraish Shihab, *Tafsir Ibn Kathir*, and *Tafsir al-Maraghi*. Data collection techniques were carried out through documentation and digital thematic note-taking, which were used to classify and code information from relevant verses and interpretations. This process aims to produce an in-depth textual analysis and to understand the contextual meanings related to ecology and Islamic spirituality (Fauzi, 2022). Supporting literature was obtained from a literature review conducted through both conventional libraries and scholarly digital sources, with the literature range spanning from 2019 to 2024.

The stages of data analysis follow the thematic analysis framework by Braun and Clarke (2021), beginning with familiarization with the data through an in-depth reading of ecological verses, followed by the categorization of key themes such as ecological responsibility, balance, and human leadership over the Earth. This approach provides a systematic and flexible framework, and it affirms that the spiritual values in the Qur'an are not only normative but also applicable as an ethical foundation for ecological practices in everyday life (Fauzi, 2022).

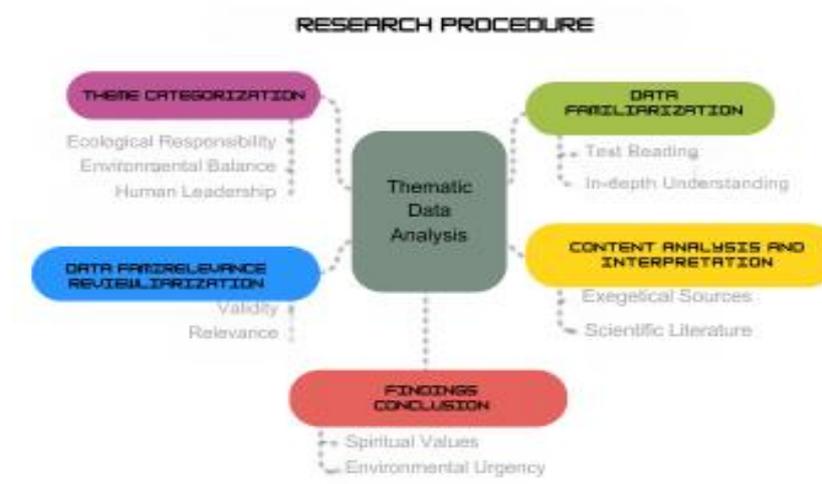


Figure 1. Research Procedure: Thematic Analysis of Qur'anic Verses on Green Spirituality

RESULTS AND DISCUSSION

The Concept of Green Spirituality

Green Spirituality is a contemporary concept that integrates the spiritual dimension with concern for environmental sustainability. In this approach, spirituality is not only internal and transcendental but also becomes a driving force in the care and preservation of nature. (Saad & Faruq, 2024) states that spirituality can serve as a primary engine in environmental protection efforts, as it promotes sustainable behavioral changes grounded in ethical values (Zagonari, 2020).

Unlike conventional forms of spirituality that emphasize the vertical relationship between humans and God, Green Spirituality highlights the importance of ethical responsibility toward the environment as an expression of faith in practice. Religious teachings, including those in Islam, place the preservation of God's creation as an integral part of worship. Therefore, Green Spirituality is holistic in nature, uniting spiritual, social, and ecological aspects simultaneously.

A study by Malik (Malik, 2025) shows that communities that adopt the principles of Green Spirituality are demonstrably more effective in environmental conservation programs. Individuals with a high level of spiritual awareness tend to exhibit active participation in ecological activities such as nature conservation, waste reduction, and environmental advocacy (Gurmani et al., 2021).

Green Spirituality promotes a paradigm shift in how humans perceive their relationship with nature. Collective practices such as environmental clean-up activities, tree planting, and the reduction of resource consumption become concrete expressions of spirituality that positively impact ecosystem balance and social well-being. Han and Kim (2019) also note that practitioners of Green Spirituality tend to have higher levels of happiness, as they feel they are living a meaningful life (Han & Kim, 2019).

Qur'anic Verses on Green Spirituality

In Islam, environmental preservation is an integral part of the teachings of *tawhīd* (monotheism), *amānah* (trust), and *khilāfah* (stewardship). These values are

reflected in numerous verses of the Qur'an that explicitly or implicitly call for balance, responsibility, and the wise management of natural resources.

