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QUR'ANIC ECOLOGICAL THEOLOGY REINTERPRETING THE CONCEPTS OF KHALIFAH AND AMANAH IN THE GLOBAL CLIMATE CRISIS

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ABSTRACT
The global climate crisis, characterized by global warming, environmental degradation, and the increasing frequency of extreme weather disasters, constitutes a serious threat to the sustainability of human life. The Qur'an contains more than 750 verses concerning the natural environment; however, the concepts of khalifah and amanah have long been interpreted too narrowly, thereby legitimizing excessive exploitation of nature. This study aims to explore the ecological values embedded in the Qur'an and reinterpret both concepts as solutions to the contemporary climate crisis. A comparative method was employed by examining the thoughts of Nurcholish Madjid, M. Quraish Shihab, Musa Asy'arie, M. Dawam Rahardjo, Achmad Mubarok, and M. Amin Abdullah, integrated with scientific data from BMKG, WMO, and the European Environment Agency. The study yielded four findings: first, authentic faith motivates nature conservation; second, khalifah signifies the responsibility to maintain natural balance; third, ecological amanah obliges the preservation of ecosystems for future generations; fourth, the principle of rahmatan lil 'alamin demands active Muslim participation in global environmental conservation. This study concludes that the ecological teachings of the Qur'an constitute an authentic and relevant guide for Muslims to become pioneers of an environmental

INTRODUCTION

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The global climate crisis in this decade has prompted various disciplines to reflect once again on the epistemological and ethical roots of the relationship between humans and the universe. Climate change is not merely a technical-scientific issue, but also contains profound theological and moral

dimensions, concerning how humans make sense of their role as inhabitants and stewards of the earth. In the Islamic tradition, the relationship between humans and nature has long been regulated through a normative framework derived from the Qur'an and Hadith, which positions humans as khalifah entrusted with the amanah to maintain the balance of God's creation. The concepts of khalifah and amanah in fact contain rich ecological content, yet they have often not been adequately understood in the context of the increasingly complex contemporary environmental challenges.

BMKG predicts that from the end of 2025 into 2026, most regions of Indonesia will experience a rainy season with intensity far higher than in previous years, as a direct consequence of increasingly uncontrollable global climate change. Hydrometeorology expert from the Faculty of Geography, Universitas Gadjah Mada, Dr. Emilya Nurjani, asserts that the emergence of increasingly intense tropical cyclones has a major influence on extreme weather events, particularly heavy rainfall, in both the northern and southern regions of Indonesia. (Nailasalma, UGM 2026). The State of the Climate in Africa 2024 report released by the WMO reveals that 2024 was one of the hottest years ever recorded in Africa, directly impacting a hunger threat to around 200 million people, as well as forcing more than 700,000 people to be displaced due to flooding and landslides in Kenya, Tanzania, and Burundi. Meanwhile, the European Environment Agency (EEA) reports that more than 80% of protected habitats in Europe are in poor condition due to excessive exploitation, pollution, and the spread of invasive species, threatening the region's economic security as a whole. (Eriana W. A, Kompas.com 2025)

This condition shows that the ecological crisis has exceeded the adaptive capacity of natural ecosystems due to patterns of production and consumption that deviate far from the principle of mizan (balance) established by God in His creation. Responding to this crisis requires an approach that is not only technical and political, but also theologically and culturally transformative. The study of Islamic eco-theology in Indonesia has developed significantly, marked by a number of important works. The Qur'an Text Verification Board (Lajnah Pentashihan Mushaf Al-Qur'an) asserts that Islamic eco-theology stands on three main pillars: tawhid, khalifah, and 'adalah (justice). Dr. Fachruddin M. Mangunjaya builds a narrative that bridges science and Islam through the reconstruction of moral ethics for environmental management based on the Qur'an,(Mangunjayam F. M, Bisnis.Com 2025) while Dr. Agus Hermanto, through Fikih Ekologi *(Ecological Jurisprudence),* builds a jurisprudential

framework that integrates Islamic values into environmental management and asserts that the environmental crisis is a direct result of exploiting natural resources without considering aspects of harm and benefit. These works collectively show a clear trajectory from theological-conceptual studies toward an operational jurisprudential framework and a community-based collective movement.

