



Sayyid Hossein Nasr's Ecotheology as a Paradigm of Environmental Crisis Resolution and Modern Spirituality in Indonesia

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Abstract

This research is motivated by the rampant phenomenon of natural exploitation that is happening in Indonesia. The number of mining activities and the emergence of deforestation discourses are often carried out under the pretext of people's welfare. Instead of bringing the benefits of natural resource empowerment, what results is a potentially long-term ecological crisis. On the other hand, religion, which acts as a guide to the life of a believer, is powerless and does not seem to have a significant impact on the level of community spirituality. This literature-based research aims to construct ecological issues in Indonesia by applying the viewpoint of ecotheology initiated by Sayyid Hossein Nasr. By using the documentation method, this research concludes that the environmental crisis that occurs in Indonesia is related to the perspective of modern humans who tend to anthropocentrism, so they lose their spirituality in understanding the nature of nature and humans. The concept of ecotheology initiated by the Ministry of Religious Affairs is a strategic step in an effort to resolve this environmental crisis. Ecotheology can be a new mainstreaming model that is relevant to be taught by religious leaders, educational institutions and NGOs to answer the environmental crisis in Indonesia.

Keywords: Sayyid Hossein Nasr, Ecotheology, Spirituality, Modern Society.

Introduction

Quantitatively, it must be recognized that the natural ecosystems in Indonesia from year to year show a decline. Referring to data released in 2020 by an organization called the Global Footprint Network, the ecological crisis experienced by Indonesia reached a percentage of 42%. This figure shows that Indonesian people consume natural resources higher than the existing supply (Hanum, 2022). This reality then ultimately has implications for the many natural disasters that occur in various places in Indonesia. This means that a damaged environment has a significant impact on the survival of people in a place. Indeed, the emergence of natural



disasters cannot only be caused by environmental damage, but in general, it is the exploitation carried out by humans that is the biggest trigger factor for natural disasters (National Disaster Management Agency, 2021).

The emergence of an ecological crisis in an area is fundamentally caused by various factors, including the way people view life, population distribution, economic levels and existing technological advances. The majority of people's worldviews today are more directed towards anthropocentrism. As a result, humans tend to act exploitatively towards nature because nature is only understood as a tool to fulfill the needs of humans themselves (Keraf, 2010). The development of technology and the spread of population is also a trigger for environmental damage, because technology plays a role in accelerating nature so that it can be "harvested" by humans and the high distribution of population increases the amount of natural utilization for their lives (Quddus, 2012).

These various problems should be understood by the community collectively, that at this time efforts are needed to resolve the ecological crisis that is preventive. Modern science and technological advances do play an important role in modern industrial societies, but they are not enough to solve environmental problems. For this reason, nature conservation efforts that use religious approaches and local traditions are one of the current solutions. This is because both religious teachings and local traditions are able to influence people's behavior in establishing relationships with the surrounding nature (Quddus, 2012).

Basically, both religious values and local traditions in the local community have various wise teachings related to how to interact with nature harmoniously. It's just that these teachings only stop at the level of epistemology and ontology of the local community, while at the level of axiology it cannot be realized to the fullest. Religion, which was originally a hope in resolving the ecological crisis, instead its followers began to dismiss ecological values in life. On this basis, it is important for all of us to "look back" at religious teachings on how humans should relate to nature in order to create a harmonious situation.

Ecotheology is a new paradigm in an effort to solve the ecological crisis in Indonesia based on an understanding of religious values. This approach is considered important and suitable to be implemented into the lives of Indonesian people, considering that quantitatively Indonesian people are the nation with the largest religious adherents in the world. So that it can provide fresh air for the religious paradigm in Indonesia to be more religious. This research seeks to answer the question of the causes of the ecological crisis that is rampant in Indonesia and how also the prevention efforts that can be done by the community collectively through the ecotheological approach initiated by Sayyid Hossein Nasr.

Methods

This research uses a qualitative approach with a comprehensive literature review design. Primary and secondary data sources include a variety of scientific literature, such as books,



scientific articles, conference proceedings, research reports, and other relevant papers that discuss ecological issues in Indonesia, environmental ethics, philosophy of religion, and ecotheology, especially the thoughts of Sayyid Hossein Nasr. The data analysis technique applied is *qualitative content* analysis. The collected data were identified, classified, and organized based on key themes that emerged, such as the roots of the ecological crisis, the role of worldview (anthropocentrism vs ecocentrism), the impact of modern science, and potential solutions from an ecotheological perspective. Next, an in-depth interpretation was conducted to identify patterns, causal relationships and key arguments in the literature. The analysis process involved cross-comparison between sources to strengthen the validity of the findings and draw coherent conclusions regarding the role of the crisis of morality and spirituality in Indonesia's ecological crisis and the relevance of ecotheology as a solution framework. The whole process was designed to ensure objectivity and traceability in the development of research arguments.

