



The Contribution of Islamic Law to the Ethics of *Deep Ecology* in the View of Said Nursi

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Keywords:

Deep Ecology,
Ethics, Said Nursi

Abstract: Human's wrong view of nature is the cause of the current ecological crisis. Nature is seen only as objects, facilities, wealth, and energy that must be utilized thoroughly if humans want to survive, so the author questions how humans should improve their perspective so that there is no ecological crisis that further damages nature which will indirectly damage humans as well without realizing it, the purpose of the research is to find out how the deep ecology ethics of Said Nursi's view which is one of the contributions of Islamic law. The type of research is library research, the research method used is descriptive analysis, which explains the phenomena that occur behind the destruction of nature due to the way humans view nature and then analyzes the solution using Said Nursi's opinion. From this explanation, the result of the discussion is that repairing the relationship between God and humans, which has been damaged by the modern worldview, is the key to a healthy solution to the problems that arise, especially the ecological crisis. In performing their duties in accordance with God's unavoidable commands, all of God's creatures are interrelated, dependent, and related to one another. Humans must not interfere with these relationships for no reason. Only a conscience close to God can dissuade humans from tampering with what God has created.

Vol. 2, No. 1, (2025)

DOI: <https://doi.org/10.47352/3032-503x.62>

INTRODUCTION

As part of the natural world, humans have greater potential than other creatures, and with this potential, humans have a unique position as leaders or caliphs of God. Humans are capable of doing things with their minds, passions, and consciences, which of course will have an impact on the nature in which humans live (Habib Shulton Asnawi, 2024). The relationship between humans and nature must go well because humans always interact with it. Thus, humans affect their environment and vice versa.

If the relationship between humans and their environment does not go well, it can cause problems for the survival of humans and their environment, or even an environmental crisis. This issue has developed into an international problem. This is due to the fact that environmental issues have become an international concern and have consequences that have been felt today and may even pose a threat to the future (Habib Shulton Asnawi, 2024). The environmental crisis is a contemporary human problem that is increasingly complex and needs to be taken seriously. Natural disasters and crises such as forest fires, global warming, floods, water pollution, and air pollution are just a few examples of the many evidences that show that many natural areas have been damaged. In addition, most of the damage caused by irresponsible human actions occurs on land, sea and air. It is found in Surah Ar-Rum verse 41:

يَرْجِعُونَ لَعْنَهُمْ عَمَلُوا الَّذِي بَعْضُ لِيذِيقَهُم النَّاسُ أَيْدِي كَسَبَتْ بِمَا وَالْبَحْرُ الْبَرِّ فِي الْفَسَادِ ظَهَرَ

Meaning: *There is corruption on land and in the sea because of the deeds of men, so that Allah may taste to them some of the consequences of their deeds, that they may return (to the right path)* (QS. Ar-Rum: 41).

Humans' wrong view of nature is the cause of the current ecological crisis. Nature is seen only as objects, means, wealth and energy that must be thoroughly utilized if humans are to survive. This is a component that exacerbates environmental degradation. The environmental crisis is caused by violations of environmental ethics that allow unbridled exploitation of nature. People who exploit nature are unknowingly destroying their own civilization.

Conversations about the environmental crisis in academia have been concerned starting in the 1960s with the emergence of several popular works such as Rachel Carson's *The Silent Spring* in 1962, Lynn White's *The Historical Roots of Our Ecological Crisis* in *Science* magazine in 1967, and Garrett Hardins' *Tragedy of the Commons* in 1968 (Richter et al., n.d.).

The environmental crisis is not just an economic, political or technological problem. Some people may only see the problem from one side, but this problem has penetrated into humanity, religion, which is a human view of life. Islam is one of the religions that talks about ecological principles that not only discuss God's relationship with humans but also their relationship with nature. Commands that encourage humans to treat nature well can be found in the Qur'an and the Prophet's traditions. In addition, Seyyed Hossein Nasr stated that the Qur'an and hadith contain clear invitations and teachings on how to treat nature and all its creatures (Alim Roswanto, 2012, pp. 220-221).

