



Earth and Sacred Space: Ecological Spirituality Consciousness

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Abstract

Ecological awareness currently faces significant challenges due to the global environmental crisis that has impacted all aspects of human life. The phenomena of climate change, ecosystem destruction, and excessive exploitation of nature indicate a disconnect between humans and nature. In this context, ecological spirituality has emerged as an alternative approach that integrates religious values and cosmic awareness of the earth as a sacred space. Many religious communities and local traditions have begun to revive the view that nature has a sacred dimension and is not simply an object of exploitation. However, a research gap remains in the lack of philosophical exploration and ecological spirituality from the perspectives of world and local religions, particularly in the culturally and spiritually pluralistic context of Indonesia. Most ecological studies still focus on scientific and technical approaches without addressing the awareness of the sacredness of the earth that is alive in religious teachings and local wisdom. This indicates the need for interdisciplinary studies that combine religious philosophy, ecotheology, and ecopsychology. The research problem formulation in this study is how the concept of the Earth as a sacred space is understood within the framework of ecological spirituality, and how these values can strengthen people's ecological awareness. This research uses a qualitative approach based on literature studies with philosophical discourse analysis and interpretation of religious texts. The theory used is Deep Theory. Ecology: Arne Naess and Ecological Spirituality, Thomas Berry. Preliminary results suggest that understanding the Earth as a sacred space can foster a strong and participatory ecological ethic, strengthening human bonds with nature as part of divine creation.

Keywords: *Sacred Space, Ecological Spirituality, Ecological Awareness, Deep Ecology,*



Introduction

The current ecological crisis is not only technical and scientific, but also spiritual and cultural. Various environmental damages, such as deforestation, water pollution, global warming, and species extinction, indicate a disconnect between humans and nature. In this view, the ecological crisis is a reflection of the spiritual crisis that has gripped modern civilization, where nature is no longer respected as a living and sacred entity but rather merely as an object of exploitation. In various religious traditions, nature has always been positioned as an integral part of the sacredness of life. The teachings of Islam, Hinduism, Buddhism, and local traditions of the Indonesian archipelago position the earth as God's creation that must be protected, not greedily controlled. Therefore, an ecological spirituality approach is an important alternative in developing a new paradigm for sustainability. This spirituality positions nature as a "sacred space" and demands the presence of humans who are spiritually and ecologically wise. (Berry, 2009; Sessions & Devall, 2001)



Figure 1: ecological crisis (*SINDOgrafis*, tt)

The phenomenon of ecological inequality is also evident in the high incidence of agrarian



conflicts, the exploitation of natural resources by large corporations, and the lack of ecological awareness in public policy. Modern society tends to experience alienation from nature due to an economic system that emphasizes unethical production and limitless consumption. The sacredness of nature is replaced by market values and productivity, resulting in the loss of the spiritual connection between humans and the environment. On the other hand, new movements are emerging that attempt to restore this spiritual connection through an *eco-spirituality approach*. In various regions of Indonesia, from Islamic boarding school communities and church youth groups to indigenous communities, people are beginning to revive earth-friendly spiritual practices. However, this approach has yet to be widely studied scientifically through literature studies and cross-textual religious discourse. (Haluza-DeLay , 2014)

Ecological spirituality is a synthesis of religious, philosophical, and environmental ethical values. It is rooted in *deep thought. Ecology* (Arne Naess), cosmic spirituality (Thomas Berry and Teilhard of Chardin), (Berry, 2009, 2011), and contextual interpretations of religious texts that speak of cosmic harmony. Within this framework, the earth is not only a biological space, but also a theological space that holds a transcendental dimension. In addition, a religious hermeneutic approach and discourse analysis are used to reread religious texts from an ecological perspective. Through a literature study method, this research traces the sacredness of nature in the narratives of scriptures and the works of spiritual philosophers. Thus, the concept of the Earth as a sacred space can be reconstructed academically and become the basis for the development of a religion-based ecological ethics.