Based on this elaboration, this research identifies a fundamental gap that requires deep and systematic theological study. The research questions of this study are: (1) What is Qur'anic theology? (2) How can the concept of khalifah be reinterpreted? (3) How can the concept of

amanah be reinterpreted? (4) How can the concept of global be reinterpreted?

METHOD RESEARCH

This research is a qualitative study using library research, namely research in which all data are sourced from written materials such as books, scientific journals, official institutional reports, and other relevant documents. Library research was chosen because the object of study in this research is textual and intellectual in nature, namely the reinterpretation of the concepts of khalifah and amanah in the Qur'an as a response to the global climate crisis.

The approach used in this research is a theological-hermeneutical approach, namely an approach that examines the texts of the Qur'an and the thoughts of Islamic figures through a contextual, critical interpretive process relevant to present-day realities. This approach was chosen because it is able to bridge the normative meaning of the Qur'anic text with the empirical reality of the ecological crisis currently facing humanity.

A. Data Sources

1. Primary Data Sources

The primary data sources of this research are the works of Indonesian Islamic thinkers that directly discuss Qur'anic theology, the concepts of khalifah, amanah, and the relationship between humans and the universe, including:Nurcholish Madjid, Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan (Jakarta: Gramedia Pustaka Utama, 2022)

M. Quraish Shihab, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an, Vol. 1 and Vol. 11 (Tangerang: Lentera Hati, 2022)

Musa Asy'arie, Filsafat Islam: Sunnah Nabi dalam Berpikir (Yogyakarta: LESFI, 2019)

M. Dawam Rahardjo, Ensiklopedi Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci (Jakarta: Paramadina, 2021)

Achmad Mubarok, Psikologi Qurani (Jakarta: Pustaka Firdaus, 2020)

M. Amin Abdullah, Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif (Yogyakarta: Pustaka Pelajar, 2022)

Harun Nasution, Teologi Islam: Aliran-Aliran Sejarah Analisa Perbandingan (Jakarta: UI Press, 2015)

2. Secondary Data Sources

Secondary data sources include scientific reports from official institutions relevant to the issue of the global climate crisis, scientific journals on ecology and the environment, and international environmental policy documents, among others:

- The State of the Climate in Africa 2024 report from the World Meteorological Organization (WMO)
- Reports and data from the Indonesian Agency for Meteorology, Climatology, and Geophysics (BMKG) on extreme weather predictions in Indonesia
- The European Environment Agency (EEA) report on global ecosystem degradation
- Scientific journals discussing ecological theology, Islamic environmental ethics, and the climate crisis from various scholarly perspectives

B. Data Collection Techniques

Data collection in this research was carried out through documentary study, namely by reading, recording, identifying, and classifying data from the predetermined library sources. The data collection process was carried out through three stages:

First, the identification stage, namely identifying and selecting library sources relevant to the research theme, particularly those discussing Qur'anic theology, the concepts of khalifah, amanah, and the global climate crisis from the perspective of Indonesian Islamic thought.

Second, the classification stage, namely grouping the collected data into thematic categories according to the focus of discussion, including ecological theology, reinterpretation of the concept of khalifah, reinterpretation of the concept of amanah, and the global dimension of ecological responsibility.

Third, the verification stage, namely re-examining the suitability, validity, and relevance of the classified data with the objectives and focus of the research, to ensure that the data used genuinely supports the argumentation built in this research.

C. Data Analysis Techniques

Data analysis in this research was carried out through three complementary methods, namely:

Hermeneutical analysis is used to interpret and make sense of the texts of the Qur'an as well as the thoughts of Indonesian Islamic figures in a contextual and critical manner. This method aims to explore the deeper meaning of the concepts of khalifah and amanah in the Qur'an, and to find their relevance to the challenges of the global climate crisis currently facing humanity. Hermeneutical analysis is carried out by considering the historical context of the text, the socio-cultural context of the interpreter, and the contemporary ecological context as a new horizon of interpretation.

