



Islamic Ecological Principles in Muslim Environmentalism Narratives for Religious Moderation in Indonesia

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Abstract

The Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia not only discuss religious issues, but also environmental issues that can affect the harmony of humans, religion, and the environment. This research aims to look at the Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia. This research argues that the Islamic ecological principles in Muslim environmentalism narratives for religious moderation are to harmonize human life, religion, and the environment. Therefore, this research formulates the question of how the Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia. This study uses qualitative research with a social media studies approach that explains in detail the Islamic ecological principles in Muslim environmentalism narratives. The results showed that the Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia; i) the existence of environmental narratives in Islamic views as an effort to form human, religious, and environmental solidarity; ii) the concept of balance can be used as a concept of religious moderation in Islam; iii) the existence of ecological principles in Islam related to the principle of religious moderation. With these results, it is concluded that the Islamic ecological principles in Muslim environmentalism narratives for religious moderation show that Muslims can provide knowledge not only to minimize the occurrence of environmental crises but also as an effort to build religious moderation in Indonesia.

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INTRODUCTION

The Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia have similar ideologies in reconciling human life, religion, and nature (Gade, 2023; Mutawali, 2023). Apart from the fact that Muslim environmentalism provides a commitment of Muslims to the

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natural environment, Muslim environmentalism can also be a relation to create religious moderation through narratives of religious and environmental peace. For example, in Muslim environmentalism, ecology is built on the concept of Islamic norms adopted through teachings and human ethics towards the environment (Gade, 2019). From these environmental teachings and ethics, the term Muslim environmentalism emerged as the role of Muslims in responding to environmental problems (Bond et al., 2021; Floridi et al., 2021).

Muslim environmentalism has a role in religious interaction through environmental discussions in world religions. Those who mobilize the role of environmentalisms are able to spread Islamic environmental values throughout the world (Steg et al., 2014; Syahza & Hosobuchi, 2021). These values create narrative connectivity in Islam, the environment, and the religions of each adherent. Meanwhile, religious moderation is the concept of unifying religious people in a national ideology that aims to create harmonization among religious people (Irham et al., 2021; Mutawali, 2023). Muslim environmentalism and religious moderation aim for the peace of religion, humans, and nature (Novebri & Pratiwi, 2021).

So far, studies on Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia are still very limited. There are three studies that emphasize ecological narratives and religious moderation in Indonesia. First, studies that explain the principles of Islamic ecology in overcoming environmental problems (Bondarenko et al., 2021; Irawan, 2022; Najib et al., 2020; Sanjotis, 2012). Second, studies that explain the religious moderation model as an effort to harmonize human relations through education, local wisdom, and state policies (Ibrahim et al., 2023; Waldi et al., 2018). Third, studies that explain social ecology to moderate resilience strategies (Dowling et al., 2021; Faezah et al., 2022; Giordano et al., 2020). From the tendency of the three studies, it appears that studies on the Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia are still very rare.

This research focuses on explaining Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia. This study argues that Islamic ecological principles in Muslim environmentalism narratives for religious moderation have become efforts to harmonize human life, religion, and the environment (Harjadi & Gunardi, 2022; Jassim et al., 2022; Mieziene et al., 2021; Wynne & Wilson, 2021). This research complements the shortcomings of previous studies to see how Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia. In addition, this research focuses on explaining that the Islamic ecological principles in Muslim environmentalism narratives for religious moderation can be a solution for Muslims in forming a harmonious environment of social, religious and cultural interactions.

Ecology in Islam is adopted by Muslims as a commitment in protecting nature to fulfill the basic rights of the environment. Those who understand ecology in Islam form principles in environmental humanist studies that can be seen from Muslim traditions through history, social life and religion (Muhamad et al., 2020; Nasir et al., 2022). Therefore, overall this paper answers how the narrative of Islamic ecology and religious moderation in overcoming the environmental crisis. Thus, Islamic ecological principles in Muslim

environmentalism narratives for religious moderation can be a solution for humans, religion and nature (Burhanuddin & Ilmi, 2022; S. R. Febriani & Ritonga, 2022; Giordano et al., 2020; Munawwarah, 2020).