Research on ecological spirituality is generally separated into theological and practical ecology. Most ecological studies remain technocratic, while religious studies have yet to address environmental perspectives in depth and systematically. Yet, the integration of religion and ecology can be a narrative and normative force in addressing the global environmental crisis. Furthermore, there is still limited research exploring the *literature study approach and sacred discourse* as the primary method for reconstructing ecological awareness. Therefore, this study attempts to bridge this gap by exploring ecological spirituality from various religious texts and environmental philosophies as a basis for new thinking. This research offers novelty by using the ecological spirituality approach as a medium to bridge religion and nature epistemologically and practically. Through a synthesis of *deep Ecology*, cosmic spirituality, and local religious wisdom, this research presents a conceptual framework that has not been widely explored by previous research, particularly in the context of multicultural and multireligious Indonesia. (Rubow & Bird, 2016)

Another unique feature lies in the use of *sacred discourse analysis* and *religious hermeneutics* in the literature review, which allows for the ecological deconstruction and reconstruction of the meaning of religious texts. With this method, ecological spirituality is not only a normative idea but can also serve as the basis for a social and ecological transformation



movement based on local religion and culture. The urgency of this research lies in the urgent need to reformulate the human-nature relationship to be more spiritually and ecologically sustainable. In the context of the climate crisis and the destruction of global ecosystems, ecological spirituality can provide a strong moral and existential foundation for changes in behavior, policy, and collective consciousness. Furthermore, this research is important as an effort to decolonize environmental epistemology, which has been dominated by secular and technocratic Western approaches. This approach, based on religious values and local wisdom, can enrich academic literature and provide practical contributions to spirituality-based environmental education, da'wah, and activism.

In order for this research to have very interesting and in-depth characteristics, it needs to be studied through a literature review to avoid similar studies.

First, the research conducted by John Stevie Manongga with the research title *Caring for Creation, Undermining Power: A Theological Critique of Colonial Ecology through Dayak Spirituality* in this article provides information related to the global ecological crisis is not just an environmental issue, but reflects the theological rift in the relationship between humans, creation, and the power structures that support it. This study offers a theological critique of colonial ecology by exploring the spiritual-ecological practices of the Dayak people in Kalimantan, especially the conservation of simpukng and the agrarian ritual of nyelapat taun. The qualitative approach used is a conceptual reflective literature analysis, utilizing deconstructive methodology. Postcolonial approach in ecotheology to interpret indigenous practices as a hermeneutical theological realm. This study reinterprets these practices of traditional ecological knowledge (TEK) in light of the Christian doctrine of Imago Dei, which is often framed within an anthropocentric paradigm. The findings of this study reveal that Dayak spirituality not only supports biodiversity conservation and ecosystem regeneration but also embodies a relational paradigm between humans and nature, rooted in the spiritual laws of the community. Through this approach, this article argues that caring for creation is not merely an ecological obligation but a theological calling that demands the dismantling of exploitative power structures. The integration of local wisdom and Christian theology thus opens a decolonial path towards a holistic, just, and spiritually grounded ecological future. (Manongga , 2025) The difference with the study I wrote is that my study focuses on the study of Earth and Sacred Space (Ecological Spirituality Awareness).

The second is research conducted by Yudha Nugraha Manguju with the research title *Building Awareness as an Ecological Spiritual Human in Facing the Ecological Crisis in Toraja*. In this research, a narrative is presented. Today's environmental destruction is not only an economic and ecological issue, but also a sociological and theological issue. The main cause of the ecological crisis is irresponsible human behavior in exploiting the universe. The main literature is in the form of John Cobb's thoughts on Natural Theology (ecoteology) as well as books and journals from several theologians discussing the topic of the ecological crisis. In this paper, at least two main crises were found in the ecological issue, namely a crisis of



understanding that makes humans massively exploit, dominate, and discriminate against the surrounding environment, and a crisis of awareness of the importance of preserving nature. Thus, the author offers the concept of spiritual-ecological humans as guardians to preserve the universe, which can be interpreted as nature as a shared home, nature as an intergenerational responsibility, and nature as the unity and harmony of creation. (Manguju , 2022) The difference with the study I wrote is that my study focuses on the study of the Earth and Sacred Space (Ecological Spiritual Awareness).