Thematic-comparative analysis is used to compare and synthesize the thoughts of Indonesian Islamic figures thematically based on the main themes of the research. Through this method, similarities, differences, and points of convergence among the thoughts of Nurcholish Madjid, Quraish Shihab, Musa Asy'arie, M. Dawam Rahardjo, Achmad Mubarok, and M. Amin Abdullah can be systematically identified, resulting in a comprehensive and cohesive synthesis of thought on Qur'anic ecological theology.

Contextualization analysis is used to connect the theological findings produced through hermeneutical and thematic-comparative analysis with empirical data on the global ecological crisis from BMKG, WMO, and EEA reports. This method aims to measure the relevance and operationality of the Qur'anic ecological theology framework in responding to the scientifically documented reality of the climate crisis, so that this research produces not only normative theological contributions, but also responsive and applicable contributions to the real challenges facing humanity.

To ensure the validity and credibility of the data, this research uses source triangulation techniques, namely by comparing and cross-checking information obtained from various different library sources. Triangulation was carried out by comparing the views of various Indonesian Islamic thinkers, confirming theological findings with empirical data from international scientific institutions, and referring to authoritative works of Qur'anic exegesis to ensure that the resulting reinterpretation remains rooted in the valid and academically accountable substance of the Qur'anic

RESULT AND DISCUSSION

1. Qur'anic Theology

Etymologically, the word theology derives from the Greek theos, meaning God, and logos, meaning knowledge or rational study, so that lexically theology can be defined as the science that systematically examines the nature of divinity and its implications for human life. In the treasury of Islamic scholarship, theology is identified with 'ilm al-kalam or 'ilm al-tawhid, the discipline that discusses the existence of God, His obligatory, impossible, and possible attributes, and the ontological relationship between God, humans, and the universe. Terminologically, Harun Nasution formulates Islamic theology as a science that not only discusses the metaphysical aspect of divinity, but also touches on the ethical dimension of humans in their relationship with fellow humans and their environment. Within the framework of the Qur'an, theology is not merely speculative, but is a normative foundation that directs human behavior integrally, including in the management and preservation of the universe as a manifestation of God's kawniyyah *(cosmic)* signs. (Harun Nasution, Jakarta 2019)

The Qur'an etymologically derives from the Arabic root qara'a, meaning "to read" or "to gather," and is terminologically defined by scholars as kalam Allah al-Mu'jiz al-Munazzal the inimitable word of God revealed gradually to the Prophet Muhammad (peace be upon him) over approximately twenty-three years, consisting of 114 surahs and 6,236 verses. (M. Quraish Shihap, Lentera Hati 2021) This etymological and terminological understanding is important because it shows that the Qur'an is not merely an ordinary religious text, but a comprehensive worldview containing cosmological and ethical principles regarding the relationship between humans and the universe. In this context, Seyyed Hossein Nasr asserts that the modern environmental crisis is essentially a spiritual crisis, namely the result of the severance of the human relationship with the sacred dimension of nature, which in the Qur'anic perspective is viewed as ayat (signs) of God's greatness that must be preserved, not exploited. (Seyyed Hossein Nasr, IRCiSoD 2021)

Musa Asy'arie, an Indonesian Islamic philosopher known for his philosophical-hermeneutical approach to the Qur'an, offers a theological perspective that positions humans not as a dominant subject over nature, but as an existential partner bound by the mandate of preserving cosmic balance (mizan). He argues that the concept of khalifah in QS. Al-Baqarah verse 30 theologically contains no legitimation for exploitative action, but rather contains an ethical mandate to preserve the integrity of the earth's ecological order as an integral part of worship and devotion to Allah. (Musa Asy'arie, LESFI 2020)

This interpretation firmly rejects the anthropocentric interpretation that has long been used as theological justification for the irresponsible exploitation of natural resources, and replaces it with a theocentric interpretation that positions the preservation of nature as a spiritual obligation.

Achmad Mubarok, in his Qur'anic psychological study, provides a deeper analysis of the psychological roots of the ecological crisis by tracing the relationship between the condition of the human nafs (soul/self) and its destructive behavior toward the environment. Mubarok asserts that the deepest root of the destruction of the universe is the domination of nafs ammarah bi al-su' the dimension of the soul that drives humans toward greed, unlimited consumerism,

and the massive exploitation of natural resources for instant gratification. (Achmad Mubarok, Pustaka Firdaus 2021) The global climate crisis, within this framework of Qur'anic psychology, is an outward projection of the spiritual crisis of modern humanity, which has lost its transcendent orientation, thereby making nature merely an object to satisfy economic desire, rather than an amanah for which one must be accountable before God.