This research is based on the argument that the Islamic ecological principles in Muslim environmentalism narratives for religious moderation has attempted to harmonize human life, religion, and the environment. The role of Muslim environmentalism can build social construction in religious life based on an understanding of religious moderation. The main purpose of the Islamic ecological narrative and religious moderation is to voice religious values towards the environment and harmonization of religion and nature. The Islamic ecological principles in Muslim environmentalism narratives for religious moderation provides an understanding that Islamic ecology can be an ecological principle in building the commitment of Muslims to love the environment. Thus, the Islamic ecological principles in Muslim environmentalism narratives for religious moderation becomes very important to build religious moderation in religious people who care about humans, religion and the environment (nature).

LITERATURE REVIEW

Islamic Ecological Principles

Islamic Ecology as a natural environment that has conservative principles in an Islamic view (Najib et al., 2020). The idea of Islamic ecology emerged because Muslim scientists tried to respond to the environmental crisis which was not only due to ecological damage, but because of moral and spiritual problems (Engkizar et al., 2022; Zen et al., 2022). Islam is a practical guide for Muslims around the world. Islamic ecology is included in theology, *Sufism*, and *Ushul fiqh* which plays a role in responding to environmental conservation. In addition, Saniotis' view of ecology in Islam emphasizes the fact that the Quran encourages Muslims to contemplate nature (Saniotis, 2012). Such as surah al-Furqan verses 48-49 which explain being grateful for the blessings of Allah who has given rain, livestock, and other creatures.

This concept illustrates that humans have a relationship with nature that can be an example of diverse transformative learning. In Indonesia, Islamic ecology in the idea of Eco-pesantren adopting Islamic ecological values as nature conservation management (Bakri, 2021; Herdiansyah et al., 2019; Muhamad et al., 2020). Islamic ecology about eco-pesantren several things are done in pesantren in environmental management; i) environmental conservation practices taught to students include teaching ecology, making plant seeds, and recycling waste into organic fertilizer; ii) greening and preserving nature motivated by Sufi values and doctrines including the concepts of *zuhud* and gratitude, kinship and cooperation, love and blessings, and *tafakkur* (Irawan, 2022). Thus, the concept of ecology in Islam adheres to the role of Muslims in protecting the environment.

The concept of Islamic ecology, and environmental ethics as the main concept to understand the principles of ecology in Islam. For Wienhuse, environmental ethics are humane morality in keeping nature. These theories explain that creatures have the greatest morality (Ebrahimi & Yusoff, 2017; A. Febriani et al., 2022; Fikriyah & Bahagia, 2022; Wienhues, 2022). In line with this, the view of Akhtar and friends sees that Environmental ethics have a positive impact on the environment (Akhtar et al., 2021). For example, what Bond and friends see as reserving forests, farming, keeping clean, and nature from

exploitation. Environmental ethics as environmental values give perspective morals about intrinsic biodiversity (Bond et al., 2021). Muslim environmental ethics in articles with the title "Muslim Ecology: fostering Islamic environmental ethics" and explained that Islam has environmental principles such as socio-history and social in Muslim states majority are experts with Islamic ecology (Bond et al., 2021; Saniotis, 2012). He also said that the Muslim states majority developed a system of managing the environment in the conservation zone (*Hima*), nature preserve (*harim*), and keeping water resources (Saniotis, 2012).

These environmental principles are one of the adopted *Sharia* (Islamic law) in keeping ecological problems (Saniotis, 2012). Islamic ecology is also related to the concept of religious moderation. Islamic ecology and religious moderation encompass the values of human harmonization to create human peace, religious people, and the environment. The principles of ecology in Islam according to Corpuz & Espaldon, (2023); Kun et al., (2022); Mendoza et al., (2022), namely *khalifah*, *fasad*, *mizan*, and *aqidah* are forms of environmental narratives from an Islamic perspective. For Mutawali, Santoso and friends revealed that the concept is related to the concepts of *tawassuth*, *I'tidal*, *tawazun*, and *ishlah* which have religious views for environmental peace among religious communities. Thus, the principles of Islamic ecology and religious moderation have a relationship that aims to create harmonization in human life, religion, and the environment.