The third study conducted by Zein Muchammad Masykur et al with the research title Scientia Sacred Seyyed Hossein Nasr's Perspective on Environmental Philosophy and Its Contribution to the Development of Ecological Studies in this study provides information related to exploring the concept of science envisioned by Nasr and examining the basic ideas of Nasr's scientific structure, which is often called Scientia Sacra, and highlights its ontological, epistemological, and axiological aspects. This is then linked to the development of environmental philosophy, thus gaining a contributive accent from Nasr's thoughts on environmental philosophy. This research is qualitative research based on literature that uses descriptive-qualitative methods. The conclusion of this research is that Nasr does not immediately blame the anthropocentric paradigm, but instead shows the 'holes' in the ship of modern science related to the anthropocentric paradigm, namely the hidden aspects of science that have been forgotten by modern humans: aspects of the sacred and spirituality. Through his thoughts on Scientia In Sacra, Nasr contributes to the three-phase paradigm of environmental philosophy on new onto-teleological values. It not only reveals gaps but also provides direction for new goals in the study of environmental philosophy. (Masykur et al., 2023) The difference with my study is that my study focuses on the Earth and Sacred Space (Ecological Spiritual Awareness).

Fourth is research conducted by Edi Purwanto entitled The Intersection of Science, Religion, and Environmental Philosophy, which provides information related to the global ecological crisis requiring a holistic approach that integrates science, religion, and environmental philosophy to address complex environmental challenges. This interdisciplinary collaboration offers a comprehensive solution by combining empirical insights from science with the ethical and spiritual dimensions provided by religion and philosophy. Synthesizing insights from various fields to propose an integrated ethical framework in creating sustainable ecological solutions. Although challenges such as value pluralism and methodological differences remain, the integration of scientific, religious, and philosophical perspectives has great potential to shape transformative environmental policies and practices. The results of this study emphasize the importance of interdisciplinary and interfaith dialogue to develop a more inclusive and sustainable approach to environmental stewardship. (Purwanto, 2025) The difference with the study I wrote is that my study focuses on the study of the Earth and Sacred Space (Ecological



Spiritual Awareness).

The fifth is research conducted by Purweni Widhianingrum et al. with the research title Eco-Spiritual Perspective in Ancient Javanese Markets This study provides information related to exploring the importance of spiritual values when in contact with ecological aspects, especially in the context of ancient Javanese markets. This research is a type of descriptive-qualitative research using a review of various written sources (literature) as data analysis study materials. The results of the study show that market mechanisms in the ancient Javanese period always emphasized the importance of ecological sustainability processes with spiritual aspects as their driving force. The togetherness of life with nature made ancient Javanese society have extensive knowledge about the unity of spiritual relations between humans (microcosm) and nature (macrocosm), also known as *eco-spiritual*. Appreciation of the power of *eco-spiritual relations* is the basis for people carrying out activities in the market, as recorded in the *Karmavibhangga relief* of Borobudur Temple. The Karmavibhangga relief is a representation of Buddhist teachings. *Karma* is related to the cause-and-effect process of human actions. This teaching of *karma* later became the driving value of *the eco-spiritual awareness* of ancient Javanese society, wisely managing various natural resources appropriately, without destroying the ecosystem. For them, nature possessed elements of spiritual value rather than merely a material, physical reality. (Widhianningrum et al., 2023) The difference with the study I wrote is that my study focuses on the study of the Earth and Sacred Space (Ecological Spiritual Awareness).

Of the five existing articles, indeed studies related to the study of the Earth and Sacred Space (Ecological Spirituality Awareness) have not been touched upon, especially with a deep literature base by examining primary thought data related to this issue, most field research will leave cultural traces that cannot and cannot be easily theorized into a comprehensive study, and this paper is present in providing and covering that study.