The framework of Qur'anic theology built by the thinkers above provides a solid and contextual normative foundation for responding to the phenomenon of climate change and extreme weather that increasingly threatens human life globally. God's statement in QS. Ar-Rum verse 41 "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned, so that He may let them taste part of [the consequence of] what they have done, that they might return *to righteousness* constitutes both a theological statement and a remarkably precise Qur'anic diagnosis of the continuously worsening ecological condition of the earth.

This condition is reinforced by the empirical fact that the Indonesian Agency for Meteorology, Climatology, and Geophysics (BMKG) predicts that most regions of Indonesia will experience a rainy season with higher intensity from the end of 2025 into 2026, as well as the emergence of tropical cyclones that significantly affect extreme weather in Indonesian territory. This empirical reality confirms that the fasad (corruption) warned of by the Qur'an is not merely an eschatological projection, but an ongoing crisis that requires a serious and structured theological response.

In the global dimension, the consequences of neglecting ecological amanah manifest themselves on an increasingly alarming scale. The State of the Climate in Africa 2024 report released by the World Meteorological Organization (WMO) states that 2024 was one of the hottest years ever recorded in Africa, with the warming of sea surface temperatures in the Atlantic Ocean and Mediterranean Sea increasing the potential for flash floods, prolonged droughts, and tropical cyclones, such that more than 200 million lives are threatened by famine. This phenomenon, from the perspective of Qur'anic theology developed by Nurcholish Madjid and Musa Asy'arie, is the real consequence of betraying the principle of mizan — the cosmic balance established by God in QS. Ar-Rahman verses 7 to 9 — in which modern humans have systematically exploited nature far beyond the limits permitted by sharia and reason.

Based on the entirety of this theological argumentation, Qur'anic theology urges a fundamental paradigmatic transformation: from a paradigm of anthropocentric domination toward a khalifah-amanah paradigm that is theologically, ecologically, and socially responsible. The EEA's call is substantively in line with the Qur'an's prohibition against israf (extravagance) and tabdzir (wastefulness) in the use of the earth's resources. Therefore, the reinterpretation of the concepts of khalifah and amanah in the context of the global climate crisis is not merely a hermeneutical academic project, but a theological necessity that must be operationalized in ecological policy, environmental ethics, and lifestyle transformation rooted in the fundamental values of the Qur'an.

2. Reinterpretation of the Concept of Khalifah

Etymologically, the word khalifah derives from the Arabic root khalafa, which lexically means "to replace," "to come after," or "to continue an existing function." In the Qur'an's usage, the term khalifah and its derivations such as khala'if and khulafa' appear in various contexts that consistently point to two main dimensions: a functional dimension as the bearer of God's mandate on earth, and a relational dimension as an entity bound by vertical accountability to God. Terminologically, contemporary Indonesian exegetical scholars understand khalifah not as an honorary title granting unlimited rights over nature, but as an amanah-bearing position that requires competence, wisdom, and full submission to the divine order. This etymological and terminological understanding becomes a crucial starting point before reinterpreting the concept of khalifah in the context of the global climate crisis currently facing humanity.

The dominant interpretation in the history of classical Islamic thought tends to place the concept of khalifah within an anthropocentric framework that emphasizes human superiority and authority over the universe. This interpretive tendency, as criticized by many Indonesian Muslim thinkers, has indirectly produced a theological justification that legitimizes the exploitation of natural resources in the name of progress, development, and modernization. Nurcholish Madjid firmly states that the anthropocentric interpretation of the concept of khalifah is a dangerous narrowing of meaning, because it reduces a divine mandate laden with responsibility into a mere unlimited right of domination. (Nurcholish Madjid, paramadina 2019) The reinterpretation of the concept of khalifah in the ecological context, according to Nurcholish, is not an attempt to distort the sacred text, but rather an effort to restore the concept to its true theological substance, namely as an amanah of stewardship that must be accounted for before God.