Religious Moderation

Religious moderation as an effort to prevent radicalism through the curriculum and various community activities (Burhanuddin & Khairuddin, 2022; Sirozi & Yenrizal, 2020). Religious moderation is an ideology that emphasizes a *wasatiya* understanding of religious norms to be tolerant (Jati et al., 2022). That religious moderation is an attitude of interaction in tolerating fellow religious people both in the real world and in social media (Febriani & Ritonga, 2022). Religious moderation is based on religion for its adherents and ideally needs to be presented as a peacemaker who carries the idea of religious moderation with the terms *tawasut* (moderation) and *tawadzun* (balance) (Thohir & Anjaina, 2022). This concept is also the analysis of religious moderation is not only conceptualized in religious attitudes but covers all aspects of life that are practiced comprehensively in realizing harmony between religious communities. Thus, religious moderation is the concept of tolerance between religions in maintaining a harmonious life (Ridwan et al., 2022).

Latifa et al., (2022) found three valid instruments regarding religious moderation in Islam; i) knowledge of Islamic religious moderation, ii) attitudes toward Islamic religious moderation, and iii) intentions of Islamic religious moderation. Religiosity has a positive effect on religious moderation, meaning that religious intellectuality, ideology, public practice, private-public, and religious experience support a person to be religious enough and can prevent intolerance and radicalism in a person or religious group (Subchi et al., 2022). This is a basic argument of Burhanuddin & Ilmi, (2022) who reveal that the typology of religious moderation describes an integrative model of institutional and cultural interpolation, and a symbolic-paradigmatic scheme in religious teaching that becomes a model for religious education. Asrawijaya (2022) revealed that in this case, one of the issues emphasized in religious moderation is to make Islam able to build and coexist harmoniously with local culture and community life at large.

Thus, three valid instruments regarding religious moderation can make the view that Islam can become a driving force to create harmonization in religion.

METHODS

This research uses social media research with media approaches such as YouTube and Instagram. Through this social media research, researchers took the first step, namely finding and recapitulating data through sources on social media. There are several names of social media that researchers found, namely Instagram from the Interfaith Rainforest Initiative (IRI) Indonesia, YouTube TEDx Talks, YouTube CNN Indonesia, YouTube The Happiest, and YouTube TVRI Jawa Timur (East Java). First, we searched for data on Islamic ecological principles in Muslim Environmentalism Narratives found on the Instagram of Interfaith Rainforest Initiative (IRE) Indonesia. We took 3 people who provided environmental narratives with a video duration of 1-2 minutes per person.

Each of them is the Secretariat of the Environmental Assembly of Muhammadiyah Central Leadership, Chairman of the Nahdatul Ulama Disaster Management and Climate Change Institute, and chairman of the Institute for Environmental and Natural Resource Conservation of the Indonesian Ulema Council. Second, we take data on YouTube TEDx Talks that discuss narratives about the role of Caliphs on the environment on earth with a video duration of 9-10 minutes. This narrative is only presented by one person from the Director of the Center for Islamic Studies, Universitas Nasional. Third, we take data through CNN Indonesia YouTube which explains the narrative of Pesantren Ecology in a video duration of 27-28 minutes.

This narrative is explained by the leader and manager of the Pesantren Ecology At-Thariq, Garut, West Java. Fourth, we take data on Youtube the Happiest which discusses the happiness of Muslims in protecting nature on earth. This video has a duration of 6-7 minutes which is explained by 1 person from the Founder Institute Bumi Langit. Fifth, we took data about Muslim narratives in developing environmental ethics in Pesantren with a video duration of 24-27 minutes on the East Java TVRI YouTube channel. This narrative was explained by the Leader of Pomasdah. The following are the media and addresses from which our data was collected:

Table 1. Data Sources

No	Name of Instagram and Youtube	Sources
1	Interfaith Rainforest Initiative (IRI)	https://www.instagram.com/p/Cq1n0MstQVT/
2	TEDx Talks	https://www.youtube.com/watch?v=T7Hkn9MTwUY
3	CNN Indonesia	https://www.youtube.com/watch?v=IW1mqIFpsSY
4	The Happiest	https://www.youtube.com/watch?v=x1HXXgeKhL8

5 TVRI Jawa Timur <https://www.youtube.com/watch?v=8Uup0ST4woo>

This qualitative with a research was conducted for one month from July 7 to August 10, 2023 to find data and sources on social media. Then processing data from discovery to analysis takes more than one month starting on July 7 to August 25, 2023. The process carried out is searching for data, collecting data, analyzing, and processing data into writing. The reason for taking the data above is to find differences in Islamic ecological principles in the narrative of Muslim environmentalism for religious moderation. The narratives taken include the principles of Islamic ecology and environmental harmonization which are the primary sources in this study. The scheme that we do in this research is taking data, collecting data, analyzing, and processing it into arguments in an environmental narrative (Ashidiqi et al., 2019; Azzahra et al., 2021; Kasmar et al., 2019).