Results and Discussion

My Indonesia Today: A Portrait of Nature Exploitation

Exploitation is a word that has negative and harmful connotations. In the Big Indonesian Dictionary (KBBI), exploitation is defined as "the use of something (land, manpower, etc.) for one's own benefit, and extortion." More than that, exploitation is a complex phenomenon that pervades various aspects of life, from natural resources to humans themselves (Muallif, 2024) . Exploitation is not a new issue, but its relevance is increasing along with the times and current social dynamics. In the era of globalization and capitalism, exploitation often occurs in a hidden manner, making it difficult to identify and eradicate. And one of the real forms of exploitation is the destruction of the environment by humans as a result of a crisis of morality and mentality, which then triggers various natural disasters.

This crisis of morality and mentality is what makes humans commit various destructive actions. These actions can be seen directly such as cutting down forests illegally, building in water catchment areas, or narrowing river flows, illegal mining, disposal of mining waste, water pollution, and so on. From here it can be understood that physical environmental damage actually comes from damage within humans, namely the destruction of their way of thinking and attitude to life. If this bad behavior continues to be allowed and becomes a habit in society, it will lead to extensive environmental damage and the emergence of various natural disasters. And one of the real examples of man-made environmental destruction can be seen from the ecological conditions that occur in East Kalimantan (Reflita, 2015) .



In East Kalimantan, precisely in the city of Samarinda, it is now experiencing severe environmental damage due to coal mining which almost controls most of its territory. The Mahakam River is polluted, forests are cut down, and major floods occur frequently, especially during the rainy season. Residents such as farmers have lost clean water and fertile land because the water has been polluted by mining waste. Although East Kalimantan mines and ships millions of tons of coal each year overseas, it suffers from frequent power cuts due to aging plants. Many mine pits have been left open without being sealed, and have claimed many lives, including children. This damage has also begun to spread to other areas such as Central Kalimantan, including pristine areas.

Then quoted from the Mongabay report, that other natural damage can be seen from cases regarding the exploitation of a number of large mining companies. More ironically, the global mining market demand has actually encouraged the expansion of mining activities to areas that are very vulnerable to environmental disturbances, such as the Raja Ampat area which is now facing serious threats. The impact of environmental damage due to mining does not only occur in the West Papua region. In addition, in the Bangka Belitung region, there is also tin exploitation that has been going on for quite a long time and has resulted in severe land and environmental damage. In the perspective of environmental geography, mining activities without proper planning can cause various negative impacts on ecosystems (Y.Adiningsih, 2025).



Figure 1
Nickel mine in
Raja Ampat



Figure 2
Coal mine
in Kalimantan



Figure 3
Tin mine
in Bangka Belitung

Tin mining in Bangka Belitung and nickel mining in Raja Ampat both reflect the dark face of natural resource exploitation in Indonesia. In Bangka Belitung, tin mining activities that have been going on since the colonial period now only leave severe environmental damage, such as the formation of hundreds of excavation pits that damage the landscape and reduce land

productivity. Meanwhile, the potential of nickel mining in Raja Ampat poses a major threat to an area with the highest marine biodiversity in the world.

Furthermore, based on data over the past 18 years, Central Sulawesi has the largest deforestation rate in Indonesia, with forest loss reaching 722,700 hectares. This region also contains the largest nickel mining concession, covering more than 200,000 hectares of natural rainforest. A clear case in point is PT Vale's mining concession in Tanamalia Block (Lumereo-Lengkona Mountains), in Loeha Village and Rante Angin Village, which covers 17,800 hectares and threatens the preservation of the archipelago's pepper barns and the livelihoods of thousands of farmers in Loeha Raya who have long managed a 4.2-hectare pepper plantation. The increasingly massive expansion of nickel mining, especially in certain areas, will exacerbate the environmental and social crises faced by local communities (Bhawono, 2023).