Table 1. Qur'anic Verses and Their Relevance to Environmental Conservation

Qur'anic Verse	Meaning and Interpretation	Relevance to Environmental Conservation
Al-A'raf (7:31) وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ٣١ <i>"Eat and drink, but do not be excessive. Indeed, He does not like those who commit excess."</i>	A prohibition against excessive consumption. According to Tafsir Ibn Kathir, this verse emphasizes the principle of wasatiyyah (moderation) in utilizing Allah's blessings, including food, water, and natural resources.	Encourages a frugal and non-consumptive lifestyle, which helps reduce waste and environmental pressure.
Al-Baqarah (2:205) وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ٢٠٥ <i>"And when he turns away [from you], he strives throughout the land to cause corruption therein and destroy crops and livestock. And Allah does not like corruption."</i>	Criticizes destructive environmental behavior. Tafsir Al-Qurtubi stresses that this verse warns humans not to misuse their position as khalifah by causing ecological harm.	Relevant for preventing destructive exploitation of natural resources such as illegal logging, pollution, and land degradation.
Ar-Rum (30:41) ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١ <i>"Corruption has appeared on land and sea because of what the hands of people have earned, so that He may let them taste part of [the consequence of] what they have done, that perhaps they will return [to righteousness]."</i>	States that environmental destruction is a direct result of human actions. Tafsir Ibn Kathir emphasizes that Allah warns humans not to persist in wrongdoing and to repent.	Raises collective awareness that ecological damage is humanity's responsibility and must be addressed through environmentally friendly behavior.
Al-An'am (6:141) وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ١٤١ <i>"...and do not be excessive. Indeed, He does not like those who commit excess."</i>	In the context of agricultural yield, this verse prohibits wastefulness. Tafsir Al-Tabari and As-Sa'di suggest that humans should manage natural produce wisely and avoid greed.	Encourages sustainable agricultural practices, efficient use of harvests, and wise consumption.

Thematic Analysis of Qur'anic Teachings on the Environment

Based on the analysis of the previously discussed verses, three main themes were identified as ethical pillars in Islamic teachings on environmental preservation:

Human Responsibility toward Nature

The concept of *khalifah* in the Qur'an positions humans as leaders who bear moral and spiritual responsibility to care for the Earth. This is affirmed in the words of Allah:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ

"Indeed, I will make upon the earth a *khalifah* (vicegerent)." (QS. Al-Baqarah: 30).

This verse indicates that humans are entrusted with the responsibility to manage nature, not to exploit it arbitrarily. Al-Qurṭubī (2008) affirms that the role of *khalifah* includes the duty to prevent destruction and to maintain ecological balance. The practice of this responsibility is manifested in forms such as sustainable agriculture, prudent waste management, and the reduction of plastic usage in daily life. These values reflect that Islamic teachings are both practical and contextual in responding to the global ecological crisis, while simultaneously integrating spiritual principles with concrete ecological actions.

The Concept of Sustainability in Islam

Islam teaches the principle of *wasatiyyah* (moderation), prohibits *isrāf* (excessiveness), and rejects *fasād* (corruption or destruction). This principle is conveyed in the word of Allah:

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۗ ١٤١

"And do not be excessive. Indeed, He does not like those who commit excess." (QS. Al-An'am: 141) In addition, Allah also warns against destruction:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ حَوْفًا وَطَمَعًا ۗ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ٥٦

"And do not cause corruption on the earth after it has been set in order." (QS. Al-A'raf: 56).

Al-Ghazali (2011) emphasizes that maintaining balance in the utilization of natural resources is an essential part of profound Islamic ethics. These values encourage Muslims to apply environmentally friendly technologies, utilize renewable energy sources, and support public policies such as carbon emission reduction and

forest conservation. Thus, Islamic teachings are not only theological in nature but also applicable in addressing contemporary environmental challenges.

Spirituality and Ecological Awareness

Environmental preservation is regarded as an act of worship. According to Ibn Kathīr (2000), all efforts to protect nature are forms of devotion that are rewarded. Ecological awareness is considered an integral part of faith. Examples of its application include the construction of environmentally friendly mosques, water management, and green practices in worship, such as water-saving *wudu* (ablution) (Hadith reported by Ibn Mājah). Dr. Muhammad al-Munajjid states that such efficiency reflects adherence to Islamic principles.