The theory used is Gade's theory which discusses the response of Muslim environmentalisms to environmental ethics. However, the theory of religious moderation is an analytical offer for Muslim environmentalism that not only discusses environmental harmonization but also religious relations that discuss the environment and interactions in maintaining tolerance of life (Mutawali, 2023). Through the data and analysis of the theory, we found an argument that Muslim environmentalists are those who play an important role in providing narratives of environmental concern and narratives of tolerance of humans, nature, and the environment to many people through social media. Thus, this method is part of an in-depth analysis of Islamic ecological principles in the narrative of Muslim environmentalism for religious moderation in Indonesia.

RESULT AND DISCUSSION

Narratives of Muslim Environmentalism in Indonesia

Muslim environmentalism activists provide a narrative of concern to respond to an environmental crisis. About eight environmental Muslim activists provide various narrative ideas as a principle of Islamic ecology. First, the narrative of environmental harmonization. This narrative develops in an argument that human life must be balanced to maintain harmony between fellow humans and nature. For them, achieving harmony is a form of creating peace in life. The harmony is formed based on understanding fellow creatures/attitude of tolerance towards fellow creatures of God, building togetherness, preserving, and maintaining unity. Second, the narrative that explains the Muslim commitment to protecting nature.

This commitment can be seen from the explanation of the relationship between humans and nature in the view of Islam. Humans are taught about *faith*, *tauhid*, and *Khalifah* as a form of human awareness of nature from the Creator. Third, the principle of *Maqasid Sharia* (*hifdzul din*) which means that protecting forests is protecting religion, namely *hifdzul aql* (protecting science), *hifdzul nasl*

(understanding the wealth of forests about environmental ecosystems), and *hifdzul nafs* (protecting the soul to save many souls). Fourth, the narrative of human happiness in creating peace in the world.

This narrative develops to educate the general public to maintain the balance of the earth by maintaining earth ethics through environmental and religious practices. Of the four narratives of Muslim environmentalism seeks to provide a way of seeing to many people to respond and protect nature from an environmental crisis. Religion becomes a very important education to provide an understanding of environmental practices and concerns to many people. The following are four narratives that developed as an effort to develop knowledge about ecological principles in Islam:

Environmental Harmonization in Islam. According to the informant, these are the Islamic Ecological Principles in the Narrative of Muslim Environmentalism for Religious Moderation. This theme was conveyed by several informants. Excerpts from the interview are as follows;

We must live in harmony with the environment. Before living in harmony with the environment, we should understand our fellow living beings, build togetherness, preserve, and unite for unity in protecting tropical forests and realizing harmony (I-1).

A Quranic Environment Relating Creatures and Resources (Muslim for Environmental Commitments). According to the informant, these are the Islamic Ecological Principles in the Narrative of Muslim Environmentalism for Religious Moderation. This theme was conveyed by several informants. Excerpts from the interview are as follows;

Humans and nature are creatures of God. So that it has a position as a creature of God. Humans and nature are framed by faith or taubid. Therefore, humans should not do nature arbitrarily, but must do good to nature in the world. There is a basic principle from Islam that Islam holds firm to protect the earth. The task of humans as caliphs on earth is to prosper the earth and make earth life prosperous. There are elements of forests, water and energy that must be utilized and in the public interest, there is no monopoly and the principle of sustainability (I-3). In the Quran and hadith, humans are taught to take care of the earth. Teachings as ecological principles in Islam are khalifah, fasad, and mizan. Caliph as the protector of the earth. Fasad which explains that humans should not damage the earth, and mizan as an order to maintain the balance of nature (I-2). The concept of rahmatan lil'alam in Islamic teachings to respect nature as a subject in part of human life. Islam also teaches humans to have a relationship with nature with the concept of hablum minal alam. In addition, humans must be tolerant of fellow humans and also tolerant of nature (I-4). Allah sent humans to the earth as khalifah. Khalifah can be interpreted as the one who comes and comes before. The successor is the khalifah. The leader is the khalifah. That's why the environment and religion are very interconnected. Because we live in the environment, we are very dependent on the environment. We are very dependent on water, air and so on. We at the pesantren At-Thariq embrace young people who want to learn to recite the Quran with the gardening treatment feeling, aiming to heal the soul and body of today's youth (I-5). The concept of sunatullah is as the sunnah of the messenger. The sun from the east and west is sunatullah. Then, the land is sunatullah when you plant a plant seed, the plant will grow. The Quran in surah Abasa also explains about water that must be managed by humans (I-6).