The real phenomenon of exploitation in the plantation sector in Indonesia is very visible in the palm oil industry which is experiencing massive expansion, especially with plans to open 20 million hectares of new land to support food and energy security. However, this expansion has accelerated deforestation, exacerbated agrarian conflicts, and ignored the rights of laborers and indigenous peoples. The impacts of this are forest destruction, peatland conversion, river pollution, and forest fires that cause huge losses both ecologically and economically. This shows that while palm oil contributes to the economy, its negative environmental and social impacts are serious and require close monitoring and sustainable policies.



Figure 4. Large-scale fishing

From the figure above, it is very clear that areas that were once dense forests have now turned into open land with patterns of land clearing, indicating large-scale deforestation. The process of land clearing usually involves massive tree felling and burning, resulting in loss of forest cover, ecosystem damage, and reduced wildlife habitat. This phenomenon is a clear

example of the exploitation of natural resources in the plantation sector that not only threatens environmental sustainability, but can also trigger social conflicts and negatively impact indigenous communities around the area.

In the fisheries sector, exploitation also occurs with high intensity, which has an impact on the decline of fish stocks and damage to marine ecosystems. Overfishing activities and the use of destructive fishing gear such as trawling have led to the degradation of marine habitats, including coral reefs and seagrass beds, which are home to a variety of marine life. In addition, uncontrolled exploitation creates conflicts between traditional fishers and large fishing industries, and threatens the food security of coastal communities that depend on marine resources. This damage to the marine environment has the potential to reduce fisheries productivity in the long term, so sustainable management and the application of environmentally friendly technologies are needed to maintain the sustainability of Indonesia's fisheries resources (Ministry of Marine Affairs and Fisheries, 2024).



Figure 5. Large-scale fishing

The picture above shows a massive fishing activity, where around 400 tons of mackerel were caught in one operation. A huge trawl is clearly visible, filled with fish, with a crew member standing at the edge of the vessel to compare sizes. This phenomenon is a clear example of overfishing, where modern and large fishing gears are able to catch large numbers of fish in a short period of time. Such activities can lead to drastic declines in fish populations, disrupt the balance of marine ecosystems and threaten the sustainability of fisheries resources. If continued without wise management, this overfishing practice has the potential to cause fish scarcity, economic losses for traditional fishers, and damage to the marine environment. This picture is an important warning about the need for strict regulation and supervision in fishing activities so that marine resources remain sustainable for future generations (Lestari, 2020).

From some of the above phenomena, it can be concluded that the exploitation of natural resources in Indonesia has occurred on a very broad and deep scale, covering various sectors



such as mining, plantations, and fisheries in almost all regions of the archipelago. While these activities contribute significantly to economic growth and job creation, they also have serious environmental, social and economic impacts on communities. Environmental damage due to uncontrolled exploitation, such as deforestation, water and soil pollution, and decreased biodiversity, pose a real threat to ecosystem sustainability. These impacts not only reduce the quality of life of the community, but also increase the risk of natural disasters such as floods and landslides. Therefore, sustainable natural resource management efforts are needed so that economic benefits can be in line with environmental conservation and social harmony (Suryanto, 2020).

According to GreenLab Indonesia (2024) the long-term impacts of natural exploitation on nature and humans are complex and intense. One of the most obvious impacts is the acceleration of global climate change due to massive deforestation and land burning. These activities release large amounts of greenhouse gases into the atmosphere, increasing the Earth's temperature, triggering sea level rise, as well as changing rainfall patterns and increasing the risk of natural disasters such as floods and droughts. In addition, the loss of natural ecosystems such as forests and wetlands means communities are losing critical ecosystem services, such as clean water provision, carbon sequestration and plant pollination. The loss of these services has a direct impact on reducing the quality of human life, especially those communities that are highly dependent on natural resources (Scott, 2025) .

In addition, environmental pollution from industrial and mining waste also increases the risk of public health problems, such as respiratory diseases, cancer, and child development disorders. The World Health Organization (2023) notes that environmental pollution is one of the main causes of premature death in developing countries. In addition, environmental damage caused by the exploitation of nature often causes long-term economic losses that far outweigh short-term economic gains. For example, the loss of forests and fertile land will reduce agricultural productivity and incur large costs for environmental rehabilitation (Barbier, 2019).

Socially, natural resource exploitation often triggers conflict, especially in areas inhabited by indigenous peoples or local communities. Competition for increasingly scarce natural resources can lead to horizontal conflicts, evictions and social injustice. Thus, the long-term impact of natural exploitation is not only felt by the environment, but also by humans in various aspects of life, ranging from health, economy, to social stability. Therefore, sustainable and equitable management of natural resources is essential to ensure the well-being of current and future generations.



