



Interpretation of Ecology in the Study of the Qur'an: Systematic Literature Review on Environmental Ethics and Sustainability

Tafsir Ekologi dalam Kajian Al-Qur'an: Systematic Literature Review tentang Etika Lingkungan dan Keberlanjutan

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Abstract

*The global ecological crisis demands an Islamic scientific response that is able to connect the message of the Qur'an with environmental issues, sustainability, and human responsibility towards nature. This study aims to analyze the characteristics, approaches, differences in focus, and contribution of ecological interpretation studies in contemporary scientific literature. The method used was a systematic literature review by adapting the PRISMA principle through searching for articles with the theme of ecology, the environment, the Qur'an, and Islamic teachings; from the initial 2,589 articles, the selection process resulted in 6 studies that were analyzed in depth. The synthesis of the six studies shows that ecological interpretation remains predominantly conceptual and normative, with some evidence of comparative and empirical approaches within the reviewed corpus. The main themes that emerged included *khalīfah*, *amānah*, *mīzān*, *fasād fi al-arḍ*, *isrāf*, conservation, disaster mitigation, and sustainability. The ecological interpretation differs from the general thematic interpretation because it not only describes nature as a sign of God's power, but also leads to the formation of environmental ethics, criticism of the exploitation of nature, and the strengthening of ecological awareness. The novelty of this research lies in the systematic mapping of the characteristics, approaches, and contributions of the ecological interpretation literature in a single synthesis framework. Its contribution is to provide a conceptual basis for the development of Qur'anic environmental ethics, Islamic-based environmental education, ecological da'wah, and sustainability policies.*

Keywords: *Ecological interpretation; The Qur'an; Islamic environmental ethics; Systematic literature review; Sustainability*

Abstrak

Krisis ekologis global menuntut respons keilmuan Islam yang mampu menghubungkan pesan Al-Qur'an dengan isu lingkungan, keberlanjutan, dan tanggung jawab manusia terhadap alam. Penelitian ini bertujuan menganalisis karakteristik, pendekatan, perbedaan fokus, serta kontribusi kajian tafsir ekologi dalam literatur ilmiah kontemporer. Metode yang digunakan adalah *systematic literature review* dengan mengadaptasi prinsip PRISMA melalui penelusuran artikel bertema ekologi, lingkungan, Al-Qur'an, dan ajaran Islam; dari 2.589 artikel awal, proses seleksi menghasilkan 6 studi yang dianalisis secara mendalam. Hasil analisis terhadap enam penelitian menunjukkan bahwa kajian tafsir ekologis masih lebih banyak menggunakan pendekatan konseptual dan normatif. Namun, dalam penelitian-penelitian yang ditinjau juga sudah terdapat beberapa studi yang menggunakan pendekatan komparatif dan empiris. Tema utama yang muncul meliputi *khalīfah*, *amānah*, *mīzān*, *fasād fi al-arḍ*, *isrāf*, konservasi, mitigasi bencana, dan keberlanjutan. Tafsir ekologi berbeda dari tafsir tematik umum karena tidak hanya menjelaskan alam sebagai tanda kekuasaan Tuhan, tetapi juga mengarah pada pembentukan etika lingkungan, kritik terhadap eksploitasi alam, dan penguatan kesadaran ekologis. Kebaruan penelitian ini terletak pada pemetaan sistematis atas karakteristik, pendekatan, dan kontribusi literatur tafsir ekologi dalam satu kerangka sintesis. Kontribusinya adalah menyediakan dasar konseptual bagi pengembangan etika lingkungan Qur'ani, pendidikan lingkungan berbasis Islam, dakwah ekologis, dan kebijakan keberlanjutan.

Kata Kunci: Tafsir ekologi; Al-Qur'an; Etika lingkungan Islam; Systematic literature review; Keberlanjutan

Introduction

The global ecological crisis has evolved into a multidimensional problem that can no longer be understood only as a technical problem of natural resource management, but also as a moral, spiritual, social, and epistemological crisis. Climate change, deforestation, ecosystem degradation, pollution, exploitation of natural resources, and the increasing frequency of ecological disasters demonstrate the unequal relationship between humans and nature.¹ In the Indonesian context, the urgency of this issue is increasingly prominent due to its geographical position, population density, dependence on natural resources, and high vulnerability to

¹ Jannah, F. M. (2025). Ecological Philosophy and Anthropocentrism in the Climate Crisis: Exploring the Role of Humans in Facing the Global Environmental Crisis. *Al-Afham: Journal of Islamic Studies*, 2(1), 75-90.

floods, droughts, landslides, forest fires, and the impacts of climate change.² At the same time, Islamic traditions have a strong normative basis in talking about nature, balance, human responsibility, the prohibition of destroying the earth, and the principle of non-exploitation of life. The Qur'an contains a number of key concepts such as caliph, amanah, mīzān, fasād fī al-arḍ, and isrāf that can be read as the basis of ecological ethics in responding to contemporary environmental crises.³ However, despite the increasing attention to the relationship between the Qur'an and the environment, studies that explicitly use the perspective of ecological interpretation are still scattered in various terms, approaches, and academic orientations so that the literature in this field is still fragmented.

Previous literature has shown that the relationship between Islam, the Qur'an, and the environment has been studied through several key trends. Most studies still rely on normative-conceptual approaches and literature reviews with an emphasis on conservation values, balance, human responsibility, and the prohibition of natural exploitation.⁴ In recent developments, some studies have begun to move in practical and empirical directions, such as sermon-based conservation, Islamic environmental education, disaster mitigation based on Qur'anic values, and the internalization of ecological awareness in Muslim communities.⁵ However, most of these studies have not systematically explained the conceptual boundaries between ecological interpretations, general thematic interpretations of nature, Islamic eco-theology, environmental jurisprudence, and Islamic environmental ethics. As a result, the position of ecological interpretation as an approach to interpreting the Qur'an that specifically links the message of revelation with the

² Ihsan, M. H., Nurfausia, S., & Candra, T. (2023). The Role of Disaster Mitigation Education to Build Preparedness to Face Natural Disaster Threats: Limousnunggal Village. *Journal of Education, Humanities, Linguistics and Social (Jagaddhita)*, 1(2), 76-84.

³ Arsyad, M., & Hasanah, N. (2025). Islamic ecological values: The concept of caliphate and belief. *Al-Mustafid: Journal of Qur'an and Hadith Studies*, 4(1), 33-48.

⁴ Abdelzاهر, D. M., Kotb, A., & Helfaya, A. (2019). Eco-Islam: Beyond the principle of why and what, and into the principle of how. *Journal of Business Ethics*, 155(3), 623-643.

⁵ Setianingrum, D., S., & Dwiyanto, A. (2024). Environmental Education through an Islamic Lens: Values and Practices. *E3S Web of Conferences*. <https://doi.org/10.1051/e3sconf/202448204014>.

ethical agenda of the environment and sustainability still needs academic clarification.