Methods

This research uses a qualitative approach with a library study method. Research) (Bungin, 2007; Miles & Huberman, 1992; Moleong, 2007) which focuses on conceptual and interpretative analysis of religious texts, works of environmental philosophy, and narratives of ecological spirituality. This approach was chosen to explore the depth of the meaning of the concept of "earth as sacred space" through a critical reading of the main texts in spirituality across traditions, such as the Qur'an, the Bible, the teachings of local religions of the archipelago, and other religious manuscripts. Discourse analysis techniques are used to understand how narratives of the sacredness of nature are formed, inherited, and interpreted in the context of the contemporary ecological crisis. A hermeneutic approach is used to interpret the relationship between humans, nature, and God as implied in spiritual and religious traditions, with reference to the thoughts of Thomas Berry on cosmic spirituality and Arne Naess about *deep ecology*, as well as local thoughts such as the ecotheological views of indigenous Indonesian communities.



The main data sources consist of primary texts such as Thomas Berry's *The Great Work* (Berry, 2011), Arne Naess's *Ecology, Community and Lifestyle* (Naess & Næss, 1990), as well as religious documents discussing the relationship between humans and nature. In addition, secondary data from scientific journals, academic articles, and relevant books, such as the work of Leonardo Boff, were also used. *Cry of the Earth, Cry of the Poor* (Boff, 1997), Seyyed Hossein Nasr, *Religion and the Order of Nature* (Nasr, 1996), and Vandana Shiva, *Staying Alive: Women, Ecology and Development*. Data validity was obtained through source triangulation and strengthened interpretation with intertextual studies of various religious traditions. This research is reflective and holistic, seeking to capture the transcendent dimension of the relationship between humans and nature within the framework of ecological spiritual awareness.

Discussion of Earth and Sacred Space (Ecological Spirituality Awareness)

In this study, three important things will be presented: *first*, Sacred Space and the Ecological Crisis: Voices from the Earth, *second*, Ecological Spirituality: Bridging Religion and Nature, *third*, Reading Nature through the Holy Scriptures: Literature Study and Sacred Discourse.

a) Sacred Space and Ecological Crisis: Voices from the Earth,

The phenomenon of human alienation from nature is one of the great paradoxes of modern civilization. The rapid development of technology and industrialization has not only severed the relationship between humans and the environment but also displaced the spiritual meanings once inherent in nature. The Earth is no longer seen as a shared home, but rather as an object of exploitation for the accumulation of profit. This creates a distance between humans and nature, which was previously intertwined in a sacred and relational awareness. As a result, the ecological crisis is increasingly inevitable: extreme climate change, natural disasters, deforestation, and even species extinction are the voices of the earth crying out, but often... neglected. In the context of ecological spirituality, this disconnect is not just a physical or ecological crisis, but also a spiritual one. The view that the Earth is a sacred space that must be respected is slowly disappearing from the collective consciousness. In fact, in many religious traditions, including Islam, the earth is seen as a trust from God that must be protected. Ecological spirituality exists as a bridge between transcendent and immanent relationships, between humans' relationships with God and with nature. It offers a new paradigm that protecting the environment is not only an ecological task, but also an act of worship and a manifestation of faith. (Gottlieb, 1996)

In Islam, there is a strong emphasis on human responsibility towards the environment. Al-Qur'an Surah Al-A'raf verse 56 reminds:



وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ
مُّحْسِنِينَ ﴿٥٦﴾

"And do not cause corruption on the earth after (Allah) has set it in order..." (Surah Al-A'raf Verse 56, tt)

This verse forms the basis of Islamic ecological ethics: that humans are not owners, but vicegerents, mandated to maintain the order and harmony of God's creation. The Earth is not a neutral space, but a sacred space that has been repaired and honored by God. Damage to it is a betrayal of this divine trust. Another verse, in Surah Ar-Rum, verse 41, explains:

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 men have wrought..." (Surah Ar-Rum Verse 41, tt)

This verse reveals a modern ecological reality: that the environmental crisis is largely the result of human actions that no longer view nature as part of themselves. This verse seems to be a profound reflection on today's reality, as well as a call to return to ecological spirituality as a framework for thought and action. From this perspective, ecology requires not only policy but also contemplation and spiritual awareness. Thus, ecological spirituality in Islam views the earth as a sacred space that must be respected. This respect is not merely symbolic, but demands concrete action: reducing exploitation, maintaining sustainability, and cultivating gratitude and love for creation. Through this awareness, the relationship between humans and nature can be restored, and the ecological crisis can be approached with a deeper and more comprehensive approach. Nature requires not only technical solutions, but also a spiritual approach. (Berry, 2009)

The meaning of the earth as a sacred space is also evident in Islamic religious practices: from ablution (wudu), which purifies the body with water, to prayers performed facing the direction of the Qibla (a geospiritual direction), to the obligation to maintain cleanliness as part of faith. All of this demonstrates that Islam possesses a rich spiritual toolkit to support ecological awareness. Unfortunately, these dimensions are often marginalized in religious narratives that are overly formalistic and detached from contemporary ecological realities. Therefore, reviving ecological spirituality in Islam is crucial, not only to address the environmental crisis but also to revitalize Islamic teachings themselves. This aligns with the *eco-theology approach*, which emphasizes that religious doctrine can serve as the basis for ecological ethics and practice. In the context of Indonesia, as the largest Muslim country, the integration of spiritual values with environmental policies can strengthen the earth-saving movement that stems from the religious



roots of society. In conclusion, the Earth is not simply a place to live, but a sacred space that embodies spiritual, ethical, and sustainable values. Islam teaches harmony between humans and nature within a framework of divine responsibility. Therefore, ecological spirituality is not an option, but rather an urgent necessity amidst the current global ecological crisis. Restoring the Earth must begin with a restructuring of humanity's perspective on it: from an object to a spiritual subject worthy of mutual respect and care. (*Tafsir Ayat-Ayat Ecologi* , tt)

b) Ecological Spirituality: Bridging Religion and Nature.

Deep view Ecology emphasizes the inherent value of nature as a whole, without viewing it solely as a resource for humans. With this approach, ecological spirituality expands the meaning of the sacredness of the earth: it is not merely a physical entity, but rather part of an interconnected cosmic system. Cosmic spirituality, as explained by Thomas Berry (Berry, 2011), shows that humans need to see themselves as "voices of the earth," part of a spiritual ecosystem containing sacred and cultural rhythms. In the context of local religious wisdom, both traditional traditions and Indonesian religious practices, nature is often viewed as a sacred entity. Many indigenous communities consider trees, mountains, or water sources as *spiritual spaces*. These values align with the idea of resacralization of nature of Seyyed Hossein Nasr, that modernity has reduced the spiritual meaning of the earth, so that efforts are needed to restore the sacredness of nature as part of ecological awareness. (Nasr , 1996, 1997, 1997)

These three approaches are deep Ecology, cosmic spirituality, and local wisdom, which become conceptual links to bridge religion and nature. Humans are no longer viewed as dominant rulers, but rather as an integral part of the cosmic realm. This spiral of ecological spirituality transforms the anthropocentric paradigm into a **spiritual eco-ecocentrism**, where the relationship with nature is a religious and existential one. In Islamic studies, the concept of the sacredness of nature can be understood through a reinterpretation of verses and hadith that position humans as caliphs and nature as a trust. Although not explicitly mentioned here, the theory of ecological spirituality can be facilitated through a hermeneutic reading of sacred texts. This approach bridges religious and ecological teachings with a profound spiritual dimension. Through the lens of deep ecology, humans are required to internalize the value of ecological responsibility as part of their spiritual identity. The Earth is not merely a backdrop for life, but a sacred home, and preserving it means preserving our spiritual identity. Ultimately, ecological spirituality becomes a moral practice born of transcendental and cosmic awareness. (Ragozina & Andra , 2023)