Sayyid Hossein Nasr and His Environmental Theology Thought

Sayyid Hossein Nasr was born in Iran in 1933. He graduated from MIT with a concentration in Physics and Mathematics. Then Nasr continued his studies at Harvard University by taking a concentration in Geology and Geophysics. And he completed his doctoral studies in the history of science and philosophy. After completing his studies, Hossein Nasr chose to return to his country and was hired as a professor at Taheran University in the field of esoteric philosophy.

Long before the ecological crisis began to spread in various parts of the world, Sayyed Hossein Nasr had given a strong warning to the world regarding human arrogance in managing nature. In one of his greatest works entitled *Man and Nature: The Spiritual Crisis of Modern Man* in 1968, Nasr mentioned that the environmental crisis will occur as a consequence of human greed to exploit the surrounding nature (Nasr, 1968). Simply put, this ecological crisis arises because modern science only considers nature as a physical entity and does not consider it as an entity that has an element of spirituality.

The ecological crisis that afflicts modern society is because they view nature only as a physical reality that is separate from the Divine entity. Nature is understood as a form that has no spiritual value. On this basis, Hossein Nasr proposed the concept of *scientia sacra*, one of the values in which is the teaching to implement the resacralization of the universe. This perspective was chosen as an effort to provide a change in the way of thinking for modern society towards nature - where it has been exploited far since the Renaissance era until its peak was the era of the industrial revolution (Masrokhin, 2014). Nasr strongly refuses to provide a barrier regarding the relationship between humans and nature. For him, the two entities are a unity as a manifestation of God's attributes.

In religious fundamentals, humans on earth have an important role as God's representatives (*khaliffah*) to be able to maintain and relate well with nature, instead of being exploited massively for the benefit of humans themselves. Because if humans use nature greedily and do not take many things into account, all that happens is the destruction of nature that will come sooner or later. Another way to establish a harmonious relationship between humans and nature is through practicing Islamic religious values properly - especially regarding human actions towards nature more wisely (Wardana & Azzahra, 2022) .

In the context of Islam, there are various teachings for a Muslim to be able to give respect to the nature in which he lives. One of them is in the Qur'an Surah Al-Qashas verse 77 which reads:



وَابْتَغِ فِي مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ
اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ٧٧

Meaning: "And seek in what Allah has bestowed upon you (the happiness) of the Hereafter, and forget not your share of the pleasures of this world, and do unto others as Allah has done unto you, and do not cause mischief on the earth, for Allah loves not those who cause mischief".

The verse affirms that Muslims should utilize the world more wisely without any potential damage to nature. The emphasis on this verse is that humans are given by God the blessings of the world for human life itself. However, they are also required to maintain and treat nature with a sense of responsibility (Vella & Ahmad Rizal, 2024).

To improve the condition of this chaotic modern world in order to return to a sacred world, Nasr states that it must position nature as a theophany entity. Which means that modern industrial society must reposition its understanding of the existence of nature, humans, and God as three things that are interrelated with each other (Nasr, 1994b). Modern science only views nature as a crude reality that needs to be exploited further. Whereas nature should be seen as a performance stage to understand the attributes of God in it. Viewing the surrounding nature with a theophany perspective is to assume that the reality that exists in this universe is only centered on God, while humans and nature itself are manifestations of the attributes possessed by God. This is the relationship of the holistic teaching of monotheism, which views God, humans and nature as a whole and interconnected.

The implications of the ideas voiced by Nasr eventually attracted many people to start exploring intelligent ideas related to the concept of the environment and its theology. Nasr's way of sharply criticizing modernity and the fading aspects of spirituality that occur in modern industrial societies has enlightened Muslims about the importance of maintaining ties with God and nature. The most visible of Nasr's impacts is the emergence of various environmental ethics movements in various parts of the world. This ethics is a kind of movement to jointly try to save the environment (Maftukhin, 2016).

The Crisis of Modern Human Spirituality

Basically, the ecological crisis in reality is a crisis experienced by modern humans in the world of spirituality (Nasr, 2008) . This is in line with the fact that humans in this century have been exposed to mental illnesses that have implications for the crisis of existence in a long time



(Nasr, 1993a). The existence of aspects of spirituality in efforts to manage natural resources is needed as an effort to control the behavior of modern humans so as not to act excessively.