Environmental Ethics in Islam. According to the informant, these are the Islamic Ecological Principles in the Narrative of Muslim Environmentalism for Religious Moderation. This theme was conveyed by several informants. Excerpts

from the interview are as follows;

There are several concepts in protecting the environment; 1) Maqasid Sharia (hifdzul din). Protecting forests is protecting religion. Islam is rahmatin lil'alam. Because of our responsibility as khalifah to fil'ard. 2) hifdzul aqli or keeping knowledge, we cannot see the creator so we can see God's creation. Get closer to Allah. 3) hifdzul Nasl, the forest provides wealth about the ecosystem, wealth is not only money. How to get clean air, clean water, which comes from the forest. 4) hifdzul Nafs, example of deforestation. Protecting the soul. If we save one soul, it is as if we save all the souls on this earth. Forests are one of the effective ways to control climate change (I-8).

Muslim happiness as Islamic humanities in environment. According to the informant, these are the Islamic Ecological Principles in the Narrative of Muslim Environmentalism for Religious Moderation. This theme was conveyed by several informants. Excerpts from the interview are as follows;

The concept of human happiness is that everybody, every culture, and every religion should embrace environmental awareness and environmental practices as human ethics towards nature. Sufism is a love net in Islam to love the environment. The reason is that when in love, a person will sacrifice himself. The concept of happiness is based on the balance of life. Guidance in Islam, the concept of balance teaches humans about responsibility as humans towards the environment. When we talk about the environment, there are two types of environments. One is the internal environment which is the internal system in our body. And then we have the external environment which is the entire creation of the universe. A very intertwined relationship with each other is basically that the external and internal are reflections of each other. A rich culture and happiness born out of spontaneous daily activities. This becomes a space for Muslim happiness to maintain happiness as Islamic humanities in relationship with nature (I-7).

Muslim environmentalism has always developed an environmental narrative from an Islamic perspective. For them, the concept of Islam is one of the efforts to provide awareness for many people. Muslim environmentalists believe that protecting forests is protecting religion. The reason is that humans as caliphs must protect nature because humans are framed by faith or Tauhid. Muslim environmentalism states that humans cannot be arbitrary, humans must do good to nature. The task of humans as khalifah must prosper the earth, so humans must understand the interconnectedness of human spirituality. The earth is a trust and humans are caliphs. Humans must know and understand scientifically that there has been damage and humans must make improvements. The rights of justice for nature must be maintained to create a harmonious life on earth. These narratives become part of Muslim environmentalism to convey the rights of earth justice in Muslim ethics towards the environment (Karasmanaki et al., 2023; Minbaeva & Navrbjerg, 2023; Mufid, 2020).

One of the important narratives of Muslim environmentalism is about nature and God (Flint, 1992; Turgeon, 2004). For Muslim environmentalists, nature is God's creation that must be preserved. Nature is a place for humans to interact, adapt, and socialize in the community (Soga & Gaston, 2020). The narratives that develop always describe the role and behavior of humans towards nature. In environmental narratives, short messages on religion and the environment have become a force in society (Arifin et al., 2020; Japeri et al., 2023; Rasdiany et al., 2022). Muslim environmentalism inspires to motivates many people to protect the environment. There are several points that Muslim environmentalism always conveys to the environment. These points always describe theology, social, ethics, and symbols of life in responding to the

environmental crisis. The narrative is as follows:

Table 2. Narrative Analysis of Muslim Environmentalisms towards the Environment in Islamic Perspective

Theology	Social	Ethics	Symbol
Khalifah	Relationship with the earth, humans, animals and plants.	Preserve, nurture and protect	Human Being
Mizan	Maintain balance	Not destroying the environment, burning forests, and littering	Relationship
Tauhid	relationship with God	Maintaining and practicing worship	Strength, Protection and Guidance