مُصْلِحُونَ نَحْنُ إِنَّمَا قَالُوا الْأَرْضُ فِي تَفْسُدُوا لَا لَهُمْ قَبْلَ وَإِذَا

Meaning: *And when it is said to them: "Do not make mischief on the earth". They replied: "Indeed, we are those who make repairs"* (QS. Al-Baqarah verse 11).

Albert Schweitzer stated that one of the biggest mistakes in ethics is that various discussions about ethics only discuss the relationship between humans. (Keraf, 2010, p. 41) Whereas humans are ecological creatures who are not only concerned with themselves but also nature as a place to live (Keraf, 2010, p. 89).

With civilization becoming more and more modern, humans are becoming more and more free. People believe that humans have the power to solve life's problems by using principles free from *theomorphism* to build a human-centered order. There is no spiritual value in life as people's fate is determined by themselves. Despite all efforts, modern man remains unable to answer life's questions. In the end, humans began to realize and pay attention to their environment and tried to improve it. This is done to preserve nature as a place for humans to live and to ensure humanity's own existence on Earth (Zainuddin, 2020, p. 8).

Relevant research related to the contribution of Islamic Sharia to the ethics of Deep Ecology according to Said Nursi's view. First, the study by (Çoruh, 2018) discusses Said Nursi's views on human responsibility in protecting nature as a mandate from God, and how the Islamic spiritual approach enriches the concept of Deep Ecology with tawhid values that encourage humans to maintain the balance of the ecosystem. Second, the study by (Bagir, 2015) highlights that Islamic Sharia through the concept of khalifah (human leadership over the earth) explained by Nursi emphasizes the importance of humans acting as protectors of the environment, not just users, which is in line with the principles of ecocentric ethics in Deep Ecology. Third, research by (Kocak, 2020) outlines how Said Nursi's teachings on moderation and compassion towards God's creatures affirm a holistic environmental awareness, which offers an Islamic approach to Deep Ecology ethics with deep respect for nature as an integral part of human existence.

One Muslim thinker who has an ecological view is Said Nursi. Nursi offers spiritual awareness in understanding nature. Because the various natural crises that occur start from mistakes in the way humans view nature (Firdawaty et al., 2024). Therefore, the author tries to explore Badiuzzaman Said Nursi's views on human relations with nature with the research title "The Contribution of Islamic Sharia to the Deep Ecology Ethics of Said Nursi's View".

METHODS

This type of research is *library research*. Library research is research whose data sources are from libraries, books, written works, which are relevant to the subject matter under study, and uses descriptive analytical research methods with the aim of revealing a particular problem or situation as it is so that it can provide a precise description of the actual state of the object under investigation in order to solve certain specific problems, in this study the author describes the facts and explains the phenomena that occur behind the damage to nature due to the way humans view nature which is then analyzed using Said Nursi's opinion.

Results and Discussion

In general, there are several factors behind the emergence of environmental problems, namely technology, world population, economy, and worldview (Soemarwoto, 1991). Ethics comes from the Greek, "*ethos*" which in its single form has several meanings including habits, morals, customs, character, pastures and ways of thinking. While in its plural form it has the meaning of custom. Thus, ethics can be defined as the study of behavior and habits (Bertens, 1993, p. 4). The discussion of ethics as a science is related to the moral value of human behavior and actions. Ethics is the study or moral philosophy, and morals as the actualization of ethics through behavior and attitudes in everyday life.

The term ethics is often associated with morals in Arabic (*al- Khuluq*) which means character, character or character (Nilda Miftahul Jannah & Aryanti, 2018, p. 2). The use of the term ethics is often equated with morals. The similarity lies in the object, both of which discuss the good and bad of human behavior (Habib Sulthon Asnawi., 2023). While the difference is that ethics determines the good and bad of humans with the benchmark of reason, while morals through religious benchmarks, namely the Qur'an and Sunnah (Wahyuningsih, 2022).

Islamic ethics favors an ethical theory that is *fitri*. That is, ethics that does not ignore teachings or revelation as a source of ethical action. This is where Islamic ethics meets with Greek ethics such as Socrates and Plato, as well as with modern Western ethics, Immanuel Kant. Although Islamic ethics holds the principle of revelation as the source of good and bad actions but on the other hand it also emphasizes on rationality. As Ibn Miskawaih did when putting forward arguments in his ethical system without prioritizing revelation in solving theoretical problems (Ushuluddin, 2014).