Empirically, ecological spirituality has been shown to have a transformative effect on local communities that embrace ecological spiritual wisdom. For example, indigenous communities practicing sustainable forest management or religious groups implementing eco-pesantren



demonstrate that the integration of ecological spirituality and ethics can shape collectively sustainable lifestyles. This analysis demonstrates a gap between the narrative of technical ecology and ecological spirituality based on religious values. Contemporary studies still lack a focus on how theories such as cosmic spirituality and deep spirituality can influence the development of ecological spirituality. Ecology is integrated into religious practices and local wisdom. In fact, these three approaches together offer a powerful and holistic alternative model for stemming the environmental crisis. Thus, ecological spirituality exists as an epistemic bridge between religion and nature: it integrates philosophical environmental theories with a religious context. Within the framework of *ecotheology* and spiritual ecology, ecological spirituality becomes a collective moral movement that offers a transformation of human values and culture oriented toward the sacred earth, not mere domination. (*Social Theology and Environmental Issues: Building Spiritually Based Ecological Awareness* / *Berkat: Journal of Religious and Catholic Education*, tt)

c) Reading Nature through Scripture: Literature Study and Sacred Discourse

In the face of the environmental crisis that increasingly threatens the existence of humanity, an academic approach based on literature is key to exploring the conceptual roots of the relationship between humans and nature. This research uses a literature study method that emphasizes the analysis of religious texts and philosophical literature to explore ecological spiritual perspectives. Through this approach, various sacred books, interpretations, and classical and contemporary thoughts can be comprehensively studied to uncover ecological values that have long been hidden within layers of text. Discourse analysis is used to read power relations, structures of meaning, and the construction of ecological reality in religious narratives. In this context, the text is not only understood as a normative religious document but also as a living interpretive space capable of voicing ecological concerns in the contemporary context. Discourses about the earth, water, trees, and living creatures in sacred texts are positioned as sacred elements that contain moral messages about the connection between humans, nature, and God. (Nasr, 1996)

Hermeneutics (Alak, 2023; Anwar & Tasliyah, 2024; *Sahiron_Orasi Scientific_Approach to Ma'na-cum-Maghza__all.pdf*, tt) religious is present as an interpretive approach that places spiritual experience as the key to understanding the deepest meaning of the text. This approach goes beyond literal reading and offers a transcendent understanding. By tracing the verses of the Qur'an, such as QS. Al- A'raf : 56 and QS. Ar-Rum: 41,

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"And do not cause corruption on the earth after (Allah) has set it in order..." (Surah Al-A'raf Verse 56, tt)

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"Corruption has appeared on land and at sea because of what the hands of men have wrought..." (Surah Ar-Rum Verse 41, tt)

The ecological dimension of Islam is widely open as a cosmic ethic that rejects the destruction of the earth and calls for its preservation. Spirituality in Islam is not only vertical, but also horizontal; preserving nature is part of worship. Through the literature study method, we can also trace the local wisdom of religious communities that view the earth as a sacred space. In Javanese-Islamic cosmology, for example, the earth is a mother (Mother Earth) ("The Idea of Green Nusantara Islam," 2024) who must be respected, not exploited. Local texts such as Serat, Suluk, and Hikayat are important sources in maintaining the tradition of ecological spirituality based on religious locality. This study opens the discourse that ecological spirituality is not only the property of Western traditions such as deep ecology, but also grows in the spiritual roots of the archipelago. (Hidayat, 2003)

