

# The Failure of Environmental Theology in Muslim Society: A Critical Study of the Relationship between Faith and Environment

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## ABSTRACT

This article examines the failure of the implementation of environmental theology within Indonesian Muslim society, despite the strong doctrinal foundations in Islam regarding environmental stewardship. Employing a critical qualitative approach through content and discourse analysis of sermons, religious documents, and data from ecologically vulnerable regions, the research finds that Islamic concepts such as khalifah, mizan, and the prohibition of fasad fil ardh have not been effectively internalized in collective social behavior. Several factors contribute to this condition, including formalistic religious interpretations, the limited integration of ecological values within Islamic education, the co-optation of religious institutions by political and economic interests, and the growing dominance of religious capitalism in development narratives. As a result, Islamic environmental theology has not yet functioned as a transformative social force because it remains confined to symbolic discourse and lacks connection with concrete social and environmental movements. The study recommends a contextual revitalization of Islamic environmental theology through action-oriented frameworks capable of linking spiritual principles with sustainable ecological practices.

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## INTRODUCTION

The environmental crisis in Indonesia has reached an alarming level, reflected in the high rate of deforestation, water pollution, and the increasingly visible impacts of climate change felt by the public. A recent WALHI report even estimates that the rate of deforestation could reach 600,000 hectares by 2025, while pollution and land conversion continue to plague various regions across the archipelago. Amidst this situation, an irony emerges that is difficult to ignore: Indonesia is known as the country with the largest Muslim population in the world, where Islamic teachings place humans as caliphs on earth, trustees, and maintainers of balance (*mizan*). However, the reality on the ground shows that ecological damage is actually ongoing massively in this predominantly Muslim country.

This phenomenon raises a fundamental question: why are the principles of environmental theology, so strongly rooted in Islamic teachings, not clearly manifested in the daily behavior of Indonesian Muslims? Yet, from an environmental theology perspective, environmental conservation is not merely a recommendation, but rather a moral and spiritual obligation inherent in every believer (Tualeka, 2011). However, various studies and observations indicate that these values have not been fully internalized in social practices or public policy. Many Muslims view environmental issues solely as technical or economic matters, while the religious aspects are often marginalized.

Based on this background, this study aims to explore the factors that cause the ineffective implementation of Islamic environmental theology values within Indonesian Muslim society. The study focuses on analyzing internal causes, such as a formalistic and less down-to-earth understanding of religion, and external factors, such as economic pressures and weak environmental law enforcement (Wasil & Muizudin, 2023).

Islamic environmental theology offers a strong foundation for building ecological awareness through key concepts such as the caliphate, the scale of action, and the prohibition of destruction of the earth. In the Qur'an, humans are appointed as caliphs (QS. Al-Baqarah: 30), that is, holders of the mandate to protect and preserve the earth, not merely enjoyers of natural resources. The principle of scale (QS. Ar-Rahman: 7-9) emphasizes the importance of balance and harmony in all creation and demands that humans not exceed the limits of their exploitation of nature. Meanwhile, the warning about destruction of the earth (*fasfas fil ardh*) serves as an affirmation that environmental destruction is a serious moral and spiritual violation in the Islamic perspective.

The thoughts of figures such as Seyyed Hossein Nasr and Fazlun Khalid enrich the discourse on Islamic environmental theology. Nasr emphasized that Islamic cosmology views Nature as a sacred manifestation of God's will, so human relations with nature must be based on respect and spiritual responsibility. According to Nasr,

humans are microcosms that reflect the order and harmony of creation, so destructive behavior towards nature is a denial of the essence of humanity itself (Sayem, 2021). Meanwhile, Fazlun Khalid, through the Islamic Foundation for Ecology and Environmental Science, emphasized the need for education and concrete action based on Islamic values to build an ecological culture within the global Muslim community (O'Brien & Khalid, 1992).

However, in practice, environmental theology often stops at the declarative and normative levels. Religious values tend to be understood formally, not yet truly internalized in the value system and collective behavior of the community. Amin Abdullah criticized religious patterns that are trapped in symbolism and ritual, without any real practical efforts to protect the environment. He proposed an integrative-interconnective paradigm, which demands dialogue between religious texts, social reality, and science so that religious teachings are truly relevant and applicable in everyday life (Sutarto, 2017).

The ecological crisis in Indonesia further underscores the failure of environmental theology implementation. Data on deforestation, land conflicts, and environmental degradation in Muslim-majority provinces such as Kalimantan, Sumatra, and West Java show that environmental damage continues to be widespread. A study by Mongabay, WALHI, and LIPI highlighted the weak role of religious institutions in environmental advocacy and education. The involvement of religious leaders in environmental issues remains limited, so theological messages have not been able to drive widespread behavioral change in society.