The Qur'an as the main source in Islamic ethics that contains ethical messages is usually veiled by signs that require further contemplation and interpretation by humans. The main characteristic of Islamic ethics is that it does not oppose human nature and is rationalistic (Wahyuningsih, 2022, p. 6).

Sonny Keraf in his work entitled *Environmental Ethics* states that environmental ethics is a discipline that discusses and talks about rules, norms and moral rules in regulating human behavior in relation to nature. It also deals with the moral principles and values that animate human behavior in treating nature (Keraf, 2010, p. 40).

There are several theories of environmental ethics that determine the pattern of human actions in their interactions with nature. Ecocentrism is a theory of environmental ethics that focuses ethics on the entire ecological community, both living and non-living. Ecologically, living beings and other abiotic objects are interrelated with each other. Therefore, moral obligations and responsibilities are not only limited to living beings but also apply to all ecological realities (Hardjasoemantri, 2006, pp. 75-76).

One version of ecocentrism theory is "*deep ecology*". *Deep ecology* (DE) demands a new ethic that is not human-centered, but centered on all living things in relation to efforts to overcome environmental problems (Keraf, 2010, pp. 75-76). DE fundamentally questions the perspective and understanding of anthropocentric ethics in viewing human relationships with nature.

Anthropocentric ethics has received much criticism and condemnation because it places humans as biological humans who have the perspective of "living to live" and even more narrowly "living for humans" (Sunardi, 2008, p. 41).

Anthropocentric ethics distances humans as ecological humans and idealistic humans who have the awareness that their survival is highly dependent on other humans and the surrounding environment and are willing to sacrifice themselves to achieve their ideological goals (e.g. living in harmony with nature) which usually exceed the limits of their self-interests (Sunardi, 2008, pp. 41-43).

The environmental crisis is considered to occur due to human behavior that is influenced by an anthropocentric perspective. Exploitative, destructive and uncaring behavior patterns towards nature are considered to be rooted in a perspective that is only concerned with human interests. Anything can be done by humans to nature, as long as it does not harm human interests, as long as it does not have a detrimental impact on human interests (in the sense of short-term interests) (Sunardi, 2008, p. 35). Human moral obligations and responsibilities towards the environment - if they exist at all - are merely to fulfill the interests of fellow humans (Keraf, 2010).

Various kinds of environmental damage that occur in Indonesia, some examples of cases are the Bener Dam in Wadas Village, Cassava Food Estate in Central Kalimantan, PSN Circuit construction in Mandalika NTT, Cases of forced eviction of Sepaku and Penajam residents for the IKN project.

Viewed from the perspective of Islamic teachings, contained in the Qur'an Surah Al-Baqarah verse 30, the anthropocentric paradigm contradicts the task of humans as khalifah fil ardh where Allah SWT entrusts the task to humans as khalifah to manage or regulate the earth. The concept of khalifah means responsibility, which will only be meaningful if humans are able to manage and protect the earth so that all worship and social deeds can be calmly fulfilled (Abdullah, 2010, pp. 13-14).

Deep ecology does not separate humans from the natural environment, nor does it separate everything from the natural environment. *Deep ecology* does not see the world as a collection of isolated objects but as a network of fundamentally interconnected and interdependent phenomena. *Deep ecology* recognizes the intrinsic value of all living things and views humans as just one special part of *the web of life*. This new ecological paradigm (*deep ecology*) implies a corresponding ecologically oriented ethic. The ethical framework associated with the old paradigm is no longer adequate to deal with some of today's major ethical problems, most of which cause threats to non-human life forms (George & (Ed), 1995, p. 20).

Deep ecology sees environmental problems in a broader and more holistic relational perspective. *Deep ecology* seeks to see the root causes of environmental damage and pollution more comprehensively and holistically, and then address them more deeply. Social and human aspects are also the main concerns of deep ecology.