Table 2. Thematic Table of Islamic Teachings on the Environment

Theme	Explanation	Reference
Human Responsibility toward Nature	Humans as khalifah are responsible for maintaining the balance of ecosystems and refraining from causing environmental harm.	Qur'an, Surah Al-Baqarah: 30; Al-Qurtubī (2008)
The Concept of Sustainability in Islam	Islam teaches the principles of moderation (<i>wasatiyyah</i>), prohibition of excessiveness (<i>isrāf</i>), and the rejection of environmental corruption (<i>fasād fī al-ard</i>).	Al-Ghazali (2011)
Spirituality and Ecological Awareness	Caring for the environment is considered a form of worship and an expression of faith in Allah.	Ibn Kathīr (2000)
Environmental Damage Caused by Humans	Emphasizes that environmental degradation is a consequence of human greed and violations of natural laws.	Qur'an, Surah Ar-Rum: 41; Ibn Taymiyyah (1998)
Wise Resource Management	Islam forbids wastefulness and encourages the wise management of resources for future generations.	Qur'an, Surah Al-An'am: 141; Al-Ṭabarī (1992)

Islamic teachings position environmental preservation as an integral part of human spiritual and social responsibility. The Qur'an explicitly emphasizes the importance of maintaining ecosystem balance, preventing destruction, and utilizing natural resources wisely. In Surah Al-Baqarah, verse 30, Allah declares:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"Indeed, I will make upon the earth a khalifah (vicegerent)."

According to Al-Qurṭubī (2008), the concept of *khalīfah* is not merely an honorary status, but a profound trust that obligates humans to protect and care for the Earth as a form of moral and spiritual responsibility. This is closely related to the principle of sustainability in Islam, which is reflected through the values of *wasatiyyah* (moderation), the prohibition of *isrāf* (wastefulness), and the rejection of *fasād fi al-arḍ* (corruption on Earth). Al-Ghazālī (2011) affirms that maintaining balance in the utilization of natural resources is a fundamental aspect of Islamic ethics.

Ecological awareness in Islam is rooted in the spiritual dimension, which regards environmental preservation as a form of worship and a manifestation of faith in Allah. Ibn Kathīr (2000) explains that all creations possess specific functions and measures that must be maintained for the sustainability of the ecosystem. In Surah Al-An'ām, verse 141, Allah reminds:

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"And do not be excessive. Indeed, He does not like those who commit excess."

Al-Ṭabarī (1992) interprets this verse as a command to manage the earth's produce wisely, not arbitrarily, and with foresight for the well-being of future generations. Furthermore, Surah Ar-Rūm, verse 41, delivers a stern warning regarding the ecological consequences of human actions:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Corruption has appeared on land and at sea because of what the hands of people have earned, so that He may let them taste part of [the consequence of] what they have done, that perhaps they will return [to righteousness]."

Ibn Taymiyyah (1998) interprets this as a direct consequence of humanity's deviation from Allah's laws and the imbalance in their interaction with nature. These principles are not merely theoretical but were also practically implemented in the life of the Prophet Muhammad (peace be upon him). In a *ḥadīth* narrated by Ibn Mājah (no. 425), the Prophet saw Sa'ad bin Abi Waqqāṣ using water excessively during *wuḍū'* (ablution), and he said:

"لَا تُسْرِفْ فِي الْمَاءِ"

"Do not be excessive in using water." Sa'ad then asked, "Is there *isrāf* (wastefulness) even in performing *wuḍū'*, O Messenger of Allah?" He replied:

"نَعَمْ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ"

"Yes, even if you are at a flowing river."

Dr. Muhammad al-Munajjid (2020) interprets this *ḥadīth* as a reflection of the principle of efficiency in Islam, which is highly relevant to modern ecological awareness. Even in conditions of abundant resource availability, Islam continues to teach discipline and responsibility in their use. Furthermore, Islam emphasizes the wise management of natural resources as a form of collective contribution to environmental preservation. This is reflected in various initiatives such as mosque greening programs and the use of renewable energy. Al-Ghazālī (2011) reiterates that the principles of moderation and simplicity are foundational to Islamic conduct in all aspects of life. Contemporary Muslim scholars such as Dr. Saleh Al-Munajjed (2021) assert that Islamic teachings possess both normative and practical capacities to respond to global environmental crises such as climate change, pollution, and ecosystem degradation. Through a spiritual approach, social ethics, and ecological awareness, Islam emerges as a comprehensive and contextual value system that shapes a society responsible for the Earth as a trust (*amānah*) from Allah SWT.