Thus, the main challenge facing Islamic environmental theology in Indonesia lies not in a lack of concepts or teachings, but rather in the process of internalizing and implementing these values in real life. Reinterpretation and revitalization of environmental theology are needed to enable it to become an effective, transformative force in responding to the increasingly acute ecological crisis.

This research contribution is expected to provide a critical perspective on religious practices, which have tended to be trapped in ritualism, while also opening up space for a more transformative reinterpretation of environmental theology. Thus, religious teachings will not only serve as a source of spiritual inspiration but also as a driving force for social change toward real ecological sustainability.

## **METHODS**

This research uses a critical qualitative approach to deeply examine the disconnect between Islamic teachings on the environment and the reality of ecological damage occurring in Indonesian Muslim communities. This approach was chosen because it can uncover the ideological structures hidden behind seemingly formalistic religious narratives and practices. In this context, the analysis is conducted not merely to understand but also to challenge power relations, social representations, and the

failure of spiritual values to practice in addressing the environmental crisis (Kincheloe, 2018).

The two main techniques used in this research are content analysis and discourse analysis. Content analysis is applied to explore The analysis examines the content of religious materials such as sermons, lectures, Islamic organization documents, and religious guidance related to environmental issues. Meanwhile, discourse analysis is used to examine how the construction of meaning about nature, ecological responsibility, and human relations with the environment is shaped and disseminated through religious language and social dynamics within Muslim societies (Fairclough, 2013).

The type of data used in this study is secondary data collected from various relevant sources. Data sources include religious documents such as Friday sermon texts, lecture materials from Islamic boarding schools (pesantren), and official publications from Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah. Furthermore, this study also utilizes reports from environmental non-governmental organizations (NGOs), such as WALHI (Indonesian Forum for the Environment), Greenpeace Indonesia, JATAM, and Madani Berkelanjutan (Sustainable Madani), which provide information on ecological conditions in various regions. Environmental news, scientific articles, and videos of sermons and lectures uploaded to digital platforms such as YouTube were also analyzed to understand the religious narratives that are widely prevalent in society.

As part of an effort to deepen the analysis, this research also draws on case studies from several regions experiencing high ecological pressure and with predominantly Muslim populations. These regions include East and Central Kalimantan, which face threats from deforestation and mining expansion; the Citarum River basin in West Java, known for its extreme pollution levels; and the Kendeng Mountains in Central Java, which are the site of conflict between communities, religious leaders, and a cement mining company. These case studies were selected purposively to represent the complex socio-ecological context and illustrate the challenges of implementing environmental theology in concrete situations.

The data analysis process involved several stages. First, the researcher conducted thematic categorization to identify narrative patterns, key topics, and environmental representations within religious materials. Second, critical discourse analysis was applied to explore the ideology, power relations, and hidden values behind the use of religious language. Third, contextual interpretation was conducted to understand the relationship between religious teachings and the socio-ecological realities of the study sites. The entire analysis process was conducted reflectively and triangulated, comparing various sources to enrich and validate the findings (Creswell, 2018).

## **RESULTS AND DISCUSSION**

### **The Gap between Theology and Social Practice**

In Islamic environmental theology, there are several very clear principles regarding humanity's role as caliph on Earth. Muslims' ecological behavior should be based on concepts such as *mizan*, meaning balance; *khalifah*, meaning stewardship; and the prohibition of *facade fil ardh*, meaning damage to the earth. This theological understanding has not yet been fully internalized in everyday life in Indonesia.

A study by Wasil and Muizudin (2023) shows that although many Muslims theoretically understand the importance of protecting the environment, not many take concrete actions such as reducing plastic waste, conserving water, or opposing deforestation (Wasil & Muizudin, 2023). This is demonstrated by the high rates of deforestation in Muslim-majority provinces such as Kalimantan and Sumatra, where communication. Land is converted for mining and oil palm plantations without any significant resistance from local communities (Walhi, 2024).

A clear example of this gap is the pollution of the Citarum River in West Java, recognized as one of the most polluted rivers in the world. Although the area is surrounded by Islamic boarding schools and a strong Muslim community, the river cleanup effort has not involved many religious organizations. In fact, Islamic teachings strongly emphasize the importance of maintaining clean water as a source of life (Quran, Al-Anbiya: 30).