The main philosophy of DE is referred to by Naess as *ecosophy*, which means the wisdom of organizing life in harmony with nature as a household in a broad sense. In this sense, environmentalism is not just a *science* but a *wisdom*, a way of life, a pattern of living in harmony with nature.

It involves a movement, a movement of all the inhabitants of the household, the inhabitants of the universe to take wise care of their environment as a household (Keraf, 2010, p. 78). Islam views nature or the environment as an inseparable part of a human's (Muslim) faith in God. Because every behavior is a reflection of faith, maintaining and protecting the environment is obligatory and can be said to be parallel to other social worship obligations. Islam does not contradict religion with science and technology, rather religious values become the principles that always animates science and technology. Humans are creatures mandated by God on earth as guardians and caretakers of nature for the benefit of humanity. As the view of the adherents of the theory of "*Deep Ecology*". According to them, there is a fundamental unity between God and the universe. Therefore, every human action must be in harmony with nature and also God as the creator, with

a relationship of life that is mutually respectful, caring and caring (Atok Miftachul Hudha, n.d., p. 48.).

Yusuf al-Qardawi explains that Islamic environmental ethics leads to the mindset of humans as religious people looking at nature. So, environmental ethics is not only limited to the relationship between humans and other ecological creatures, but also looks at how the relationship between humans and God as the creator (Nahdi, 2006, p. 209).

If likened to a circle, then the center point is the principle of tawhid, while surrounding it are other principles, such as the relationship between humans and nature. As for the relationship between humans and nature, the principle of monotheism is closely related to the concept of khalifah, which is the position of humans as God's representatives on earth. Therefore, in addition to being the ruler of the universe, humans are also primordially responsible for protecting and maintaining nature. Not the other way around by exploiting it for economic gain alone. It must be understood that the value of nature is not only instrumental but more than that, nature is a manifestation of God in the life of the world (Yasser, n.d., p. 51).

طُّ ذُلَّلَا رَبُّكَ سَبِيلَ فَاسْلُكِي الثَّمَرَاتِ كُلَّ ٦٨ ثَمَّ يَعْرِشُونَ وَمَا الشَّجَرُ وَمِنْ بَيْوتِ الْجِبَالِ انَّ النَّجِلِ اِلَى رَبِّكَ وَاَوْحَى ٦٩ وَنَ يَتَفَكَّرُ لَقَوْمٍ لَّآيَةٌ لَّكَ ذِي اَنَّ لِلنَّاسِ شِفَاءٌ فِيهِ اَلْوَانُهُ مُخْتَلَفٌ شَرَابٌ بَطُونَهَا مِنْ يَخْرُجُ

Meaning: *And your Lord revealed to the bees: "Make hives in the hills, in the trees, and in the places that men make" then eat of every (kind of) fruit and travel the path of your Lord which has been made easy (for you). From the belly of the bee proceeds a drink (honey) of various colors, in which there is a cure for man. Surely in such is a sign (of God's greatness) for those who think". (QS. An-Nahl 78-79).*

Seyyed Hossein Nasr explains that the universe should be understood as a theophany, that is, seeing nature through the eyes of the intellect not as a pattern of externalized and crude realities, but as a theater where aspects of the Divine nature are reflected (Imam, 2013, p. 11).

Humans are essentially part of nature, while the universe is a reflection of God's power. It is from this view that a path of harmony and peace with the universe should be pursued. If humans want to live in harmony and peace with nature, they must be in harmony with God and all living beings. If life has been peaceful and in harmony with God, then a harmonious and peaceful life with nature will also be realized (Nasr, 2021, p. 225).

According to Nursi, everything in the universe is connected to each other. Humans are part of nature that has a divine bond created by the All-Wise Creator. Causing damage or any activity that could jeopardize the unity of creation is disrespecting the Supreme Creator who created them from nothing (Muhammad Widus & Norullisza, 2020, p. 119). Said Nursi's view of nature comes from the perspective of Islamic spiritual values, namely regarding Islamic cosmology and metaphysics, which he derived from the Qur'anic view of the universe (Muhammad Widus & Norullisza, 2020, p. 116).