The main gap underlying this study is the lack of a comprehensive and integrative systematic literature review regarding the development of ecological interpretation in the study of the Qur'an. The existing literature is still divided into various terms, such as environmental interpretation, Islamic environmental theology, Islamic environmental ethics, environmental jurisprudence, religion-based conservation, and Islamic environmental education.⁶ In addition, the dominance of conceptual studies leads to an understanding of how the values of ecological interpretation are internalized in education, da'wah, environmental policy, conservation movements, and community behavior is still limited. Another limitation lies in the absence of an integrative framework capable of clearly distinguishing between the ecological interpretation of Qur'anic verses and general thematic discussions about nature. Therefore, this study places ecological interpretation not only as a reading of kauniyah verse, but as an interpretive approach that places the relationship between humans, nature, and God within the framework of moral responsibility, sustainability, and prevention of damage to the earth. Using literature selection data from 2,589 initial records, which were filtered into 283 records, followed by 41 reports for retrieval, 20 full-text articles, and finally 6 studies included in the review, this study aims to present a transparent and measurable mapping of the development of this field.

Based on these gaps, this article aims to systematically analyze the development of ecological interpretation studies in the scientific literature, particularly in the interpretation of Qur'anic verses on the environment, nature, earth damage, balance, and human responsibility. In particular, the study maps the characteristics of the study by publication type, publication period, study object, and research design; identifies the ecological interpretation approach used; compares the focus of the interpretation and conceptual framework of ecological

⁶ Gani, F., Amaliya, N. K., & Dardir, A. (2025). Ecological Interpretation: An Analysis of Qur'anic Verses on the Environment from a Contemporary Interpretive Perspective. *Golden Ratio of Mapping Ideas and Literary Formats*, 5(2), 113-117.

interpretation with non-ecological interpretations or general thematic interpretations; and explains its contribution in strengthening environmental ethics, ecological awareness, and sustainability discourse in contemporary Islamic studies. This study uses the Systematic Literature Review method by adapting the PRISMA principle to transparently explain the stages of identification, screening, feasibility, and inclusion of articles⁷. The analysis is carried out through a thememational-narrative synthesis by grouping findings based on the characteristics of the publication, the approach to interpretation, the ecological concept of the Qur'an, the contribution of the study, and its relevance to the research question. In theory, this article clarifies the position of ecological interpretation in relation to thematic interpretation, Islamic eco-theology, and Islamic environmental ethics. Practically, the research results can serve as a reference for educators, da'i, environmental activists, and religious institutions in developing environmental literacy based on Islamic values. Methodologically, this article offers a PRISMA-based SLR synthesis model for the study of ecological interpretation, while policy-wise it can serve as a normative basis for conservation programs, disaster mitigation, sustainability education, and environmental policies based on Qur'anic values. This article is organized in six parts: introduction, literature review, research methods, results, discussion, and conclusions.

Research Methods

1. Research Design

This study uses a systematic literature review (SLR) design to map, select, evaluate, and synthesize the scientific literature on ecological interpretation in the study of the Qur'an. The SLR design was chosen because the topic of ecological interpretation is still evolving in a variety of terms, approaches, and methodological orientations, hence the need for a systematic, transparent, and replicable review

⁷ Rethlefsen, M. L., Kirtley, S., Waffenschmidt, S., Ayala, A. P., Moher, D., Page, M. J., & Koffel, J. B. (2021). PRISMA-S: an extension of the PRISMA statement for literature search reporting in a systematic review. *Systematic review*, 10(1), 39.

procedure.⁸ In this study, ecological interpretation is understood as an approach to interpreting the Qur'an that reads verses about nature, balance, earth destruction, and human responsibility from the perspective of environmental ethics and sustainability. Therefore, this SLR focuses not only on identifying the number of publications, but also on mapping interpretation approaches, ecological concepts of the Qur'an, research methods, as well as the contribution of literature in strengthening Islamic environmental ethics, ecological awareness, conservation, and sustainability discourse.⁹

This SLR is qualitatively synthetic with narrative synthesis, thematic analysis, and content analysis approaches. This approach is used to group the findings of selected articles based on the main theme, object of study, interpretation approach, ecological concept of the Qur'an, research design, and its relevance to the research question. Thus, this study is not directed to calculate quantitative effects as in metaanalysis, but rather to build a conceptual and methodological map of the development of ecological interpretation in contemporary Qur'an studies.¹⁰

2. Protocol Review

The main protocol used in this study is PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). PRISMA is used to describe the stages of identification, screening, feasibility, and inclusion of articles in a structured manner.¹¹ The use of PRISMA is important because it allows the literature selection process to be carried out explicitly, starting from the number of

⁸ Fatimah, S., Setyowati, E., Triyono, M., & Sholahuddin, M. (2020). A literature review on several expatriate success factors in Indonesia to support the success of the Sustainable Development Goals (SDGs). In *the Proceedings of the 2nd International Research Conference on Economics and Business (IRCEB 2018)*. SCITEPRESS–Science and Technology Publications (pp. 201-203).

⁹ Muhriningsih, V. T., Shofa, I. K., & Gifari, M. (2024). Integrating Islamic Teachings: Increasing Environmental Awareness in the Digital Era through Qur'an Interpretation. *TAFSE: Journal of Qur'an Studies*, 9(1), 84-94.

¹⁰ Gani, F., Amaliya, N. K., & Dardir, A. (2025). Ecological Interpretation: An Analysis of Qur'anic Verses on the Environment from a Contemporary Interpretive Perspective. *Golden Ratio of Mapping Ideas and Literary Formats*, 5(2), 113-117.

¹¹ Page, M. J., Moher, D., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., ... & McKenzie, J. E. (2021). Explanation and elaboration of PRISMA 2020: the latest guidelines and examples for systematic review reporting. *BMJ*, 372.

initial articles, articles eliminated, articles checked for feasibility, to the final articles included in the synthesis. In the context of this article, the selection process started with 2,589 records, filtered into 283 records, followed by 41 reports for retrieval, 20 files successfully downloaded, 10 reports assessed for eligibility, and finally 6 studies included in the review.