Quraish Shihab, the most authoritative Indonesian exegete in the field of contemporary Qur'anic exegesis, makes a highly significant contribution in reinterpreting the concept of khalifah ecologically and contextually. In Tafsir Al-Misbah, Shihab asserts that the term khalifah in QS. Al-Baqarah verse 30 must not be understood as legitimizing human domination over nature, but must be read as a mandate of stewardship that demands wisdom, justice, and profound spiritual responsibility. He specifically emphasizes that the angels' concern over humanity's potential to cause corruption and bloodshed on earth is in fact a Qur'anic warning that the function of khalifah-ship is highly vulnerable to being abused by humans who neglect their spiritual orientation. (M. Quraish Shihab, Jakarta: Lentera Hati,2022) True khalifah-ship, in Shihab's view, requires total submission to God's order and law, not the subjugation of nature to human will governed by desire and greed.

Musa Asy'arie deepens the reinterpretation of the concept of khalifah with a philosophical-hermeneutical approach that positions humans not as rulers of nature, but as existential partners bound by the mandate of maintaining cosmic balance. Asy'arie argues that the Qur'an consistently builds a dialectical relationship between the function of khalifah-ship and the principle of mizan (balance) established by God as a cosmic law that must not be violated. He asserts that humans as khalifah have no right to alter the natural order destructively, because nature is a system that God designed with precision and grand purpose, in which every component of the ecosystem has a function and meaning within the framework of the divine

plan. A violation of ecological mizan, according to Asy'arie, is thus not merely a violation of natural law, but constitutes a serious theological violation of the mandate of khalifah-ship itself.

M. Dawam Rahardjo provides a rich socio-ecological dimension in the reinterpretation of the concept of khalifah by showing that the Qur'an explicitly links the failure to fulfill the function of khalifah with the emergence of fasad fil ardh systematic corruption on earth. Dawam argues that in Qur'anic semantics, fasad is not limited to moral and social destruction alone, but comprehensively includes ecological destruction arising from exploitative economic systems, excessive consumption patterns, and development policies that ignore environmental carrying capacity.(M. Dawan Rahardjo, Jakarta: Paramadina, 2020) Dawam asserts that the Qur'an established highly sophisticated ecological principles long before environmental discourse became a global agenda, so that the reactualization of the concept of khalifah in the context of the climate crisis is an intellectual and moral obligation that Muslims cannot afford to delay.

M. Amin Abdullah, an Indonesian Islamic thinker known for his integrative-interconnective scholarly approach, offers a fresh methodological perspective in reinterpreting the concept of khalifah by simultaneously integrating textual (bayani), rational (burhani), and empirical-experiential (irfani) approaches. In Amin Abdullah's perspective, a relevant reinterpretation of the concept of khalifah in responding to the climate crisis must be able to bring the text of the Qur'an into dialogue with modern scientific findings on ecology, climatology, and environmental sustainability. He asserts that a Muslim who understands himself as khalifah in the contemporary era cannot turn a blind eye to scientific facts about global warming, but must instead make these facts a hermeneutical context for understandingthe responsibility of khalifah-ship more deeply and operationally. (M. Amin Abdullah, Jakarta: Paramadina, 2020) This approach opens the way for ecological ijtihad that is not only normative, but also responsive to the scientifically documented reality of the ecological crisis.

From the entirety of the thinkers' ideas above, a strong common thread can be drawn: the reinterpretation of the concept of khalifah within the framework of Qur'anic ecological theology is not merely an intellectual choice, but an urgent theological necessity. Nurcholish Madjid asserts that the anthropocentric interpretation of khalifah is a betrayal of the spirit of tawhid; Quraish Shihab states that true khalifah-ship requires submission to the divine order; Musa Asy'arie shows that violating ecological mizan is a theological violation; while M. Dawam Rahardjo proves that fasad fil ardh comprehensively includes ecological destruction. These four perspectives convergently build one irrefutable conclusion: that the global climate crisis, at its deepest root, is a crisis of khalifah-ship a crisis in which modern humans have betrayed the mandate of stewardship that God entrusted since the beginning of creation.