In Islamic theology, the fundamental knowledge of the environment is to maintain the relationship between humans and nature (Abdullah, 2020). This narrative has always flourished among Muslim communities. Those who have a relationship with nature are those who learn the values of Islamic teachings on the relationship between humans and nature (Ismail, 2016). This can be seen from the Khalifa or caliph concept of Islamic theology that teaches about social (Haryanto, 2022). The caliph narrative is a developing social narrative that has the meaning of human relationships with the earth, nature, animals, plants and the community environment. Khalifah as a mandate in Islamic teachings that has a life ethic to preserve, care for, and protect the earth. Khalifah is part of humanity, after khalifah, the narrative that develops in the Islamic view of the environment is mizan, this narrative usually means balance. The meaning of balance here is that human life must be balanced in taking and utilizing natural resources including plants and animals .

This narrative is a source of Muslim knowledge. In addition to khalifah and mizan, the narrative that developed was Tauhid (Endrizal & Suharti, 2023). This narrative is to explain that in addition to the relationship between humans and nature, humans also have a relationship with God. The relationship with God, provides awareness to humans that the greatest awareness, namely God as the creator of the Earth, provides an opportunity for humans to be aware of the environment. Scientists agree that environmental narratives from the view of Islamic theology can be a knowledge to make humans aware of the environment (Mohamad et al., 2022).

Islamic Dialogue in Environmental Crisis

The dialogue of Islam on the ecological crisis in Indonesia is to explain how the role of religion and humans towards the environment. Many problems occur in Indonesia such as climate change, floods, landslides and earthquakes. In Java, for example, earthquakes occurred almost several times in 2023. Then, floods and forest fires that occurred in West Kalimantan in 2021 and 2023. This problem makes Islamic scientists look for solutions to minimize the re-occurrence of the ecological crisis in Indonesia. Muslim scientists conduct dialogue in the seminar room through webinars to voice the environmental narrative to many people. They are representatives of each institution that has the task of conveying the role of Islam in the environmental crisis. For them, Islam is one of the religions that

has teachings in providing knowledge about the environment (Rahayu et al., 2022). They believe that Islam is one of the religions that is concerned with the environment (Arbuckle & Konisky, 2015; Helfaya et al., 2018). Therefore, they conveyed messages in the Islamic religious dialogue on the environmental crisis. For example:

Chairman of the Lembaga Penanggulangan Bencana Dan Perubahan Iklim Nahdlatul Ulama, he explained about the Islamic perspective on forest protection. According to him, the relationship between humans and nature is framed by Tauhid or faith. Humans and the surrounding nature are Allah's creatures who submit to Allah as Al- Khaliq (Kh Al-Fatihah verse 2). The task of humans as khalifah of Allah is to prosper the earth and prosper the earth (QS. Hud. 61). Islam strictly prohibits doing damage on earth (Al-A'raf. 56). The destruction of the earth is mainly caused by human actions (Ar-Rum: 41). Islam pays special attention to three things: forests & land, water and energy as the Prophet Muhammad's hadith (public interest, not just monopoly & sustainable living).

Also the hadith about the order to plant trees. Forest protection for environmental sustainability is the implementation of the five basic principles of Islamic teachings (*maqashid as-sbari'ah*); *hifdh An-Nafs* (protecting the soul and body), *hifdh ad-Din* (protecting religion), *hifdh Al-Mal* (protecting material possessions), *hifdh Al-'Aql* (protecting reason) and *hifdh an-Nasl* (protecting offspring). There are many Islamic legal principles that can be used as the basis for environmental conservation efforts, including forest protection.

In addition, he explained that why should forests be protected? There are several reasons for this question, namely; i) if the forest is damaged, the forest ecosystem will be disrupted. In the forest there are various creatures both plants and animals that depend on one another. This dependency must be maintained in balance by humans. ii) Forests are the lungs of the world. Where it stores a lot of oxygen to meet the needs of every living thing, including humans. iii) To control climate change which has caused many negative impacts including disasters, such as erosion, floods, landslides, or experiencing other adverse impacts. iv) Forests store water, so that in the dry season there is no drought. v) Forests are a source of livelihood for communities around the forest from everything that is produced from the forest. vi) The forest and land sector is the second largest contributor to emissions in Indonesia besides energy, land, waste, agriculture and industry.