Humans have spirituality that can encourage them to be more sensitive in conducting harmonious relationships with other creatures of God, as well as being able to establish a good quality relationship between humans and nature. This aspect of spirituality is an instrument that can provide guidance for modern human life with efforts to establish human relations with other creatures in a more moral manner. Humans must be able to understand the principle of unity of the various things that exist in nature. It needs to be well understood that between humans and nature is an integral unit that is interrelated with each other (Fios, 2019). Through this aspect, humans can harmonize their relationship with nature so as to strengthen the "brake" of the greed of modern humans and can position nature as a manifestation of God itself.

On the other hand, since the Renaissance era, modernity brought by the Western world has a myriad of failures for human life this century. This argumentation arises because humans today actually seem to be "fighting" against God. Even modern humans dare to feel that they can do things because of themselves. The implication is that the civilization of the modern world today is based on the power of reason alone and will ultimately lead to a greedy attitude which is clearly prohibited by God in religious teachings (Taufiqurrahman & Ulfa, 2021).

For Nasr, humans today do not feel that they are experiencing a crisis of self-existence as true human beings. Humans are only living beings who only depend on knowledge outside themselves. Whereas this knowledge is only superficial, and lacks awareness of inferiority (Nasr, 1983). This means that the knowledge they acquire actually takes humans away from God.

When at the highest point, it is important to be able to see reality more fully and complexly. Man can only understand himself deeply when he is at the epicenter of his spirituality. In this way, he is able to understand the various realities that are interconnected with each other. Modernity has also contributed to closing the eyes of the human heart, so that they can no longer understand the existence of the Creator completely and thoroughly. This dulling of the eyes of the heart of modern man is not the science that provides a sense of human wisdom in viewing nature as a single entity and a reflection of God's Power over His creatures. Instead, science has brought mankind into a state of believing that the universe is a single independent reality that has no connection with the spiritual aspect of God (Nasr, 1994a).

In an effort to further examine what Nasr calls the crisis of spirituality that occurs in Indonesia, it can be done by looking at the extent to which Indonesian people have done their activities with an approach to nature. The extent to which they put aside aspects of spirituality in their duties as *khallifah* in this universe is the smallest form of the phenomenon of spirituality



crisis experienced by modern humans. This is in line with the reality that is happening with Indonesian society related to human relations with the surrounding nature which tends to be bad. The phenomenon of disharmony between the two parties is like the phenomenon of massive mining openings in various parts of Indonesia, the discourse of deforestation of forests replaced by oil palm plants. And even the latest case of forest clearing in the Raja Ampat region for the benefit of nickel mining.

We admit together that modern society often chooses to use materialistic logic through the premises of atomic-mechanical logic (Fios, 2019). This perspective, if used continuously, will have implications for complex problems that threaten the future of humans and the surrounding nature in which they live. At this level, the science brought by the Western world has contributed greatly to encouraging modern industrial societies to over-manage their natural resources. As a result, they have gradually lost the aspect of spirituality that is fundamental in establishing communication between humans as a servant and the Creator as well as with the surrounding nature. The loss of aspects of spirituality in modern industrial societies has an impact on the loss of a sense of responsibility for the actions carried out by modern humans towards the existence of the surrounding nature (Arip Budiman & Anditasari, 2021). This reality is also reflected in the lives of Indonesian people who try to get rid of the aspect of God with all His creations, so they feel they do not have a sense of concern for caring for nature as God assigned to humans on earth.

Therefore, it is very important to be able to revive aspects of spirituality in modern industrialized societies that are religious - especially Indonesian society, which is quantitatively one of the countries with the largest Muslim population in the world. As a result of the influence of the modern era, the traditional religious perspectives of Indonesian society are slowly being reduced by technological advances that basically suppress the value of local wisdom. Thus mobilizing our society towards an existence crisis of ourselves and our role on earth. Through this "return effort" can be a point of departure that must be collectively realized by the Indonesian people in the process of resolving the ecological crisis that is happening in our country.

For Nasr, the reason why modern industrial society has a perspective on nature as an entity that must be exploited massively for human life is because the sacred aspect of nature has begun to fade. This argument is built on the reality that modern humans have failed to position religious values as a perspective of life in establishing relationships with God's creatures (Nasr, 1994a). Nasr agrees that between nature and humans in Islam is a series that is so organized as a manifestation of the Creator's blessings (Nasr, 2003b).