This phenomenon demonstrates that theological values are often merely discussed in lectures or sermons, without being followed by concrete collective action. Research by Sutarto (2017) reveals that religious patterns in Indonesia are often trapped in ritualism, where religious practices are more directed at personal devotions such as prayer or fasting, while social and environmental responsibilities are neglected (Sutarto, 2017).

The preponderance of political-economic news over environmental news is an additional factor exacerbating this disparity. Pressure to meet short-term needs trumps long-term environmental considerations in many places. For example, in the Kendeng Mountains, Central Java, disputes between residents and cement companies often create a dilemma between environmental preservation and job creation. Because there is no integrative approach between religious principles, public policy, and economic realities, environmental theology cannot serve as a counterbalance in this situation (Sayem, 2021). Furthermore, the lack of government enforcement of environmental laws exacerbates the situation because people see no real incentive to change their behavior.

To resolve these differences, efforts are needed to revise environmental theology in a more practical way. Amin Abdullah (Sutarto, 2017) offers an integrative, interconnected approach. In this approach, religious principles are integrated into real-world issues such as pollution, climate change, and ecological justice. To create a social movement based on spiritual values, religious leaders, environmental activists, and the government must work together to support this approach. Environmental

theology will remain a beautiful concept on paper, but it will not function in the real world without this change.

### **The Gap between Belief and Action**

The Qur'an clearly discusses disasters that befall humans, both those that occur to humans themselves and those around them. In general, the disasters mentioned in the Qur'an are divided into two main points: First, disasters that are exclusively determined by Allah SWT and are not related to His creatures. Therefore, this type of disaster is considered *Sunnatullah* for this nature, which cannot be changed according to the rules that have been determined or given by Allah SWT to it. One example of *sunnatullah* is when the sun rises from the East and sets in the West. As His word in Q.S. ar-Rahman [55]: 17

“The Lord (who preserves) the two easts and the Lord (who preserves) the two wests” Another example of the law of nature is human death. Indeed, Allah has protected both of these places.

Second, human error is the source of current disasters. This shows a causal relationship between natural disasters and human actions. Disasters related to human behavior Human behavior can take the form of disasters in social structures, such as war, conflict, riots, and so on. There are also natural disasters such as floods and landslides, as explained in the word of Allah SWT Q.S. Asy-Shura [42]:30.

The verse above states that disasters or calamities that occur or befall humans are caused by the actions of human hands themselves (Prasetyo, 2018). People view their environment (ecosystem) from two perspectives: immanent (holistic) and transcendent. According to the immanent or holistic perspective, the position of nature has a functional relationship with biophysical elements (animals, plants, rivers, seas, and mountains) and forms a socio-biophysical unity.

According to the transcendental perspective, the position of nature is separate from humans and forms a sociobiophysical unity. According to people like this, the environment or surrounding nature is simply a natural resource that can be freely exploited for human benefit. If we look at it, in recent years, development projects have avoided scientific, cultural, and technological ideas that can harm the environment. This is a result of the devastating impact of modern science, built on the foundation of human power and domination over nature, and technology that tears apart the natural world without regard for its right to balance. This is caused by technology that destroys nature without regard for its right to balance, and modern science that is built on the foundation of human domination over nature (Fata, 2014).

The human population has contributed to an increase in the amount of natural resources being extracted, processed, and manufactured into various ready-to-use products. Furthermore, the exploitation, processing, and exploitation of natural resources in an exploratory, excessive, and indiscriminate manner without regard for environmental preservation has resulted in environmental damage on land, in the air, and at sea. The environmental crisis is a major issue that determines the survival of

humanity and the universe. The environmental crisis is not only occurring in Western countries, but also in Eastern countries, where the majority of the population is Muslim.

Damage not only causes environmental damage, but also causes moral and ethical degradation. Current issues include climate change, floods, landslides, crime, and the moral degradation of society. Disasters experienced only by Indonesia, a Muslim majority, include the earthquake that triggered the tsunami in the province of Nangroe Aceh Darussalam, which killed many people, flash floods and landslides every rainy season, and increasing forest fires. The area of forest burned in 2014 reached 32,000 hectares, an increase from only 5,000 hectares the previous year (Nurhayati et al., 2018).

A large amount of plastic waste causes environmental damage that is detrimental to all living things, including humans. According to Divers Clean Action, an NGO focused on youth communities, at least 93 million plastic straws are produced by Indonesians every day. Indonesia ranks fourth in producing plastic straw waste. This ranking is crucial because the waste generated from plastic straws is difficult to recycle, thus polluting the environment and damaging ecosystems, especially the oceans (Fatia & Sugandi, 2019).