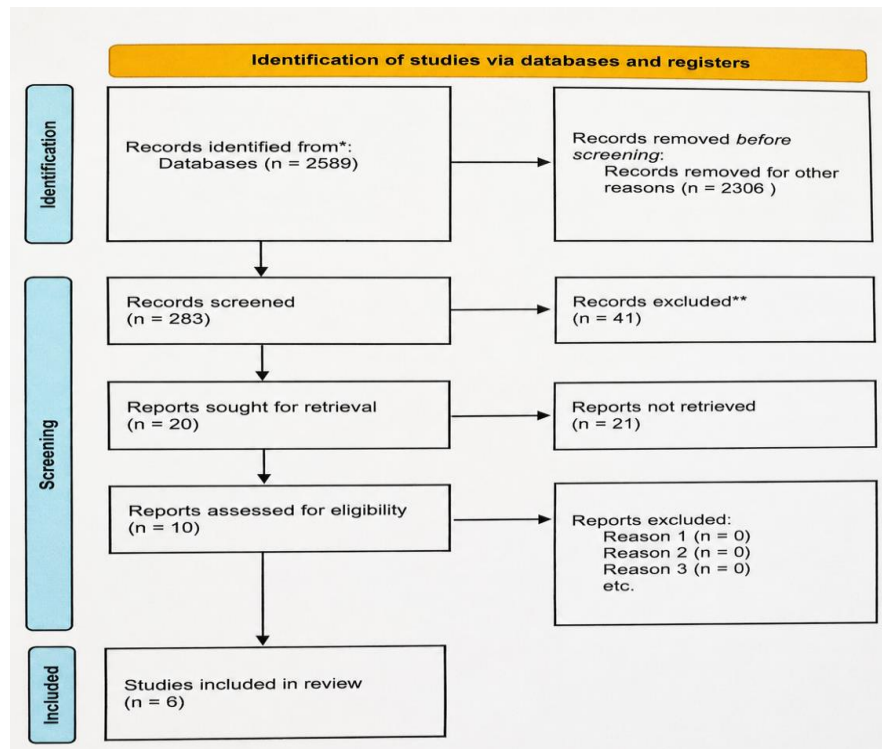


Figure 1. PRISMA Flowchart Placeholders

3. Library Search Strategy

The literature search strategy was carried out using Scopus as the main database because it supports TITLE-ABS-KEY based search and has a wide coverage of trusted international scientific publications.¹² In addition to Scopus, supporting databases such as Google Scholar, Dimensions, Garuda, DOAJ, and Crossref can be used to expand the search, especially for relevant articles in the Indonesian context or contemporary Islamic studies that have not been fully

¹² AlRyalat, S. A. S., Malkawi, L. W., & Momani, S. M. (2019). Comparison of bibliometric analyses using PubMed, Scopus, and Web of Science databases. *JoVE (Journal of Visualized Experiments)*, (152), e58494.

indexed in Scopus.¹³ The range of years of publication is limited to the period 2014-2024 so that the analyzed literature represents contemporary developments in the study of ecological interpretation, Islamic environmental ethics, and sustainability.

The search strategy used a combination of English and Indonesian keywords. This combination was compiled to capture a variety of terms in the literature, such as ecological interpretation, ecology-exegesis, ecological interpretation, environmental interpretation, Qur'anic ecology, Islamic environmental ethics, and eco-theology. The Boolean formulations used were: (TITLE-ABS-KEY(ecology OR the environment OR "environmental sustainability" OR "environmental ethics")) AND (TITLE-ABS-KEY ("AL-QURAN" OR "AL-AL-QURAN" OR ISLAM OR "ISLAMIC TEACHINGS"))).

Table 2. Literature Search Keyword Groups

Keyword Groups	Search Terms
Ecology and environment	ecology, environment, environmental sustainability, environmental ethics
The Qur'an and Islam	Al-Qur'an, Al-Qur'an, Al-Qur'an, Islam, Islamic teachings
Ecological interpretation	Ecological Interpretation, Ecology-Exegesis, Ecological Interpretation, Environmental Interpretation
Islamic environmental ethics	Ecology of the Qur'an, Islamic environmental ethics, eco-theology
Sustainability and conservation	Sustainability, Conservation, Environmental Ethics

4. Inclusion and Exclusion Criteria

Inclusion and exclusion criteria are drafted to ensure that the article being analyzed is truly relevant to the focus of the research. Articles are included when discussing the relationship between the Qur'an, Islam, interpretation, environmental ethics, ecology, conservation, or sustainability. Articles should also contain

¹³ Muhammad-Lawal, A. A., Arvita, R. F., Inayati, N. L., & Apriyantoro, M. S. (2025). Curriculum of Implementation of Islamic Studies in Shaping Spiritual Attitudes Scopus Data Analysis in Bibliometrics. *Journal of Educational Management and Strategy*, 4(1), 41-54.

substantial discussions of Qur'anic ecological concepts, such as caliph, amanah, mīzān, fasād fī al-arḍ, isrāf, tauhid, fitrah, hima, harim, or ihya al-mawat.¹⁴ In addition, the article should be in the form of scholarly works that are academically searchable, available in full text, and relevant to the research question.

On the other hand, an article is published if it only discusses the environment in general with no connection to the Qur'an, Islam, interpretation, or the ethics of the Qur'an. Articles that only discuss Islam in general without a focus on the environment or sustainability are also excluded. Popular works, news, non-academic opinions, documents without adequate scientific methods and references, duplicate articles, as well as articles that do not answer at least one research question are excluded from the synthesis.¹⁵

Table 3. Article Inclusion and Exclusion Criteria

Aspects	Inclusion Criteria	Exclusion Criteria
Study focus	Discuss the Qur'an, Islam, interpretation, ecology, environmental ethics, conservation, or sustainability	Discussing environments that are not related to the Qur'an, Islam, or interpretation
Key concepts	Contains the ecological concepts of the Qur'an such as tauhid, caliph, amanah, mīzān, fasād, isrāf, fitrah, hima, harim, or ihya al-mawat	This document does not contain the concept of the Qur'an or Islamic ethics
Document type	Searchable journal articles, proceedings, or scientific papers	Popular opinions, news, non-academic essays, or documents without adequate scientific references
Document access	Full text available for reading and extracting	No full text available
RQ Relevance	Answer at least one research question	Irrelevant to the research question

¹⁴ Nur, A., bin Husin, H., & Yasir, M. (2025). Ecology of the Qur'an and the ethics of forest protection in Indonesia. *Journal of the Study of Qur'an and Hadith*, 26(2), 351-382.

¹⁵ Montazeri, A., Mohammadi, S., M. Hesari, P., Ghaemi, M., Riazi, H., & Sheikh-Mobarakeh, Z. (2023). Preliminary guidelines for reporting bibliometric reviews of the biomedical literature (BIBLIO): minimum requirements. *Systematic Review*, 12(1), 239.