3. Reinterpretation of the Concept of Amanah

Etymologically, the word amanah derives from the Arabic root a-m-n, which lexically connotes the meaning of "safe," "trustworthy," "tranquil," and "reliable." In Arabic linguistic structure, amanah is a masdar (verbal noun) form that contains the meaning of something entrusted to another party with full trust, requiring accountability for that trust. Terminologically, in Islamic scholarly tradition, amanah is defined as everything imposed upon

humans in the form of obligation, responsibility, and trust that must be fulfilled with full capability and spiritual awareness. The Qur'an explicitly mentions amanah in QS. Al-Ahzab verse 72, which states that the heavens, the earth, and the mountains refused to bear that amanah because of its weight, yet humans agreed to bear it a profoundly powerful theological statement about both the privilege and the great burden inherent in human existence as a being endowed with reason and free will on earth.

Conventional interpretation of the concept of amanah in Indonesian Islamic literature generally remains limited to the social-individual dimension, namely amanah in the context of interpersonal relationships such as honesty, trust in transactions, and responsibility in leadership. This narrow interpretive tendency, as criticized by various contemporary Indonesian Islamic thinkers, has neglected the cosmological and ecological dimensions of the concept of amanah, which is in fact far broader and deeper. Nurcholish Madjid asserts that amanah, from the Qur'anic perspective, has a comprehensive ontological scope, encompassing human responsibility not only toward fellow humans, but also toward the entire order of the universe entrusted by God into the grasp of human khalifah-ship.

Quraish Shihab makes a profoundly deep exegetical contribution in reinterpreting the concept of amanah ecologically. In Tafsir Al-Misbah, Shihab explains that humanity's willingness to bear the amanah, as mentioned in QS. Al-Ahzab verse 72, carries a very heavy theological consequence: humans are not only responsible for themselves, but also for all natural entities within the scope of influence of their actions. Shihab asserts that ecological amanah includes the obligation to maintain balance (tawazun), avoid destruction (ifsad), and ensure that future generations inherit the earth in a condition no worse than that received by the present generation. This perspective theologically positions the issue of environmental sustainability as an integral part of fulfilling the divine amanah, which cannot be separated from the perfection of a Muslim's faith.

Achmad Mubarok enriches the reinterpretation of the concept of amanah with Qur'anic psychological analysis that traces the relationship between the condition of the human psyche and its capacity to bear ecological amanah. Mubarok argues that humans' ability to fulfill amanah responsibly is greatly determined by the level of development and health of their nafs. Humans whose nafs is dominated by ammarah bi al-su' the impulse toward evil and greed will tend to betray ecological amanah by destructively exploiting nature. Conversely, humans who have reached the level of nafs muthmainnah a tranquil soul submissive to God will be able to bear the mandate of preserving nature with full awareness, sincerity, and responsibility. The implication of Mubarok's perspective is highly significant: the ecological crisis is fundamentally a collective psychological crisis of humanity that requires spiritual healing, not merely technical and policy improvements.

Musa Asy'arie expands the dimension of the concept of amanah by placing it within the framework of Islamic philosophy that connects ecological responsibility with the realization of tazkiyah al-nafs (purification of the soul) as a prerequisite for being a true bearer of amanah. Asy'arie argues that the Qur'an builds a very close correlation between a person's spiritual quality and the quality of their actions toward the natural environment. A person who truly and deeply understands the meaning of amanah will never behave with israf excess in consuming

and exploiting natural resources because they fully realize that evry atom of natural resource they use is a trust from God for which they will be held accountable on the Day of Judgment. This theological awareness, according to Asy'arie, is the most solid foundation for the emergence of an authentic and sustainable Islamic ecological ethic.

M. Amin Abdullah provides a highly relevant methodological perspective in the context of reinterpreting ecological amanah by emphasizing the importance of an integrative-interconnective approach that brings the Qur'anic texts on amanah into dialogue with modern scientific findings on the ecological crisis. Amin Abdullah argues that a Muslim who bears ecological amanah in the contemporary era must possess adequate scientific literacy on climate change, ecosystem degradation, and biodiversity loss, because without adequate scientific understanding, ecological amanah will remain merely an empty theological slogan devoid of substantive action. He asserts that the integration between theological awareness of amanah and scientific understanding of the ecological crisis is an epistemological necessity for the emergence of a truly transformative and impactful environmental restoration movement.