Quoted from *kompas.com*, the Baluran Situbondo National Park (TN) is still investigating the fire that destroyed around 15 hectares of land. However, Baluran National Park believes that human actions, including indiscriminate waste burning, are the primary cause of the fires. This is very clear and fundamental, stemming from the teachings of the Quran and Hadith, which emphasize that environmental damage is a direct result of irresponsible human behavior. Islam views nature as a trust from Allah that must be protected and nurtured by humans as caliphs on earth. Islam explicitly forbids acts of environmental destruction. In Surah Al-A'raf, verse 56, Allah says:

"And do not cause corruption on the earth after it has been set in good order."

This prohibition implies that humans must not engage in actions that damage the earth, which God has created in the best possible way. Environmental damage not only impacts nature but also living creatures, including humans themselves. Islam links environmental damage to the level of human faith and piety. A person with faith and piety will protect nature in moderation and be responsible for their actions. Conversely, environmental damage reflects a lack of human faith and piety, resulting in greed and a disregard for nature.

In several of its verses, the Quran prohibits all forms of environmental destruction and excessive exploitation of nature. For example, not causing damage to the earth after it has been repaired (Hud (11): 85), paying attention to the consequences experienced by previous peoples who caused damage to the earth (al-A'ràf (7): 86), damage to the earth as a result of human actions (ar-Rûm (30): 41) and avoiding the causes that cause damage (al-

Baqarah (2): 11-12). Even though nature was created for humans to utilize for their survival, humans are required to be wise in managing nature, not to be excessive and act arbitrarily in utilizing it which results in damage and destruction. The environmental damage that occurs is more or less caused by human attitudes that do not respect the environment, due to human greed that exploits the natural environment blindly. The Qur'an mentions this in Surah Ar-Rum (30): 41.

"Corruption has appeared on land and in the sea because of what the hands of men have earned, that Allah may make them taste a part of their deeds, in order that they may return (to the straight path)"(Reflect, 2015)

Islam teaches the principle of moderation in the use of natural resources, as stated in Surah Al-A'raf verse 31, which prohibits excess in eating and drinking, which can be interpreted more broadly as a prohibition on excessive use of natural resources. Furthermore, Islam also encourages the restoration of damaged environments, as evidenced by the hadith of the Prophet Muhammad (peace be upon him), which encourages planting trees even after the end of the world, demonstrating the importance of sustainably preserving and restoring nature (Yusup & Sairi, 2024).

Overall, Islamic criticism of environmental damage emphasizes that such damage is the result of irresponsible human behavior that is inconsistent with religious teachings. Islam teaches humans to protect nature as a trust, to moderate the overexploitation of its resources, and to actively participate in efforts to restore damaged environments. This is based on the principles of faith, piety, and moral responsibility as caliphs on earth.

### **Inhibiting Factors**

Although Indonesia is known as the country with the largest Muslim population in the world, the role of religious institutions in mainstreaming ecological awareness through Islamic teachings has not shown significant influence. One form of failure of religious institutions in effectively presenting environmental theology is their tendency to prioritize personal and ritualistic moral issues over collective and structural ecological concerns. Religious sermons, whether in mosques, on social media, or in print, often emphasize individual moral issues such as genitalia (awrah), adultery (zina), heresy (bid'ah), or issues of identity politics, rather than ecological crises such as water pollution, deforestation, and climate change. Large organizations such as Nahdlatul Ulama and Muhammadiyah have indeed released several documents on environmental ethics, such as Progressive Islamic Pamphlet And NU Environmental Fiqh However, these documents are often elitist, limited to academic circles or internal organizational bureaucracies, and not central to formal religious education or regular sermons. Many Islamic institutions are inconsistent in campaigning on environmental issues, prioritizing moral-ritual issues such as worship and morality, rendering environmental concerns secondary or even neglected (Koehrsen, 2021).

Another factor is the lack of ecotheological literacy among ulama and religious leaders, resulting in a lack of widespread internalization of understanding and teaching about the importance of environmental protection, particularly at the local or regional level. Many of them lack adequate training or access to Islamic-based ecological knowledge, thus lacking the conceptual and practical skills to connect religious teachings to environmental issues (Foltz, 2020). This is inextricably linked to curricula in Islamic boarding schools (pesantren) and Islamic educational institutions, which still prioritize environmental science as a secular and non-priority issue. Even at Islamic Higher Education Institutions (PTKI), ecology is often not included in courses on thematic interpretation, contemporary fiqh, or Islamic education.