Aspects	Inclusion Criteria	Exclusion Criteria
Duplication	Unique articles after the deduplication process	Duplicate articles from the same source

5. Article Screening and Selection Process

The process of selecting articles is carried out in stages. The first stage is the identification of articles through primary databases and supporting sources using predetermined Boolean combinations. From this stage, 2,589 records are obtained. The second stage is the initial screening of titles, abstracts, and keywords to remove irrelevant, duplicate, or out-of-focus articles. After the initial screening, there are 283 records that are considered potential for further analysis.¹⁶

The next stage is the selection of articles to retrieve. A total of 41 reports were selected for search and download. Of these, 20 files were successfully obtained in full-text form. In addition, articles available in full-text were assessed for feasibility based on inclusion and exclusion criteria. This assessment resulted in 6 qualified reports, all of which were included as 6 studies in the final synthesis. This flow shows that the selection process was carried out in a phased and documented manner, and in accordance with the principles of transparency of PRISMA.¹⁷

6. Data Extraction and Coding

Data extraction is carried out using Microsoft Word or Google Sheets as a data management matrix. This matrix is compiled to record bibliographic and substantive information from each article that passes the selection. The extracted elements include the identity of the article, references in APA format, research objectives, methods used, analysis tools, main results, novelty, level of conformity with the research question, and article answers to each research question.¹⁸

¹⁶ Li, R., Wang, X., Lawler, K., Garg, S., Bai, Q., & Alty, J. (2022). Applications of artificial intelligence to aid early detection of dementia: a scope review of current capabilities and future directions. *Journal of biomedical informatics*, 127, 104030.

¹⁷ Knobloch, K., Yoon, U., & Vogt, P. M. (2011). Preferred reporting items for systematic review and meta-analysis (PRISMA) of statements and publication bias. *Journal of Cranio-Maxillofacial Surgery*, 39(2), 91-92.

¹⁸ Levitt, H. M., Bamberg, M., Creswell, J. W., Frost, D. M., Josselson, R., & Suárez-Orozco, C. (2018). Journal article reporting standards for qualitative primary method, qualitative

Data coding is carried out thematically by categorizing articles based on the focus of the study, interpretation approach, Qur'anic ecological concepts, research design, main outcomes, and forms of contribution. This coding allows articles that have different terms, such as environmental interpretation, Islamic eco-theology, or Islamic environmental ethics, to remain analyzed within a consistent synthesis framework. Thus, the process of extraction and coding is not only administrative, but also analytical as it forms the basis for the preparation of themes and interpretation of findings.

Following the data extraction and thematic coding, six studies were identified as particularly relevant to the research questions and were subsequently examined in greater depth. The selected studies represent diverse approaches to Islamic environmental discourse, ranging from comparative analyses of religious texts and conceptual studies of Islamic ecological ethics to empirical investigations of faith-based conservation and quantitative assessments of religious environmental ethics. Their findings were synthesized according to the research focus, methodological design, analytical approach, principal findings, and scholarly contribution. The following discussion presents these six studies in narrative form to clarify their respective contributions and to identify the broader patterns emerging from the existing literature.

Sadowski and Ayvaz, “Biblical and Quranic Argumentation for Sustainable Behaviors toward Nature”¹⁹ examine the ecological potential of biblical and Qur’anic arguments in shaping sustainable behaviors toward nature. The study employs a conceptual-comparative approach based on the analysis of sacred texts. The authors examine relevant themes and synthesize environmental ethics within the two religious traditions. The findings identify seven principal issues: God as the owner of the world, God’s concern for non-human beings, nature as a space for the revelation of God’s nature, nature’s glorification of God, human beings as

meta-analytical, and mixed methods research in psychology: APA Publications and Communications Board task force report. *American Psychologist*, 73(1), 26.

¹⁹ *Problemy Ekorozwoju*, 18(1), 152–163. <https://doi.org/10.35784/pe.2023.1.15>

vicegerents or *khalifah*, limitations on human power, and the restoration of harmony within creation. The study concludes that both the Qur'an and the Bible encourage a harmonious relationship between human beings and nature. Its novelty lies in providing a direct comparison of biblical and Qur'anic arguments concerning the development of sustainable ecological behavior.

Hisyam et al., "Tri Hita Karana and Islamic Ethics: Bridging Universal Values for Social Harmony and Environmental Sustainability"²⁰ examine the compatibility between the principles of *Tri Hita Karana* and Islamic ethics, particularly with regard to social and environmental responsibility, by referring to al-Sha'rawi's thought and contemporary Islamic ethics. The study adopts a qualitative and comparative literature-review approach. Its analysis focuses on conceptual examination and comparison of values within Islamic ecological ethics. The findings demonstrate that the principles underlying human relationships with nature in *Tri Hita Karana* correspond with several Islamic ethical principles, including responsibility, compassion toward nature, control of exploitation, and ecological balance. The authors further emphasize the importance of integrating theocentric, anthropocentric, and ecocentric perspectives. The novelty of the study lies in establishing a conceptual bridge between Balinese Hindu local wisdom and Islamic ethics while maintaining their respective theological boundaries.

Ismail and Firas, "Environmental Degradation and Radical Solution from Islamic Perspective"²¹ examine Islamic approaches to addressing environmental degradation and global warming. The study applies content analysis and document analysis to investigate Islamic approaches to contemporary environmental problems. The authors argue that Islam regards human beings as guardians of the Earth and promotes environmental conservation, energy efficiency, waste reduction, and global cooperation in addressing climate change. The discussion also situates these issues within the development of contemporary Islamic ecotheology.

²⁰ Teosofi: Jurnal Tasawuf dan Pemikiran Islam, 14(2), 167–194.
<https://doi.org/10.15642/teosofi.2024.14.2.167-194>

²¹ International Journal of Islamic Thought, 26, 1–12.
<https://doi.org/10.24035/ijit.26.2024.297>

The novelty of the study lies in associating Islamic values with practical responses to the contemporary climate crisis and linking these responses to the 2015 Islamic Declaration on Global Climate Change.

Putra, Hasibuan, and Edi, “Islamic Perspectives on Environmental Conservation and Government Policies on Mitigating the Natural Disaster in Indonesia”²² seek to identify considerations for disaster-mitigation policies by integrating Islamic teachings with Indonesian government policies. The study employs a descriptive qualitative approach based on a literature review. Its analysis is conceptual and comparative, drawing upon the Qur’an, Hadith, and state policies. The findings emphasize that Islamic teachings provide guidance for environmental conservation through the concepts of *tawhid*, *amanah*, balance, the prohibition of destruction, the prohibition of extravagance, and *hima*. Government policies are positioned as complementary instruments in efforts to prevent and mitigate natural disasters. The novelty of the study lies in integrating Islamic perspectives and public policy on disaster mitigation within a single analytical framework.

McKay et al., “Practise What You Preach: A Faith-Based Approach to Conservation in Indonesia”²³ investigate the application of Islamic teachings to conservation practices in West Sumatra through interventions addressing water conservation among mosque and *pesantren* congregations. The study employs a field-based approach involving social intervention and pre- and post-intervention surveys. Questionnaire surveys are used to evaluate changes in participants’ knowledge, concern, and intention to act. The findings indicate that Qur’anic principles, including monotheism, *caliph*, *mizan*, and *fitrah*, together with the Islamic traditions of *hima*, *harim*, and *ihya al-mawat*, can contribute to conservation efforts. The authors find that strengthening the relationship between Islam and conservation is more significant than merely increasing general conservation knowledge, while women demonstrate considerable potential for participation in faith-based conservation projects. The novelty of the study lies in its empirical

²² MIQOT: Jurnal Ilmu-ilmu Keislaman, 47(2), 186–203. <https://doi.org/10.30821/miqot.v47i2.1103>

²³ Oryx, 48(1), 23–29. <https://doi.org/10.1017/S0030605313001087>

examination of a conservation approach grounded in Islamic teachings rather than limiting the discussion to a normative perspective.