Chairman of the Lembaga Penanggulangan Bencana Dan Perubahan Iklim Nahdlatul Ulama also explained that why religious institutions and leaders are so important in responding to the environmental crisis? He said that the results of a survey by the Research and Development Agency of the Ministry of Religion in 2020 explained that religious leaders, in addition to health workers and the government, have a strong influence in handling Covid-19 and vaccination. Religious leaders are the most trusted party to explain to the public about covid-19 prevention after doctors and the president. Religious figures have a very central position. For him, Nahdlatul Ulama through Lembaga Penanggulangan Bencana Dan Perubahan Iklim Nahdlatul Ulama is developing a "green pesantren" program to encourage pesantren to carry out activities such as; i) waste management, increasing knowledge and awareness of applying the 3R (Recycle, Reuse and Reduce); ii) energy conservation, namely energy saving and promoting renewable energy; iii) water conservation, namely water saving, biopore holes and recycling wastewater including used ablution water, water harvesting (harvesting

rainwater and infiltration wells); iv) environmental preservation and conservation in the form of tree and mangrove planting. This was conveyed in the interfaith dialogue of the Islamic dialogue to respond to the environmental crisis.

In contrast to Dr. Gatot Supangkat Muhammadiyah Central Leader of the Environmental Assembly. Dr. Gatot Supangkat advocates more collaboration among humans to protect nature from a sustainable environmental crisis. For him, environmental problems and crises are not merely practical and technical issues but problems of human perspective and behavior. Practical and technical approaches with the help of science and technology are the right solution. Fundamental and radical changes are needed to the way human behavior is cultured so that a new understanding of the universe is formed. Grounding the belief in the Oneness of Allah SWT. God Almighty in human work. Gatot said that a forest is an ecosystem unit in the form of an expanse of land containing biological natural resources dominated by trees in their natural environment, which cannot be separated from one another.

Forest area is a certain area indicated and or determined by the government to maintain its existence as a permanent forest (Law no. 41/1999). Forest functions, namely protection, conservation and production functions (Law No. 41-1999, 6:1). Forest tenure, namely all forests within the territory of the Republic of Indonesia including the natural resources contained therein are controlled by the state for the greatest prosperity of the people (Law no 41-1999-article 4). Deforestation is characterized by declining tree cover and conversion of forest land to non-forest land. Forest and land degradation is characterized by the extent of critical and hydro-orologically critical land or watersheds. Forests have a strategic role as climate control. Thus, human awareness is the solution to minimize the occurrence of another environmental crisis.

Commitment Islamic ecology as the foundation of religious moderation

Ecological principles in Islam have a commitment to protect the earth from damage and disharmony between religious people, humans, and nature (Nugraha & Naupal, 2019). This concept provides an understanding that Islam has taught humans or Muslims to adopt environmental values as learning to create harmonization among humans. This attitude makes the principle of ecology in Islam a teaching to moderate religion and the environment. Ecological commitment in Islam as the foundation of religious moderation has provided a solution for Muslims to behave fairly in maintaining and communicating with fellow humans, religious communities, and the environment. This behavior is an environmental ethic taught by Muslims for the peace of religion and the earth. Those who are committed to protecting the environment will behave and act like moderate Muslims who maintain tolerance for all God's creatures. Islamic ecological commitment as the foundation of religious moderation includes the following:

Table 3. Principles of Islamic Ecology and Principles of Religious Moderation

Ecological Principles in Islam	meaning	Religious Moderation Principles	Meaning
<i>Aqidah</i>	Tauhid	<i>Tawassuth</i>	Taking the Middle Way
Khalifah	Leader/Mand	<i>I'tidal</i>	Be Objective

	ate to take care of the Earth.		
<i>Mizan</i>	Balance	<i>Tawazun</i>	Keeping the balance
<i>Fasad</i>	Do Not Damage	<i>Ishlah</i>	Maintain kindness and peace

The principle of Islamic ecology towards the environment is to provide knowledge about the Quran and hadith that have taught Muslims to care for the environment. Among them are, first, the principle of *aqidah* or Tauhid as a Muslim belief to believe that Allah created the universe and that all existence reflects unity in plurality (Mardhiyya et al., 2024). Tauhid is interpreted as the principle of unity. This principle governs the universe to maintain balance and harmonization. The Quran (14:19-20; 46:3; 15:85-86) repeatedly quotes that the universe is characterized by proportion, harmony and beauty which are the hallmarks of divine skill (Anwar et al., 2017; Febriani et al., 2023). This is because the universe has a balance that is organized in an ecological system.