Most Islamic boarding school and madrasah curricula still focus on Islamic jurisprudence (fikih), faith (aqidah), and Sufism (Sufism) in an ahistorical and non-contextual manner, thus failing to respond to contemporary crises such as ecological damage. Despite initiatives such as environmental Fiqh Despite the introduction of ecotheology by Nahdlatul Ulama (NU) and Muhammadiyah, not many Islamic boarding schools (pesantren) and madrasahs (Islamic schools) have integrated it into their core curriculum. Ecology is often not included in courses on thematic interpretation, contemporary Islamic jurisprudence (fiqh), or Islamic education. Furthermore, the lack of Indonesian-language literature that bridges the gap between theological concepts and the global ecological crisis hinders teaching. Many teachers and Islamic scholars (kyai) lack an understanding of ecotheology, thus preventing them from establishing a correlation between Qur'anic verses and the empirical realities of environmental crises, such as pollution, industrial waste, and climate change.

The next inhibiting factor is the co-optation of religious institutions by political and economic actors, which causes religious agendas to be selective and tend to avoid criticism of structural damage caused by the power of capital and power. According to a field study conducted by (Cahyono, 2024) in a mining area in Central Kalimantan, the involvement of local religious leaders in advocacy Environmental awareness is very minimal, some even align with mining companies due to their ignorance of the ecological dangers they pose. The absence of an environmental perspective within the framework of fatwas and da'wah causes religion to lose its relevance.

its critical function against structural damage that occurs systematically. Report from mining Advocacy Network (JATAM) Data from 2022 showed that in some mining areas, religious figures were even appointed as "environmental ambassadors" by mining companies as a form of greenwashing. Religious institutions were given social assistance funds or CSR programs to support the narrative of "sustainable development," despite its highly destructive ecological impacts. Religious institutions were often co-opted by political and economic interests, where religious symbols were used to legitimize power or market interests, rather than to fight for ecological justice (Lubis et al., 2024). In this context, religion was no longer a prophetic voice siding with

vulnerable groups and damaged environments, but rather became part of a system of domination that actually exacerbated environmental degradation. This phenomenon was further exacerbated by a model of da'wah that tended to compromise with power and shunned socio-ecological criticism (Mulyadi et al., 2021).

Furthermore, religious institutions' responses to environmental issues tend to be reactive and less progressive, often waiting for a crisis to occur rather than engaging in preventative measures or ongoing education (Abd-Elsalam & Binay, 2024). Teachings about caliph, balance, and fasad fil ard Environmental issues are only briefly mentioned in sermons or religious lessons, without contextualizing them with factual issues such as the Citarum River crisis, deforestation in Kalimantan, or land conflicts in Kendeng. In some cases, religious fatwas or policies related to the environment emerge only as a response to specific issues, rather than as part of the institution's main agenda. Transforming ecological awareness in Islam requires structural work that relies not only on religious texts but also on internalization through education, preaching, and policy (Latif et al., 2023). The lack of integration of ecotheological values in religious education and preaching also exacerbates this situation. As a result, Islamic teachings, which strongly support environmental preservation, are not reflected in the collective behavior of Muslim communities, and religious institutions fail to become drivers of change on environmental issues.

Another obstacle to the practical implementation of environmental theology is the commodification of religion, where religious values are reduced to symbols of identity without any substantive commitment to social and ecological justice. In the Indonesian context, religion often appears in the public sphere as an ornament or tool of moral legitimacy, but is rarely articulated as a movement for social transformation. This practice erodes religious spiritual and ethical values, thereby losing its impetus for real change, including on environmental issues (Lubis et al., 2024).

According to (Burhani, 2016), public religiosity in Indonesia currently tends to be superficial: increased symbolic expression (e.g., the use of religious attributes) is not accompanied by a depth of ethical practice, including concern for the environment. In this case, religion is more often a political, cultural, and market commodity, rather than a moral force that drives ecological liberation.

## CONCLUSION

This study shows that the failure of environmental theology implementation in Indonesian Muslim society is not caused by a lack of concepts in Islamic teachings, but rather by the weak internalization and practice of these values in social life. Theological concepts such as khalifah, mizan, and fase fil ardh have great potential to shape ecological awareness, but have not been able to drive significant behavioral change. Through a critical qualitative approach with content and discourse analysis

of religious materials and the socio-ecological context in the field, it was found that a tendency towards formalistic understanding of religion, the dominance of personal moral issues in da'wah, low ecotheological literacy among ulama, and the co-option of religious institutions by political-economic interests are the main obstacles.

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