Nursi uses two interrelated terms when discussing nature. The first is '*kaun*' (the universe) and the second is '*thabi'ah*' which translates as the physical world or '*nature*'. '*Kaun*' or the universe is like a universal tree of creation that moves according to the nature of its creation. Meanwhile, in explaining '*abi'ah*' or physical *nature*.

Nature is a collection of various laws of divine practice and clues to God's creation which is an amazing work of art and not an "artist" who creates, because the actor of this beautiful universe is God. The universe is not a stand-alone entity. There are natural laws or *sunnatullah* that were created to organize everything according to provisions and in a balanced order. So that nature and its contents move in accordance with God's orders to carry out their duties (Abu Sayem, 2021, p. 6). Nature is a sign from God because the existence of nature gives an indication of its Creator. Nature is a sign from God because the existence of nature gives an indication of its Creator (Nursi, 2016, p. 8). The Qur'an is said to be a book of theoretical knowledge containing guidance, while nature reveals practical guidance (Abu Sayem, 2021, p. 6). Therefore, nature is seen as a theater where God's signs are manifested.

Nursi explained that in looking at nature like a mirror. The mirror has two principles: the mirror as itself and the reflection in the mirror. If a person looks in the mirror only focuses on the material that makes the mirror, then he will find that the mirror is just a material made of glass. However, when a person looks in the mirror, he basically wants to see the image reflected by the mirror. Therefore, the underlying principle in the first instance is that the mirror is the glass, not the reflection. In the second principle, the shadow is the essence not the glass. The first principle is called the meaning of isim and the second is called the meaning of letters (Nursi, 2016, p. 157). In this regard, Allah SWT says in the Qur'an surah al-Isra verse 44:

حَلِيمًا كَانَ إِنَّهُ تَسْبِيحُهُمْ تَفْقَهُونَ لَا وَلَكِنْ بِحَمْدِهِ يَسْبَحُ إِلَّا شَيْءٌ مِنْ وَانٍ فَيَنْهَوْنَ مِنَ وَالْأَرْضِ السَّبْعِ السَّمَوَاتِ لَهُ تَسْبِيحٌ غَفُورًا

Meaning: *The seven heavens, the earth and all that is in them glorify Allah. And there is nothing but praise to Him, but you do not understand their praise. Verily, He is the Most Merciful, the Most Forgiving.*

In connection with the above verse, Said Nursi explained with an analogy of a traveler who came to visit a kingdom of this earth. Where he always feels amazed by the banquets and exhibitions that are full of art and places of contemplation that are full of wisdom and meaning. Nursi explains that the hundreds of heavenly bodies all work according to their duties. It is the same with the clouds that are between heaven and earth that carry living water for creatures on earth. All inanimate objects that have no consciousness and do not know humans, cannot work and try to help human life by themselves but get assignments from their creator (Abdullah, 2010, p. 286).

Nursi explains that humans are basically ecological creatures. The survival of human life is very dependent on the existence of various other creatures in nature and have an attachment to each other (Nursi, 2003, p. 457). Humans are able to survive and sustain life because of nature with various energy sources such as water, sun, air, soil, and so on. Human life is very dependent on all of that. So it is certain that if it does not exist or is damaged, then human life will certainly be threatened.

The nature of man, apart from being an ecological creature, is also the khalifah of God. All existing creatures are subordinated to him and are under his leadership and power. Nature, which is referred to as the macrocosm, is mostly present in humans or microcosm (small nature) (Nursi, n.d., p. 657). human position in carrying out his duties as caliph is an honor and God's mandate that will be accounted for. Man is an extraordinary creation of God as the center of the orbit of all His creations and makes it a miniature and model of all natural entities (Nursi, 2014a, p. 3).

The basis of human creation is very comprehensive, not limited as other creatures such as plants and animals that have limitations in strength and feelings. Therefore, humans are able to reach high and unlimited levels (Nursi, n.d., p. 361). With this mandate from God, humans can subdue this nature. However, with this mandate, humans can also be the cause of various natural damages.