The phenomenon of ecological crisis in Indonesia itself has become a field fact that is openly present in the midst of society. Referring to a report issued by the Walhi organization, in 2017 Indonesia had at least 191,944,000 hectares of land, of which 30.65% had been allocated to various companies in managing natural resources, such as oil mining, oil palm plantations and so on (WALHI, 2018).

The dimension of sacredness that exists in nature is slowly being degraded along with the excessive worship of modern science by our society. In fact, this perspective tends to bias in favor of the surrounding nature. For example, the reality emerges that people lack a sense of sensitivity regarding ecological conflicts in Indonesia, although there are indeed several parties who participate in voicing the importance of ecological issues in Indonesia. Whereas the traditional paradigm owned by local communities regarding nature actually leads them to be able to understand not only related to human interests themselves. It's just that the paradigm began to be eliminated by the progress of the times. The surrounding nature that surrounds the community can actually be used as an arena for religious communities to understand more deeply about the power possessed by God. More than that, it can also be used as a Muslim charity as a manifestation of his duty as *khalifah fil ardh*.

Sayyid Hossein Nasr wants to bring the discussion of the ecological crisis far more spiritual, not just stop at the materialistic level - which is more dominant in the modern era. On this basis, Nasr wants to encourage modern society to start "returning" to their respective traditions through religious teachings that favor nature. A teaching in which the universe is understood as an entity that has divine values. This universe is a symbolization of the highest existence (Nasr, 2003a). The various efforts made by Indonesian people who seek to exploit nature are evidence of the death of the spirituality of today's society regarding aspects of the sacredness of nature.

Ecotheology: A New Religious Mainstreaming in Indonesia

As a fundamental discourse, ecotheology is a bridge to connect the discussion between the Creator, humans, and nature. Nasr considers that the interaction between the three cannot be separated from one another. The three aspects must be interrelated with Allah as the highest reality and the center of the relationship. Humans who have good religious spirituality will have the belief that God as a high entity, can only be understood inwardly. So by treating nature well, the human achieves good religious spirituality (Nasr, 1983).

For Nasr, as a discourse in seeing the ecological crisis, ecotheology must embrace modern scientific civilization to be "seen" again as a sacred science called in the Islamic scientific tradition *scientia sacra*. This science has a metaphysical epicenter that is not far from the holy reality, very



different from modern science which has an empirical-rationalist epicenter. *Scientia sacra* is a science centered in the human qalb that can only be achieved through the search of the eyes of the heart (Nasr, 1993b). Nasr attempts to implement the concept of *scientia sacra* as a way to harmonize aspects of science with the side of faith.

The issue of ecological crisis is a collective interest for all people in order to understand what parts are wrong in treating nature. This solution will not work perfectly if it is only done by the government, but it must be shouldered by all elements of the wider community. This is because although the government has great authority to make a policy, it cannot carry it out alone. The solution lies with groups that have the potential to grow rapidly in the future.

What we need to understand well together is that this ecological crisis must be understood in a spiritual-religious way. For this reason, *the kaffah Islamic* perspective must be explored more deeply without favoring one particular party. Religious perspectives must be able to make modern society realize that the Western science that we adopt in the current era is approaching the abyss of destruction (Nasr, 2003c). These premises underlie the importance of the environmental perspective approach to be synthesized to solve our ecological crisis.

On this basis, it is important to be able to pursue a new mainstreaming strategy based on massive ecotheology in all lines of our socio-religious life. Various institutions and socio-political leaders have more potential for success to be able to mobilize the community in solving the increasing environmental crisis. Plus these various institutions often intersect with the Islamic world (Nasr, 2003c).

Educational Institutions

Schools as one of the formal educational institutions in the midst of society have a central role in efforts to preserve the local environment. It acts as an agent of change which introduces changes in science, perspective and lifestyle. In addition, the school also acts as an agent of preservation, which is the party in charge of caring for and continuing various cultures that must be continued and maintained by the next generation (Azmi, Sobri, & dkk, 2018).

The various roles of the school above can be connected to the role of Islamic education patterns in efforts to preserve the surrounding nature. The ecological crisis that often arises in Indonesia can occur due to various complex triggering factors. One of the many triggers is the inaccurate targeting of the field of education - in this case, religious education. This field often escapes the theme of discussion when trying to solve the ecological crisis.

In fact, this formal educational institution has a fairly central role in constructing ecotheology as a new mainstreaming through our educational curriculum. Nevertheless, there



are still some religious authorities in various parts of the Islamic world who are beginning to understand the magnitude of the dangers of this ecological crisis. However, it must be recognized that this issue has not yet become a central theme in organizing educational curricula in various schools in the Islamic world (Nasr, 2003c).