Zagonari, “Comparing Religious Environmental Ethics to Support Efforts to Achieve Local and Global Sustainability: Empirical Insights Based on a Theoretical Framework”²⁴ develops a theoretical framework for assessing the feasibility of sustainability solutions based on the environmental ethics of major religions, including Islam. The study employs a quantitative-comparative approach that combines theoretical models with empirical data. The analysis utilizes mathematical models, statistical analysis, and readings of sacred texts to derive environmental ethical parameters. The findings indicate that Islamic principles such as parsimony and trusteeship have the potential to support sustainability, although their effectiveness depends on reduced consumption and the adoption of green technologies. The study also demonstrates that religion can serve as a source for shaping ecological behavior among individuals. Its novelty lies in quantifying religious environmental ethics within a model that enables comparison across different religious traditions.

7. Literature Analysis and Synthesis

Analysis is carried out through narrative synthesis, thematic analysis, and content analysis. Narrative synthesis is used to construct a narrative of literary development based on publication patterns, study focus, and main contributions of the article. Thematic analysis is used to identify dominant themes, such as the ecological concept of the Qur'an, ecological interpretation approaches, differences with general thematic interpretations, as well as contributions to education, da'wah, conservation, and environmental policy. Content analysis is used to examine how ecological terms, concepts, and arguments are constructed in the article under review.²⁵

²⁴ *Sustainability*, 12(7), 2590. <https://doi.org/10.3390/su12072590>

²⁵ Grednovskaya, E., Emchenko, Y., & Solomko, D. (2024). Homo ecologicus: concepts, discourse, practice. *Богданова Вероника Олеговна*, 92.

To strengthen the synthesis, the study also uses a framework synthesis approach. The initial framework used focuses on the concepts of monotheism, caliph, amanah, mīzān, fasād fī al-arḍ, and isrāf. This framework is used to read how the analyzed articles relate the verses of the Qur'an to Islamic environmental ethical principles and the sustainability agenda. In this way, the synthesis not only describes the article, but also builds a map of the relationship between the Qur'anic text, interpretation approaches, ethical values, and ecological practices.²⁶

8. Quality Assurance, Transparency, and Replicability

Quality assurance is carried out through several procedures. First, articles are selected in stages through reading titles, abstracts, keywords, and full text. Second, inclusion and exclusion criteria are made explicitly so that selection decisions can be accounted for. Third, a pathway audit is compiled by recording the number of articles at each stage of PRISMA. Fourth, a simple quality checklist is used to assess the topic's relevance, clarity of purpose, clarity of method, strength of findings, and contribution of the article to the research question.²⁷

In addition, the synthesis process is strengthened through cross-examination between articles so that the interpretation does not depend on one specific study, but rather represents the pattern of findings from the entire literature analyzed. Transparency is maintained through the presentation of search strategies, selection criteria, PRISMA flows, and data extraction elements. Thus, this research method is compiled in a systematic, transparent, replicable, and scientific accuracy to examine the development of ecological interpretation in contemporary Qur'an studies.²⁸

²⁶ Muhammad, M., Yaqin, M. Z. N., Mahfud, F. K. R., & Alahmadi, F. M. S. (2024). Imabsolute Freedom: Ecological Ethics and the Human-Nature Relationship in the Qur'an. *Studia Ecologiae et Bioethicae*, 22(4), 17-27.

²⁷ Downs, S. H., & Black, N. (1998). Feasibility of checklist development for methodological quality assessment of both randomized and non-randomized studies of health care interventions. *Journal of epidemiology & community health*, 52(6), 377-384.

²⁸ Diman, H. (2025). Ecological Verse Interpretation Model According to Contemporary Interpretation Scholars in the Digital Era. *Journal of Social Technology*, 5(11), 4150-4161.

Results and Discussion

1. Literature Selection Results

The results of the literature selection show that the study of ecological interpretation in Qur'an studies is a growing field, but the number of studies that actually meet the review criteria is still limited. The identification process resulted in 2,589 records from primary databases and supporting sources. After initial screening of titles, abstracts, keywords, topic relevance, and duplication, the number was reduced to 283 records. The retrieval stage then resulted in 41 reports that were searched to obtain the full text. Of these, 20 files were successfully downloaded and examined in more detail. The full-text feasibility assessment resulted in 6 reports that met the inclusion criteria and were finally included as 6 studies in the final synthesis.²⁹

The shrinking number of articles from the identification stage to final inclusion suggests two things. First, the keywords about Islam, the Qur'an, ecology, and sustainability result in broad initial coverage, but not all of them are directly related to ecological interpretations. Second, the literature that actually links the interpretation of the Qur'an to environmental ethics and sustainability is still selective. Many articles discuss the environment in general without any substantial relationship to interpretation, while others discuss Islam in general without a clear ecological focus. Thus, the selection results reinforce the argument that ecological interpretation is a relevant but not systematically consolidated field of study.³⁰

Table 5. Summary of Literature Selection Results

Selection Stage	Quantity	Meaning in Reviews
Early Identification	2,589 records	Initial coverage includes a wide range of keywords ecology,

²⁹ Jonsson, M., Johansson, S., Hussain, D., Gulliksen, J., & Gustavsson, C. (2023). Development and evaluation of accessibility-related eHealth services: A review of the scope literature. *Internet medical research journal*, 25, e45118.

³⁰ Mather, M., Kuck, S., & Oliver, D. (2026). Statistical Facilitation in Environmental Science: Integrating Results from Complementary Statistical Analysis May Improve Ecological Interpretation. *Environment*, 13(2), 82.