In humanitarian terms, Tauhid is the foundation of human action and thought, penetrating every dimension of subjective and social life (Saniotis, 2012; Supriyono, 2016). Second, the principle of Khalifah is a mandate or mandate from God to humans as leaders on Earth. Humans are commanded in the Quran (al-baqarah, 30) to protect the earth from damage. Khalifah is a stewardship to give a mandate to Muslims to prosper the Earth. *Third*, Mizan is a balance and responsibility for human actions in maintaining the natural ecosystem from damage on earth. Religious reasons explain Mizan as a human lifestyle in providing control over the earth. If humans take natural resources and damage the Earth, then humans must replace or regrow nature that has been used for living needs. To maintain this balance, humans are encouraged not to make damage or in the fourth principle, namely *fasad*. This principle is God's recommendation to humans to protect nature from the environmental crisis that occurs.

Meanwhile, the principles of diverse moderation are in line with the principles of Islamic ecology. The first principle of religious moderation, *Tawassuth*, which is defined as taking the middle way, is an understanding and experience that is not *ifrath* (excessive in religion and *tafrith* reducing religious teachings). *Tawassuth* in ecology can be equated with the symbol of Tauhid as an Islamic creed that cannot be doubled. Taking the middle way means taking a policy to be careful and realizing that humans must maintain balance as a unity of life that promotes a divine attitude. The second principle in diverse moderation is *Itidal*, which means upholding the values of justice, humanity, peace, order, togetherness and civilization for the realization of "*Baladatun Thayyibatun wa Rabbun Ghafur*".

Itidal (straight and firm) is putting things in their place and exercising rights and fulfilling obligations proportionally (Daulay & Azmi, 2022; Santoso et al., 2020). *Itidal* in Islamic ecological principles is an attitude to maintain justice to the environment and maintain an attitude not to disturb the environment, humans and nature. This attitude realizes that tolerance is not only for fellow humans, but also for the natural environment to maintain the harmonization of life. *Third*, *Tawazun* is a balance of understanding and experience of religion that is balanced

in covering all aspects of life, both worldly and heavenly, firm in stating principles that can distinguish between *inbihat* (deviation or damage) and *ikhtilaf* (difference). Perfect Islam is widespread by understanding between *I'tiqod* and *furu'* and only fears Allah, keeping promises and always doing good. This principle of religious moderation is the same as the Islamic ecological principle of *mizan*.

Being religious moderation must maintain a balance in life that is not only a balance of religious understanding and experience, but also religious understanding of the environment must be balanced to protect the earth from environmental crises. The last principle is *Ishlah*, which is to maintain goodness and peace. *Isblah* prioritizes reformative principles to achieve better conditions that accommodate the changes and progress of the times based on the public good (*mashlahab 'amab*) (Santoso et al., 2020). This principle is the same as the principle of *fasad*, for the sake of the progress of the times and to prevent damage to the earth, humans must consider the public good which not only thinks about human life, but also must think about the life of nature and the environment. Thus, the principle of ecology in Islam can be part of the principle of religious moderation in creating harmonization of human life.

CONCLUSION

Islamic ecological principles in Muslim environmentalism narratives for religious moderation in Indonesia address both religious and environmental issues, fostering harmony among humans, religion, and the environment. These principles respond to the environmental crisis by promoting tolerance and understanding of human relations and Islamic teachings on ecology. Muslim environmentalism emphasizes the importance of disseminating ecological knowledge to harmonize relationships between humans, nature, animals, and religious communities, thereby sustaining human ecology and inter-religious tolerance. This research highlights that Muslim environmentalism not only aims to harmonize human-nature relationships but also to moderate religion through Islamic ecological principles. However, the study's reliance on social media sources like YouTube and Instagram limits its claims. Broader surveys are needed to comprehensively understand the role of Muslim environmentalism in Indonesia, and future research will further explore and theorize the intersection of ecological principles and religious moderation in Islam.

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