Community Organizations

It must be recognized that both individually and collectively, we can all create a space for discussion together to start discussing this ecological crisis into a theme of discussion that needs to be resolved immediately. At this point Sayyid Hossein Nasr states that the emergence of community organizations in voicing the resolution of the ecological crisis is so important.

Community organizations here have an important role in mobilizing people's attitudes to take certain steps. This organization is not only an institution that connects people with the government. But they also contribute as "partners" of the government in efforts to improve the welfare of the wider community(Herdiansah)

This model of community organization should be able to develop well in the Islamic world, given the direction of its movement in accordance with the teachings or good values of Islam. Although it cannot be denied that the movement of a community organization is not completely free, this is because they are still limited by various rules from the government(Nasr, 2003c) . This community organization is expected to be a medium in coordinating to realize ecotheology as a new mainstreaming.

Even though community organizations often have arguments that contradict the government, in reality it shows that there is still a glimmer of hope that humans can coexist with the surrounding nature in harmony. We can understand that the existence of community organizations is one of our common hopes for realizing better environmental preservation. Ecotheology is able to be present in the midst of modern society through the need for spirituality of each member. So that it can become a new mainstreaming.

As a new mainstreaming strategy, ecotheology is able to show its significance in efforts to resolve the environmental crisis in Indonesia. Through SWOT analysis, ecotheology is able to have a good impact. At the level of strengths, Indonesia as one of the countries with the largest adherents of Islam in the world has become an integral part of the life of Indonesian society. Islam itself teaches to coexist with nature in harmony. So ecotheology can be a religious perspective that favors nature. On the weakness level, ecotheology often contradicts the perspective of modern science and technology that tends to be materialistic. And the position of ecotheology itself becomes "unclear" regarding its alignment with the economic perspective. At the level of opportunities, the emergence of environmental crises, the phenomenon of



deforestation and indiscriminate clearing of forests for mining purposes is evidence of the importance of having a new perspective on nature. In this case ecotheology certainly has a clear correlation regarding the ecological crisis in Indonesia. And at the level of threats, as a new mainstreaming, ecotheology is a perspective that is still weak when compared to the modern economic and scientific paradigms that are more popular in the world.

Referring to the above analysis alone, various indicators that become benchmarks show that as a new perspective, ecotheology is the most fundamental in efforts to resolve the ecological crisis in Indonesia. Islamic values show that between humans and the surrounding nature have an attachment to each other in an effort to achieve harmonious conditions. More than half of Indonesian people are followers of Islam, so it is expected that they are able to care more about the surrounding nature. So ecotheology is a great hope for the people of Indonesia to create a harmonious atmosphere between God, humans and nature.

Religious Leaders and Places of Worship

In Indonesia, religious leaders have a huge influence in mobilizing the wider community. Arsyad argues that this fanaticism based on theological factors plays a major role in positioning religious leaders in efforts to change the social structure in society (Kesuma, Halim, & Syam, 2022). Religious leaders have a big share in the effort to internalize religious teachings into the local community - in this case, teachings related to ecology. Through their places of worship, religious leaders must provide awareness for their followers to be able to appreciate nature more referring to the structure of their religious theology. This effort is made to solve the environmental crisis.

Places of worship as an effort to realize ecological piety for its followers cannot be separated from the participation of religious leaders as the party that leads and moves it. This is because the values of religious teachings are the most fundamental aspects that play an important role in changing the local community for the better. For this reason, Lukis argues that it is very important for a society to be able to recognize and understand the true teachings of the religion they profess (Alam, Setiawan, Alam, & Miftahulhaq, 2023). It is at this level that ecological leadership - that is, a set of leadership skills based on concern for the environment, becomes important to be possessed by religious leaders. This leadership is an ability of the leader who has ecological knowledge that positions himself to manage the environment in solving the environmental crisis (Azmi et al., 2018). When correlated with Islamic discourse, the mission is a manifestation of the concept of *rahmatan lil al-amin*. A concept in Islam which states that Islam provides mercy for all living things in this universe.



The role of religious figures in encouraging good relations between humans and nature in reality does not have maximum support by the government. On this basis, Nasr then concluded that the lack of freedom in political aspects is a factor in the weak efforts to resolve this ecological crisis (Nasr, 2003c). He hopes that there will be good cooperation between the government and religious leaders, so that religious leaders can realize the concept of *rahmatan lil al-amin* in Islam as a whole.