Selection Stage	Quantity	Meaning in Reviews
		environment, Islam, and the Qur'an
Early playback	283 records	Potential articles after filtering titles, abstracts, keywords, and duplications
Reports for recruitment	41 carriers	Articles rated most relevant to find full text
Full text obtained	20 files	Articles that can be read and extracted substantially
Eligibility	10 Delay	Articles that meet the eligibility criteria
Includes	6 Studies	Final studies analyzed in thematic and narrative synthesis

2. General Characteristics of Studies

The general characteristics of these studies indicate that the literature on ecological interpretation in the period 2014-2024 is dominated by conceptual articles, literary studies, and normative studies of Qur'anic verses related to nature. Some studies use thematic interpretation approaches to collect verses on the environment, balance, earth, water, plants, animals, or the prohibition of destroying nature. Other studies use Islamic environmental ethics or eco-theology frameworks to explain the relationship between faith, human responsibility, and environmental protection.³¹

This trend suggests that the study of ecological interpretation is still dominated by the formulation of normative values and arguments, while empirical studies of its application in areas such as education, da'wah, conservation, community behavior, or environmental policy are still limited. However, studies are beginning to emerge that link ecological interpretation with Islamic environmental education, ecological discourse, community-based conservation, and disaster mitigation. This

³¹ Khasani, F. (2025). Khilāfah, taskhīr, and sustainability: Reconstruction of Islamic eco-theology through the interpretation of the Qurṭubī. *ISTIFHAM: Journal of Islamic Studies*, 3(2), 100-111.

signifies a shift from conceptual discourse to a pragmatic orientation, which is important because ecological interpretation aims to build ecological awareness and sustainability actions based on Qur'anic values.³²

3. Interpretive Approach in the Study of Ecological Interpretation

The results of the review show that the most prominent interpretive approaches are thematic, contextual, and normative approaches. The thematic approach is used to group verses related to nature, balance, earth damage, and human responsibility. The contextual approach is used to connect the message of the verse with contemporary issues such as climate change, deforestation, natural resource exploitation, pollution, conservation, and disaster mitigation. Meanwhile, the normative approach is used to formulate Islamic principles of environmental ethics based on the values of the Qur'an.³³

Although not all studies make a firm distinction between ecological interpretations and general thematic interpretations of nature, the difference lies in their orientation. The general thematic interpretation simply describes nature as a sign of God's greatness, while ecological interpretations are more operational because they make the verse the basis for criticism of ecological crises, waste, environmental injustices, and weak human responsibility. The uniqueness of ecological interpretation is its ability to connect Qur'anic texts, ecological crises, ethics, and sustainability practices.³⁴

4. The Dominant Concept of Ecology in the Qur'ani

The ecological concepts of the Qur'an that appear most frequently in literature include monotheism, caliph, amanah, mīzān, fasād fī al-arḍ, isrāf, fītrah, hima,

³² Nur, A., bin Husin, H., & Yasir, M. (2025). Ecology of the Qur'an and the ethics of forest protection in Indonesia. *Journal of the Study of Qur'an and Hadith*, 26(2), 351-382.

³³ Al Rasyid, M. R., & Muchtar, M. (2026). Re-Actualizing the Qur'an's Environmental Ethics for Sustainable Urban River Management. *QiST: Journal of Qur'an and Tafseer Studies*, 5(1), 99-120.

³⁴ Khasani, F. (2025). Khilāfah, taskhīr, and sustainability: Reconstruction of Islamic eco-theology through the interpretation of the Qurṭubī. *ISTIFHAM: Journal of Islamic Studies*, 3(2), 100-111.

harim, and ihya al-mawat. Tawheed is used as an ontological basis that the entire universe is God's creation of order and value. Caliphs and mandates are used to explain man's position as responsible stewards of the earth, not absolute owners who are free to exploit nature. Mīzān serves as the principle of balance and proportionality, while fasād fī al-arḍ and isrāf are used as a critique of destructive behavior, overconsumption, and resource exploitation.³⁵

In addition to these key concepts, the literature also links fitrah, hima, harim, and ihya al-mawat with conservation, territorial protection, resource management, and land restoration. The presence of these concepts suggests that ecological ethics in the Qur'an are not only abstract, but can be developed into principles of environmental governance. However, the results of the review also show that integration between concepts is not always carried out systematically. Many studies use specific concepts separately without establishing a conceptual model that explains the relationship between monotheism, human responsibility, balance, harmful prohibition, and sustainability practices.³⁶

5. Literature's Contribution to Environmental Ethics and Sustainability

The results of the review show that ecological interpretation contributes to four main domains. First, in the theoretical realm, ecological interpretation strengthens the argument that the Qur'an has ethical concepts that can be used to critically read modern environmental crises. Second, in the methodological realm, this approach encourages integration between interpretive science, environmental ethics, and sustainability studies. Third, in the practical realm, ecological interpretation provides the basis for Islamic environmental education, ecological da'wah, faith-based conservation, and disaster mitigation. Fourth, in the policy realm, ecological

³⁵ Helmi, F., Nurhakim, I., & Munawar, A. (2026). The Ecotheology of the Qur'an as a Critique of the Environment: Interpreting the Facade of Fi al-Ard in QS. Ar-Rum [30]: 41 in Extractive Economic Practice. *QiST: Journal of Qur'an and Tafseer Studies*, 5(1), 201-222.

³⁶ Moge, R., & Abubakar, A. (2025). Ecological Education in the Perspective of the Qur'an: Islamic Solutions to the Environmental Crisis and Climate Change. *Irfani*, 21(3), 1111-1126.

interpretation can be a source of value for the development of environmental policies that are sensitive to the context of Muslim society.³⁷

However, these contributions still face some limitations. The literature does not yet fully have consistent terminology, so the boundaries between ecological interpretation, environmental interpretation, Islamic eco-theology, environmental jurisprudence, and Islamic environmental ethics still overlap. In addition, the dominance of normative-conceptual studies leads to empirical evidence on the effectiveness of ecological interpretations in changing ecological behavior, strengthening environmental education, or influencing public policy is still limited. Therefore, the results of this review suggest that the development of ecological interpretation needs to shift from normative affirmations to more measurable conceptual, methodological, and empirical frameworks.³⁸

DISCUSSION

1. Summary of Key Findings

This discussion interprets the main findings of the systematic literature review by placing them within the framework of Islamic environmental ethics and Islamic eco-theology. Based on the literature selection process, this review shows that the study of ecological interpretation in Qur'an studies is still a growing academic field, but is not yet fully established as a subdiscipline with stable conceptual boundaries, methodology, and application orientation. Of the 2,589 initial records, only 6 studies met the final criteria for synthesis. This condition indicates that many publications use environmental, Islamic, or Qur'anic terms, but only a small number substantially address ecological interpretation as an interpretive approach.³⁹

³⁷ Bsoul, L., Omer, A., Kucukalic, L., & Archbold, R. H. (2022). Islamic perspectives on environmental sustainability: a conceptual analysis. *Social Sciences*, 11(6), 228.

³⁸ Wei, R. R. (2022). Interpersonal frameworks of international ecological discourse. *Journal of World Languages*, 7(2), 305-333.

³⁹ Gani, F., Amaliya, N. K., & Dardir, A. (2025). Ecological Interpretation: An Analysis of Qur'anic Verses on the Environment from a Contemporary Interpretive Perspective. *Golden Ratio of Mapping Ideas and Literary Formats*, 5(2), 113-117.