Thus, human caliphate over nature is not a form of legitimacy to exploit nature for economic interests, but a responsibility to maintain and protect it. Humans have two opposing sides of nature within themselves, namely the nature of goodness (positive) and the nature of ugliness (negative) (Nursi, 2014a, p. 23). With these two potentials, humans are able to realize goodness not only for themselves but also for their environment. Meanwhile, humans also have the potential to do evil and destruction because they have a large territorial position compared to others. What encourages humans to emphasize the good side is their *insaniyyah* (humanity) nature. And what makes man do the opposite is his ego or lust for anger (Nursi, 2014a, p. 24).

Nursi also explained that in terms of physical biology, humans are weak and papah creations because humans are God's creations that need His direction and help. However, in terms of his humanity, man is a king in creation, a vast nature in his dwarfism, a supervisor of nature to whom everything is subjected (Nursi, 2014a, p. 43).

Nursi's works both explicitly and implicitly explain that various cases that occur are caused by wrong thinking or a wrong perspective in understanding the position between humans and nature as a place where human life takes place. Nursi criticized secular understanding that only focuses on

the appearance of nature, but fails to recognize the systematic "hidden hand" behind everything in nature (Nursi, n.d., p. 240).

Nursi explained that the substance of nature and the environment described by scientists in their works is indeed very detailed and detailed, but it is very weak like a 'spider web' because it only analyzes the substance and does not touch the *divine* side. Nursi states that the paradigm created by the West is the degradation and desacralization of nature whether biotic or abiotic. This means that environmental damage comes from a broken relationship between God and nature (Nursi, 2016, p. 89).

With science and technological advancement, humans exploited the natural world as they wished. They started cutting down trees, leveling mountains, blocking rivers, extracting natural resources indiscriminately, producing large amounts of carbon dioxide, and dumping waste so that it mixes with water and soil, etc. All these activities in nature only happen for so-called economic gain, and leave the natural environment degraded, dangerous, polluted, and a disaster. The way modern man produces pollution in the environment exceeds the existing natural processes. Therefore, the unlimited activities carried out by humans around the world are causing the collapse of balanced environmental systems, resulting in an unprecedented ecological crisis (Riswang, 2023, p. 50).

Some ecological principles in Said Nursi's works as a reference in interacting with nature, namely:

1. The principle of *al-Tanẓīf* and *al-Tazyīn* (Cleaning Recycling and Displacement) as a manifestation of the nature of *al-Quddūs*.

Nursi placed this principle first among other principles. This indicates that the nature of the creation of the universe is beautiful and full of beauty as a manifestation of the nature of *al-Jamal*. The Most Beautiful wants to see and show His beauty through the universe. So, He arranged for the beauty to be maintained. A brief description of this principle is that every object in the universe, including humans, animals, plants, and air manages energy and releases metabolic waste. Allah also created an infinite number of other organisms to clean up this waste. Even the rest becomes a very delicious staple food as a source of energy. This process is continuously ongoing (Nursi, n.d., p. 663).

2. The principle of *al-Ta'ānuq wa al-Idmaj* (Interdependence) as a manifestation of Sifat *al-Farq*. The meaning of this principle is that every element in the ecological network will always be in a reciprocal relationship with other elements. with other elements elements that form a very complex, organized and inseparable network of life unity. That is, each element is intertwined with one another. This unity forms a unity in the community of living things (Nursi, n.d., p. 688).

3. Harmony (*al-Ta'āwun*) as a manifestation of the name *al-Farq*.

This principle is a consequence of the second principle, that this principle becomes the main principle of prophethood and the construction of a friendly civilization. Nursi explicitly states; "It is a fixed rule of prophethood and social life that harmony is the principle that unites the universe. From the sun, the moon, plants, animals. You can see how plants support animals, animals support humans, even atoms of food support the cells of the body in harmony [...] a strong principle."

4. The Principles of Balance and Justice (*al-Iqtisād wa al-'Adalah*) as Manifestations of the Names of the All-Wise (*al-'Akīm*) and the All-Fair (*al-'Adl*). Speaking of the principles of balance and justice Nursi starts with a simple argument, namely God is the center of balance, cleanliness and divinity. Such phenomena are *sunatullah* that must be an example for mankind. Nursi describes this principle that the earth and the universe are likened to a kingdom that has many large cities, districts that are constantly undergoing renovation and restoration. However, all these processes are organized by the Minister of Development so that everything is done in accordance with procedures and everything is done in accordance with procedures and balance for the the welfare of the city. The universe, especially the earth, forms marine ecosystems and terrestrial

ecosystems, each with its own population and kingdoms. Each kingdom undergoes changes in the form of alternation from generation to generation in an orderly and balanced manner. Likewise, the changing seasons bring changes in living things in an orderly and balanced manner (Mudin, 2021).