From the entirety of the thinkers' ideas above, it is clearly evident that the reinterpretation of the concept of amanah within the framework of Qur'anic ecological theology produces a comprehensive and operational normative framework. Quraish Shihab asserts that ecological amanah demands the preservation of natural balance for future generations; Achmad Mubarok shows that the fulfillment of ecological amanah is only possible for humans who have attained spiritual maturity; while Musa Asy'arie asserts that awareness of accountability in the afterlife for every use of natural resources is the most authentic foundation of Islamic ecological ethics. These three perspectives synergistically build a strong theological argument that the neglect of ecological amanah is not only a crime against the environment, but a fundamental spiritual betrayal of humanity's primordial covenant with God.

4. Reinterpretation of the Concept of Globai

Etymologically, the word global derives from the Latin globus, which lexically means "ball" or "sphere," which then developed in modern usage to mean something comprehensive in nature, covering the entire surface of the earth, and not limited to a single geographical region. In the context of environmental and climate change studies, the term global refers to phenomena whose impacts and causes transcend the territorial boundaries of nations, thus requiring a response that is also cross-border and cross-civilizational in nature. Terminologically, the reinterpretation of the concept of global within the framework of Qur'anic ecological theology means an effort to re-read the universal principles of the Qur'an particularly those related to khalifah, amanah, mizan, and fasad fil ardh in light of ecological challenges of a global dimension, so that these theological values are relevant not only at the individual and local levels, but are also capable of providing normative orientation for the response of Islamic civilization to a climate crisis that is global and cross-generational in nature. This understanding of the global dimension becomes the epistemological framework for the entirety of the argumentation developed in this section.

From the perspective of Indonesian Islamic thought, the global dimension of the climate crisis is understood as a civilizational test that demands a theological response transcending geographical, ethnic, and religious boundaries. Nurcholish Madjid asserts that the universalism

of Islam, rooted in the principle of rahmatan lil 'alamin in QS. Al-Anbiya verse 107, requires Muslims to view the global ecological crisis not as an issue touching only the interests of the Muslim community, but as a shared responsibility of all humankind that must be responded to with cross-border civilizational solidarity. He argues that authentic tawhid gives rise to an inclusive and universal worldview, in which the preservation of the earth is a moral obligation binding every human being regardless of religious, cultural, and national background. Within this framework, the reinterpretation of the concept of global in Qur'anic ecological theology is an effort to operationalize the universalism of Islam in the most urgent arena of ecological crisis in the contemporary era.

Musa Asy'arie reinforces the global dimension of the reinterpretation of Qur'anic ecological theology by developing the concept of humanity's cosmic responsibility as khalifah, which knows no boundaries of space and time. Asy'arie argues that the Qur'an places humans in a cosmic relationship with the entire order of the universe not only with their local environment such that human ecological responsibility as khalifah is fundamentally global and universal in nature. He asserts that the principle of mizan established by God as cosmic law in QS. Ar-Rahman verses 7 to 9 applies to every level of the earth's ecosystem, from the most micro to the most macro, such that a violation of mizan at one point in the ecosystem will produce an imbalance with global impact transcending territorial boundaries. This cosmological perspective provides a solid theological foundation for the active involvement of Muslims in global ecological agendas such as the Paris Agreement, the Sustainable Development Goals, and international-scale ecosystem restoration movements.

M. Dawam Rahardjo provides a highly critical socio-ecological analysis in understanding the global dimension of the climate crisis by showing that injustice in the global economic system is one of the greatest structural factors exacerbating the destruction of the earth's ecosystem. Dawam argues that the global capitalist system, oriented toward unlimited capital accumulation, has produced patterns of production and consumption that structurally drive the massive and unsustainable exploitation of natural resources. From the Qur'anic perspective, such a system is a manifestation of zulm cosmic injustice that harms not only humans, but also destroys the entire ecosystem entrusted by God to humanity. Dawam asserts that the reinterpretation of the concept of global in Qur'anic ecological theology must be able to provide a sharp and constructive critique of this unjust global economic system, while simultaneously offering a paradigmatic alternative grounded in the principles of 'adl (justice), qist (equity), and amanah taught by the Qur'an.