Thematically, this review finds four main patterns. First, the literature uses Qur'anic ecological concepts such as monotheism, caliph, amanah, mīzān, fasād fī al-arḍ, isrāf, fitrah, hima, harim, and ihya al-mawat as the basis of environmental ethics. Second, the interpretive approaches used tend to be thematic, contextual, and normative, with a focus on linking environmental verses to contemporary issues such as the climate crisis, conservation, disaster mitigation, and sustainability. Third, ecological interpretation has a different orientation from general thematic interpretations and Islamic eco-theology because it not only explains nature as a theological sign, but also encourages the formation of ecological ethics and actions. Fourth, the literature shows the potential contribution of ecological interpretation to education, da'wah, conservation, and environmental policy, although its empirical implementation is still limited.⁴⁰

2. Thematic Interpretation and Comparison with Literature

The findings on the dominance of the Qur'anic ecological concept suggest that the literature on ecological interpretation still relies heavily on the main normative sources in Islam. The concept of monotheism is a starting point because it places nature as a part of God's creation that has order and theological meaning. Within the framework of Islamic environmental ethics, monotheism serves not only as a doctrine of faith, but also as an ontological basis that rejects the absolute separation between man and nature.⁴¹ Thus, environmental damage can be seen not only as a technical failure in resource management, but also as a disruption to the moral relationship between man, nature, and God.

The concepts of khalifah and tauhid also occupy a central position in literature. Both are often used to explain the position of human beings as stewards of the earth who bear moral responsibility, rather than as absolute owners who are free to exploit

⁴⁰ Ali, M., & Agushi, M. (2024). Eco-Islam: Integrating Islamic ethics into environmental policies for sustainable living. *International Journal of Religion*, 5(9), 949-957.

⁴¹ Ihsan, N. H., & Mudin, M. I. (2020). The kalam paradigm in environmental conservation according to Said Nursi. *TASFIYAH: JOURNAL OF ISLAMIC THOUGHT* Ученые: Universitas Darussalam Gontor, 4(1), 27.

nature.⁴² This interpretation is important because the concept of khalifah can sometimes be read anthropocentric if it is not balanced with the principles of trust, mīzān, and prohibition of fasād. In ecological interpretations, khalifah needs to be interpreted as a mandate for maintenance, not a legitimacy of domination. Thus, ecological interpretations offer a correction to religious readings that place humans too central without considering the balance of ecosystems.

The findings of the mīzān, fasād fī al-arḍ, and isrāf show that ecological interpretations have the power to critique modern lifestyles. Mīzān asserts that nature has an order and balance that must be maintained, while fasād fī al-arḍ marks human actions that undermine ecological, social, and moral order. Isrāf extends this critique to the realms of consumption, waste, and lifestyles that transcend boundaries.⁴³ These three concepts make ecological interpretations not only affirmative, but also critical of resource exploitation, deforestation, pollution, and development patterns that ignore sustainability.

The difference between ecological interpretations, general thematic interpretations, and Islamic eco-theology are important findings in this review. General thematic interpretations tend to include verses about nature, creation, earth, water, or corruption as study themes. Islamic eco-theology emphasizes the relationship between theology, creation, and human spiritual responsibility to the environment. Ecological interpretation falls somewhere in between, but has a more specific orientation: reading the Qur'anic verses with ecological sensitivity and directing the results of interpretation to ethics and sustainability practices.⁴⁴ These differences need to be emphasized so that ecological interpretations do not fall into the general category of Islamic and environmental studies.

⁴² Alfiah, A., Yuliawati, S., & Utami, F. (2024). Humans as caliphs on earth environmental responsibility in an Islamic perspective. *Journal of Islamic Studies*, 1(2), 31-36.

⁴³ Arum, H. S., & Mawardi, M. (2025). Waste and Overconsumption in Modern Finance: A Qs Value Analysis. *Al-Isra: 26-27. Al-Muzdahir: Journal of Sharia Economics*, 7(1), 30-50.

⁴⁴ Gani, F., Amaliya, N. K., & Dardir, A. (2025). Ecological Interpretation: An Analysis of Qur'anic Verses on the Environment from a Contemporary Interpretive Perspective. *Golden Ratio of Mapping Ideas and Literary Formats*, 5(2), 113-117.

However, the literature under review also shows significant limitations. Most studies are still at the normative-conceptual and literature review levels. This dominance is understandable because ecological interpretation is still trying to establish its conceptual legitimacy in contemporary Qur'anic studies. However, if this field stops at normative readings, its contribution to behavior change, educational design, environmental advocacy, and public policy will be difficult to measure. Therefore, the development of ecological interpretations needs to move towards empirical, evaluative, and interdisciplinary research.⁴⁵

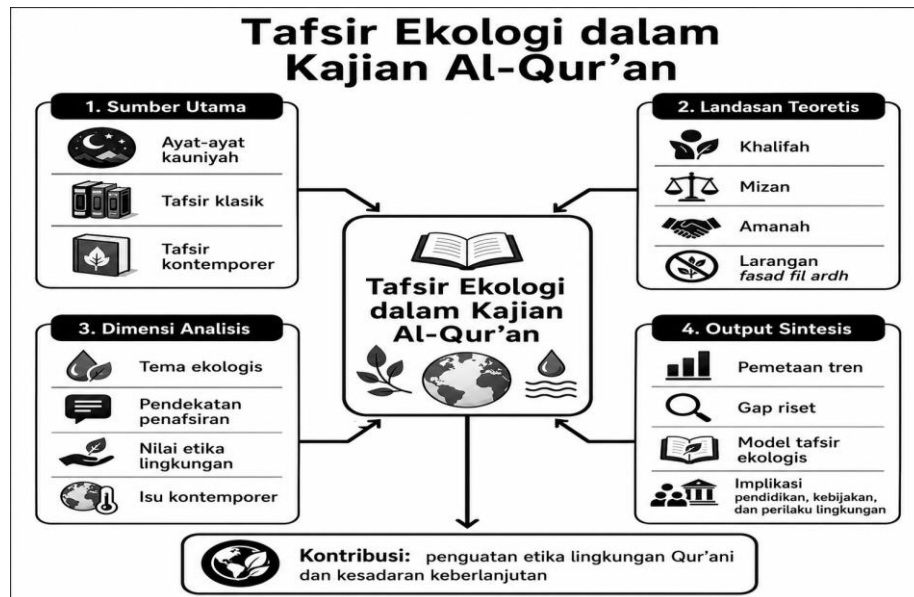
3. Development of Conceptual or Theoretical Frameworks

Based on thematic and narrative synthesis, this discussion proposes that ecological interpretation can be positioned as an interpretive approach that connects four main elements: the Qur'anic text, contemporary ecological crisis, Islamic environmental ethics, and sustainability practices. The Qur'anic text provides normative sources through the concepts of nature, balance, responsibility, the prohibition of damage, and simplicity. Contemporary ecological crises provide contexts to read, such as climate change, deforestation, pollution, and resource exploitation. Islamic environmental ethics provides a moral framework that interprets the relationship between humans and nature as a relationship of belief. Sustainability practices are a space for the application of values in education, da'wah, conservation, and policy.⁴⁶

Figure 2. Temporary Markers of the Conceptual Framework of Ecological Interpretation

⁴⁵ Yu, Q., Ji, W., Prihodko, L., Ross, C. W., Anchang, J. Y., & Hanan, N. P. (2021). Study into insights: Ecological learning from machine learning. *Methods in Ecology and Evolution*, 12(11), 2117-2128.