Said Nursi provides a solution to the various natural damages that occur, namely by changing the paradigm of a materialist worldview towards a spiritual approach with religious values, more specifically the view of the Qur'an. The secular worldview sees nature from a materialistic point of view, while the Qur'anic view sees nature from a spiritual and metaphysical perspective. Contrary to this, both the visible and invisible dimensions of nature all come to light in the religious view of nature.

A secular approach to nature is created by humans who think of their own benefits first. Such a view certainly cannot provide a balance between humans and nature. In contrast, as a religious view that relates to the Creator of all things, it cannot deny the rights of others to live together with humans and humans are encouraged by this view to take a sympathetic attitude towards creatures other than humans and to act favorably in nature so that no one is unjustly harmed by human actions.

Nursi saw the environment in its wholeness, which is why he articulated it with universal principles, and more importantly, with the Creator. Nursi criticized the way modern man views his relationship with nature and has gone far astray and is the main cause of the ecological crisis. Western systems of knowledge are based only on visible realities and are not absolute. Nursi tried to answer the challenge from a philosophical point of view that refers to Islamic sources of knowledge, in this case, he took the Qur'an as a valid source of knowledge.

Nursi's solution to the emerging problems, especially the ecological crisis, lies in repairing the relationship between God and humans, which is undermined by the modern worldview. Nursi argued that when humans revive their relationship with the Creator through revelation and reason (Nursi would say the unity of revelation and reason) (Nursi, 2014b, p. ix), it will restore a sympathetic relationship with all God's creatures. God-consciousness can show the proper way to maintain the balance and order that must exist in all things. All God's creatures are interrelated, interdependent, and interconnected in their functions in following God's unavoidable commands, and human beings should not interfere with these interrelationships without justifiable reasons. It is only a conscience that is close to God that prevents man from creating disruption and damage in God's creation.

Nursi developed his ecological understanding based on the Qur'anic interpretation of metaphysics. He showed how everything is interrelated in nature. His approach to the environment lies in a good and balanced relationship between man, God and nature. Nursi emphasized maintaining this triangular relationship well for environmental sustainability. Yet, as already mentioned, Nursi did not write any work specifically on the ecological crisis. His provocative thinking created in humans an awareness of the need for a just and balanced human-nature relationship. The more research that is done on Nursi's views on environmental ethics, the more awareness of ecological sustainability will grow. Such increased awareness will lead humans to act for a healthy environment and sustainable ecology. So, in the future, the study of Nursi is still relevant and crucial from various fields.

CONCLUSION

The All-Wise God created man with a divine bond as part of nature. The basis for the creation of human beings is vast, unlike the basis for the creation of other creatures such as plants and animals that only have strength and feelings. Nursi explains that, in terms of their biological physicality, human beings are weak and ignorant creatures because they are God's creations that need His guidance and help. However, in terms of humanity, humans are khalifa on this earth.

Repairing the relationship between God and humans, which has been undermined by the modern worldview, is the key to health solutions to emerging problems, especially the ecological crisis. In performing their duties in accordance with God's unavoidable commands, all of God's

creatures are interrelated, dependent and related to one another. Humans must not interfere with these relationships for no reason. Only a conscience close to God can dissuade humans from tampering with what God has created. If Nursi's opinion supports the "supreme position" of humans in the universe, it could lead to the idea that only humans have intrinsic value, while other creatures do not. Rather, God has created other creatures to serve humans. The universe has nothing to waste, and humans are not the only purpose in it. Technology can cause misery and suffering to society if used by unscrupulous and irresponsible individuals. Based on a good and balanced relationship between man and nature and God, the approach he takes towards the environment will encourage man to act within a healthy environment and sustainable ecology.

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