The thing that must be reminded is that this role must come from religious leaders that they are the heirs of the prophet's teachings. So that they have an important task to take part in solving the current environmental crisis. This lack of awareness is a big red note that must be addressed immediately by religious leaders. Because the influence they have is large enough to contribute to solving this ecological crisis.

The development of religious places in Indonesia has grown from year to year. This phenomenon is good news to be able to implement ecotheology as a new mainstreaming in Islam. However, it is important to always remember that only a few parties have begun to apply an ecological perspective in religious processes. So it needs to be encouraged so that ecotheology can be realized in the religious education system in Indonesia.

Social Media

In today's digital era, social media plays a crucial and strategic role in raising environmental awareness, especially in building ecological awareness. This shows that environmental spirituality can not only be fostered through formal religious approaches, but also through cultural practices that live in the community and can be strengthened through digital technology. Social media is certainly also able to create collaboration between various parties, including the government and certain communities in creating more effective solutions in facing environmental challenges. Social media in this context is not just a communication tool, but has transformed into a tool for disseminating spiritual and ecological values derived from local traditions and cultures (Dinny et al., 2025: 2).

Of course, this role is increasingly visible when various social media platforms are actively used to voice ecological issues, disseminate knowledge, and build community participation in environmental conservation efforts. Various types of platforms such as Facebook, Instagram, TikTok, or YouTube are able to become effective campaign tools to voice various ecological issues such as deforestation, pollution, to climate change, and other phenomena (Pambudi, 2017). And these platforms allow certain parties to document, share, and discuss ecological practices. The dissemination of content not only introduces cultural values to a wide audience,



but also simultaneously educates the public about the importance of protecting the environment.

More than just that, social media also has the advantage of being a visual platform that is able to provide a strong emotional impact. Through social media, it is easier for audiences to remember and mobilize their emotions than through text alone. Therefore, through social media-based environmental education and outreach is one of the effective strategies to change mindsets, increase public awareness and understanding of environmental issues. In this context, social media has become an important part in building ecological awareness that is not only informative, but also transformative (Dinny et al., 2025:8).

Conclusion

Based on a comprehensive analysis, the main findings of this research clearly indicate that the ecological crisis rife in Indonesia, reflected in massive deforestation, nickel and tin mining exploitation, and overfishing practices, is deeply rooted in the crisis of morality and spirituality of modern man. This is exacerbated by the dominance of modern science that tends to be materialistic and overrides the spiritual aspects of nature, thus eroding the awareness of the sacredness of nature as a manifestation of God. Therefore, this research finds that the ecotheological approach, particularly that of Sayyid Hossein Nasr, offers a fundamental solution by recontextualizing the relationship between God, humans, and nature as a unified and interrelated whole. The main advantage of this finding is that ecotheology provides a holistic framework that not only addresses the spiritual roots of the ecological crisis, but also empowers people, especially Muslims in Indonesia as the majority, to play an active role in environmental conservation. By integrating religious values into environmental management, ecotheology can foster a sense of moral responsibility and curb greed fueled by modern materialism and consumerism. The implementation of ecotheology through educational institutions, community organizations, and the role of religious leaders and places of worship has great potential to create sustainable and harmonious behavioral changes between humans and nature. However, there are some challenges. Ecotheology often clashes with the dominant and materialistic paradigm of modern science and technology, as well as its unclear position in the economic perspective, making it a "weak" perspective compared to the economic and scientific narratives that are more in demand globally. In addition, the lack of awareness among religious leaders and the limited political aspects of conservation efforts are also significant obstacles in mainstreaming ecotheology. Nonetheless, the potential for future research development is promising. Future research can focus on formulating an applicable ecotheology education



curriculum for various levels of education in Indonesia, both formal and non-formal, which specifically integrates Islamic teachings on the environment. In addition, empirical studies on the effectiveness of ecotheology-based programs initiated by community organizations or places of worship can provide concrete evidence of their positive impact. Developing stronger models of cooperation between government, religious leaders and civil society to support ecotheology initiatives is also a relevant area of research. Furthermore, in-depth exploration of how ecotheology can be synergized with sustainable economic frameworks and environmentally friendly technological innovations, without sacrificing its spiritual values, will be a crucial step towards making ecotheology a more comprehensive and widely accepted paradigm in addressing the ecological crisis in Indonesia.

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