Achmad Mubarok enriches the reinterpretation of the concept of global by developing an analysis of the global spiritual crisis as the deepest root of the ecological crisis afflicting contemporary human civilization. Mubarok argues that global modernity has produced what he calls mass spiritual poverty a condition in which billions of humans live in material luxury yet simultaneously experience profound spiritual emptiness, such that they lack a sufficiently strong moral brake to restrain unlimited consumerism and exploitation of nature. From the perspective of Qur'anic psychology, global ecological restoration will never succeed sustainably without being accompanied by global spiritual restoration, namely the reawakening of human consciousness regarding the divine amanah they bear over the universe. Mubarok

asserts that Islam's greatest contribution to the global ecological agenda lies precisely in its capacity to provide a spiritual foundation and transcendental motivation capable of driving deep and sustainable change in human ecological behavior.

M. Amin Abdullah offers a highly strategic and visionary methodological perspective in reinterpreting the concept of global through the integration-interconnection scholarly paradigm he developed. Amin Abdullah argues that Islam's response to the global climate crisis must be able to creatively integrate Qur'anic theological wisdom, modern scientific methodology, and the experience of global ecological movements that have proven effective in reducing environmental damage. He asserts that Islamic educational institutions in Indonesia from pesantren (Islamic boarding schools) to Islamic universities have a strategic responsibility to become incubators for the emergence of a generation of Muslims with high ecological literacy as well as strong spiritual depth, so that they can become effective agents of ecological change at the local, national, and global levels. This vision positions Islamic education as a strategic instrument for civilizational transformation toward ecological sustainability grounded in Qur'anic values.

From the entirety of the thinkers' ideas above, a comprehensive and convergent theological conclusion can be drawn that the reinterpretation of the concept of global within the framework of Qur'anic ecological theology produces a very clear civilizational mandate for Muslims. Nurcholish Madjid asserts that the universalism of rahmatan lil 'alamin requires the active involvement of Muslims in the global ecological agenda; Musa Asy'arie shows that humanity's cosmic responsibility as khalifah knows no geographical boundaries; M. Dawam Rahardjo proves that criticism of the injustice of the global economic system is an integral part of Qur'anic ecological theology; while Achmad Mubarok asserts that global spiritual restoration is a prerequisite for the success of sustainable global ecological restoration. These four perspectives together build a strong argument that Islam possesses very rich theological, spiritual, and intellectual resources to make a significant and transformative contribution to resolving the global climate crisis.

CONCLUSION

The overall study of Qur'anic ecological theology proves that the Qur'an contains rich ecological content relevant to responding to the contemporary global climate crisis. Nurcholish Madjid asserts that authentic tawhid is a worldview that transforms the way humans treat nature as an expanse of kawniyyah signs that must be preserved, while Achmad Mubarok shows that the deepest root of ecological destruction is the domination of nafs ammarah at the civilizational level, which drives unlimited consumerism and the massive exploitation of natural resources.

The reinterpretation of the concepts of khalifah and amanah produces a fundamental paradigmatic shift in understanding the relationship between humans and nature. Quraish Shihab asserts that khalifah must be read as a mandate of stewardship that demands wisdom and spiritual responsibility, not a license for domination over nature, while Musa Asy'arie shows that violating the principle of mizan is a serious theological violation. M. Dawam Rahardjo complements this by proving that fasad fil ardh in the Qur'an semantically encompasses ecological destruction arising from exploitative economic systems and

unsustainable consumption patterns.

Overall, this study proves that the Qur'anic ecological theology built through the reinterpretation of the concepts of khalifah, amanah, and global responsibility is not merely an apologetic intellectual construction, but an authentic reading of the messages of the Qur'an waiting to be actualized in the context of the contemporary ecological crisis. M. Amin Abdullah emphasizes that the integration between Qur'anic theological insight and modern scientific knowledge is an epistemological necessity for the emergence of an effective and transformative Muslim ecological movement. By making Qur'anic ecological theology a normative guide and transcendental motivation, Muslims possess rich spiritual and intellectual capital to emerge as pioneers of a global ecological movement grounded in the universal and eternal values of the Qur'an.

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