Table 3. Islamic Concepts in Environmental Conservation

Theme	Explanation	Source
Human Responsibility toward Nature	Humans as khalifah are responsible for maintaining ecosystem balance and avoiding environmental harm.	Qur'an, Surah Al-Baqarah: 30; Al-Qurṭubī (2008)
The Concept of Sustainability in Islam	Islam teaches the principles of moderation (<i>wasatiyyah</i>), avoiding waste (<i>isrāf</i>), and preventing destruction (<i>fasād</i>).	Al-Ghazālī (2011)
Spirituality and Ecological Awareness	Protecting the environment is part of worship and an expression of faith in Allah.	Ibn Kathīr (2000)
The Concept of Khalifah in Islam	Humans act as protectors of the environment, not as destroyers, in their role as khalifah.	Qur'an, Surah Al-Baqarah: 30; Dr. Abdulaziz Sachedina
Efficiency in Resource Use	Islam emphasizes water conservation, even when water is abundant during <i>wuḍū'</i> .	Ḥadīth reported by Ibn Mājah; Dr. Muhammad al-Munajjid

Social Dimension in Conservation	Environmental preservation is a collective responsibility realized through social and community action.	Mosque greening programs in Indonesia
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Integration of Spiritual Values and Environmental Conservation

The spiritual values in Islam provide a strong moral foundation for environmental conservation. Teachings on *tawhīd*, *khalīfah*, and *amānah* instill the awareness that humans are responsible for maintaining the balance of nature as part of Allah's creation. Religious practices such as tree planting or waste management carried out during Islamic holy days are concrete manifestations of these values, as well as expressions of gratitude for the blessings of the environment (Ali & Agushi, 2024)

Mosques and Muslim communities in various regions have developed spiritually based environmental programs, such as waste recycling and water conservation. In this perspective, environmental preservation activities are understood as acts of social worship that reflect the responsibility of being *khalīfah* on Earth, as emphasized by both classical and contemporary scholars (Al-Qurṭubī, 2008; Al-Munajjid, 2020). Spiritual values render environmental management more meaningful and sustainable.

Education serves as a strategic pathway for integrating Islamic teachings with ecological awareness. Islamic schools that link Qur'anic verses to environmental practices, such as greening initiatives and waste management, are able to instill ecological consciousness from an early age (Alim & Subagiya, 2022). This approach not only fosters environmentally conscious character development but also strengthens students' spirituality within the context of daily life (Abu et al., 2023).

Qur'anic values have begun to be adopted in public policy across Muslim-majority countries, such as Malaysia, which has developed environmental policies grounded in Islamic principles (Aziz & Rusli, 2023). In Indonesia, various Muslim organizations have demonstrated that spiritual values can give rise to concrete and transformative ecological movements (Hasan et al., 2022). By positioning

environmental preservation as a form of worship, Islam can play a significant role in shaping a sustainable and ecologically just future (Arıcı & Ak, 2022).

Challenges and Solutions

The implementation of Green Spirituality faces significant cultural and social challenges. Many communities have yet to understand the connection between spiritual values and environmental preservation. These obstacles often arise from longstanding traditions that are not aligned with modern sustainability principles. To address these challenges, a contextual approach is needed through open dialogue among religious leaders, community figures, and environmental experts. An approach rooted in local wisdom can serve as a strategic entry point for building deeper ecological awareness that is relevant to the community's context.

Collaboration among institutions, including educational institutions, religious organizations, government bodies, and the private sector, is essential to strengthening the Green Spirituality movement. Cross-sector initiatives such as workshops, greening campaigns, and the development of environmentally friendly policies can expand both reach and impact. Public policy support and private sector involvement contribute to the creation of a more resilient sustainability ecosystem. Through the synergy between faith-based values and ecological practices, Muslims can make a tangible contribution to the establishment of a more just and environmentally friendly social order.

CONCLUSION

This study shows that Green Spirituality is capable of integrating religious values and ecological awareness into environmental preservation practices. In the context of Islam, the teachings of *tawhīd*, *khalīfah*, and *amānah* affirm the moral responsibility of humans as guardians of the Earth. The Qur'an thematically emphasizes moderation, the prohibition of wastefulness, and the obligation to prevent environmental degradation as essential components of worship.

The Green Spirituality approach provides an ethical and spiritual foundation for building collective awareness and ecological behavior within society, particularly among urban Muslim communities in Indonesia. However, this study remains conceptual and is limited to a single cultural context. Further field studies and interfaith research are needed to evaluate the broader effectiveness of this approach.

This study also contributes a conceptual model that can be developed in environmental education programs and community engagement initiatives based on spiritual values. The use of digital *da'wah* technology can enhance the dissemination of Islamic values that support environmental sustainability.

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