⁴⁶ Ayu Setianingrum, D., Setiyo, & Dwiyanto, A. (2024, November). Environmental education through an Islamic lens: values and practices. In *E3S Web of Conferences* (Vol. 482, p. 04014). EDP Science.



This framework helps to distinguish ecological interpretations from other approaches. If general thematic interpretations emphasize the grouping of verses by theme, ecological interpretations add sensitivity to the context of environmental crises. If Islamic eco-theology emphasizes more on the theological relationship between God, humans, and nature, then ecological interpretation emphasizes the process of interpreting verse as the basis for the formation of ecological ethics. If environmental jurisprudence focuses more on legal norms and governance, ecological interpretation provides a textual and moral foundation that can enrich legal and policy formulations.⁴⁷ Thus, ecological interpretation can be understood as a bridge between the science of interpretation and the sustainability agenda.

The ecological interpretation framework opens up space for the development of more integrative theories, which combine Islamic environmental ethics and sustainability studies. This integration is important because ecological crises are not adequately addressed with abstract moral approaches or environmental technologies alone, but rather require a framework of values capable of shaping perspectives, behaviors, institutions, and policies. In the context of Muslim societies, ecological interpretation has the potential to be a source of ethical

⁴⁷ De Lucia, V. (2015). Competing narratives and complex genealogy: An ecosystem approach in international environmental law. *Journal of Environmental Law*, 27(1), 91-117.

legitimacy for ecological transformation, while remaining relevant to contemporary sustainability discourse.⁴⁸

4. Research Limitations

This review has some limitations. First, the number of final articles analyzed was only 6 studies. This number is sufficient to show initial patterns and conceptual gaps, but it is not yet sufficient to represent the entire development of the literature on ecological interpretation, especially since the terms used in this field are so diverse. Relevant articles can be spread across other categories such as Islamic environmental ethics, environmental jurisprudence, eco-theology, Islamic environmental education, or religion-based conservation.⁴⁹

Second, the synthesis used is qualitative through thematic synthesis, narrative synthesis, and framework synthesis. This approach is appropriate for mapping concepts and patterns in the literature, but it is not designed to measure the effects or statistical relationships between variables. Therefore, this review has not been able to conclude the effectiveness of ecological interpretations in changing environmental behavior, improving ecological literacy, or influencing policy empirically.⁵⁰

Third, the dominance of normative-conceptual studies in the reviewed articles causes the discussion to be stronger at the theoretical and value level than at the implementation level. As a result, empirical evidence on how the Qur'an's ecological values are applied in education, da'wah, conservation, community behavior, and environmental policy is very limited. These limitations also point to

⁴⁸ Basri, S., Adnan, Y., Widiastuty, L., Syamsul, M. A., & Indar, I. (2025). Islamic environmental ethics: A cultural framework for sustainable resource management and global ecological management. *Diversity: Disease prevention against research integrity*, 86-93.

⁴⁹ Ibrahim, I., RAZAK, T. R. A. A., Asmawi, M. Z., & Sarkawi, A. A. (2024). Environmental conservation in an Islamic perspective: A systematic review. *Quantum Journal of Social Sciences and Humanities*, 5(6), 146-158.

⁵⁰ Tang, T., Zhao, M., Wang, D., Chen, X., Chen, W., Xie, C., & Ding, Y. (2022). Does environmental interpretation affect public ecological stream experiences and responsible behavior? Case study of Potato National Park, China. *International Journal of Environmental Research and Public Health*, 19(15), 9630.

the urgent need to extend the ecological interpretation research agenda to field studies, program evaluation, and policy research.⁵¹

Conclusion

This article conducts a systematic literature review of the study of ecological interpretation in Qur'an studies with the aim of mapping, evaluating, and synthesizing the development of the scientific literature on the relationship between Qur'anic interpretation, Islamic environmental ethics, and sustainability. By adapting the principles of PRISMA, the selection process started with 2,589 records, filtered into 283 records, followed by 41 retrieval reports, 20 full-text articles, and finally 6 studies that met the inclusion criteria. The 2014-2024 study range shows that ecological interpretation is a relevant field of study in responding to contemporary ecological crises, but it is still evolving in a variety of terms, approaches, and methodological orientations.

The main findings of this review suggest that the study of ecological interpretation is still dominated by normative-conceptual studies and literary studies, although attention is beginning to arise on the application of the Qur'anic ecological values in education, da'wah, conservation, and disaster mitigation. The concepts of monotheism, caliph, amanah, mīzān, fasād fī al-arḍ, isrāf, fitrah, hima, harim, and ihya al-mawat are the main foundations of Islamic environmental ethics. Ecological interpretations differ from general thematic interpretations in that they not only portray nature as a sign of God's greatness, but also make it the basis for ecological criticism, moral responsibility, and sustainability agendas. The literature also shows that this field still faces terminological problems because ecological interpretations often overlap with Islamic eco-theology, Islamic environmental ethics, environmental jurisprudence, and religion-based conservation.

In theory, this research contributes to clarifying the position of ecological interpretation as a field of study in contemporary Qur'an studies. This SLR compiles

⁵¹ Holzer, J. M., Carmon, N., & Orenstein, D. E. (2018). A methodology for evaluating transdisciplinary research on connected socio-ecological systems. *Ecological Indicators*, 85, 808-819.

a map of literature that can be the basis for the development of environmental ethical theories based on the Qur'an, especially through the concepts of monotheism, caliph, amanah, mizān, fasād, and isrāf. Practically and managerially, the results of this review can serve as a reference for educators, da'i, religious institutions, conservation communities, and policymakers in designing Islamic-based environmental literacy programs. Islamic educational institutions, Islamic dormitories, da'wah organizations, and socio-religious institutions can use the results of this review to develop educational strategies, campaigns, and environmental policies that are more contextual and based on Qur'anic values.

This research has several limitations. The number of final articles is still limited, the literature analyzed is still conceptually dominant, and the terms used in this field are not yet uniform. Therefore, further research needs to develop an empirical study of the internalization of ecological interpretation values in education, da'wah, community behavior, conservation, and environmental policy. Future research also needs to strengthen the conceptual boundaries between ecological interpretations, general thematic interpretations, Islamic eco-theology, Islamic environmental ethics, and environmental jurisprudence. Ultimately, ecological interpretation is an important approach because it is able to connect the message of revelation to the modern environmental crisis. Through the Qur'anic concepts of responsibility, balance, the prohibition of destroying the earth, and the responsible management of nature, ecological interpretation can become the basis for Islamic-based ethics, education, da'wah, conservation, and sustainability policies.

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