The literature review approach in this study utilizes not only scriptures and interpretations but also interdisciplinary literature from environmental philosophy, religious studies, and ethics. Thinkers such as Seyyed Hossein Nasr and Thomas Berry are important references for understanding the "sacralization" of nature as a response to the "desacralization" of the modern world. Their works emphasize that the environmental crisis is a spiritual crisis that must be addressed through a transformation of consciousness. (Berry, 2009; Nasr, 1997) Discourse analysis also aims to examine how major religions shape ecological narratives. Similar views on the sanctity of nature are found in Christian, Hindu, and Buddhist texts. Islam, as a religion of rahmatan lil 'alamin (blessing for all the worlds), provides a strong foundation for uniting spirituality and ecology within an integral cosmic consciousness. This research demonstrates how sacred texts serve as a living narrative source in shaping spiritual ecology. (Naess & Naess, 1990)

The literature review and discourse analysis methods in this context demonstrate that reading nature through scripture is not a symbolic act, but rather an ethical and political practice. It demands a rereading of religious texts to be able to respond to global ecological problems. The religious hermeneutics employed in this study goes beyond meaning and also generates a



spiritually based ethics of sustainability. (Alak, 2023) Thus, this study not only provides a conceptual contribution to the discourse on religion and the environment but also emphasizes the importance of a literature review and sacred discourse approach in shaping ecological awareness rooted in religious texts, values, and spirituality.

d) Analysis

The discussion of the three sub-chapters generally demonstrates the integrative efforts of religious teachings and ecology in addressing the environmental crisis. Religion, previously considered a spiritual realm separate from ecological issues, has proven to have strong potential in building ecological awareness. Through an ecological spirituality approach and a hermeneutic rereading of sacred texts, a new understanding emerges that the relationship between humans and nature is not one of power, but rather one of responsibility. This emphasizes that resolving the environmental crisis is not sufficient through policy or technology alone, but requires a transformation of values rooted in spirituality. From a *deep perspective*, Ecology and cosmic spirituality, combined with local wisdom and Islamic position, hold that the earth is a sacred space spiritually equal to humans. This approach reverses the modern logic that views nature as an object of exploitation. Local knowledge and the religious experiences of communities such as Sufis, indigenous peoples, and charismatic clerics serve as authoritative sources. To develop a new ecological ethic. This is crucial in the context of climate change and global environmental degradation, where humans need to restore spiritual intimacy with nature as part of ecological piety. The use of literature, discourse analysis, and religious hermeneutics demonstrates that sacred texts and religious literature contain profound ecological guidance when read with a contextual and critical approach. Conventional, overly anthropocentric interpretations need to be reexamined to highlight the cosmic and ecological dimensions of religious texts. This not only enriches Islamic scholarship but also offers a tangible contribution to sustainable development. This study demonstrates that ecological change requires a shift in how texts are read and a revitalization of spiritual values in life's practices.



Figure 2: Concept of this article.

Conclusion

The conclusion of the discussion above shows that ecological spirituality is not simply an ethical approach to the environment, but rather a cosmic consciousness that views nature as an entity with intrinsic and sacred value. In this perspective, the earth is not merely seen as a resource, but as a sacred space that connects humans with the Divine. This idea is rooted in the spirituality of world religions, including Islam, which, through verses such as QS. Al- A'raf : 56 and QS. Ar-Rum: 41 emphasizes the prohibition of causing damage to the earth and shows that the ecological crisis is the result of human actions. Furthermore, theoretical approaches such as *deep Ecology*, cosmic spirituality, and local religious wisdom demonstrate that the relationship between humans and nature needs to be reexamined on the basis of holistic awareness and sustainability ethics. This research highlights the importance of reinterpreting religious texts using religious hermeneutics and discourse analysis, so that the implied ecological messages can become the foundation for new practices in the spiritual and social life of society. Literature study is the primary method for tracing traces of sacred discourse in holy books and philosophical thought that support ecological views. Finally, the integration of religion, environmental philosophy, and modern science is crucial in formulating a new paradigm of transformative ecological spirituality. Human alienation from nature is a spiritual crisis that can only be resolved through sacred reconnection that goes beyond mere technocratic or legal-formal approaches. Therefore, this research recommends the importance of building ecological education based on religious values and local wisdom, as well as strengthening public discourse that positions the earth as a shared spiritual space that must be maintained with love, respect, and responsibility.



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