



Sacred Science and the Ecological Epistemological Crisis: Revitalizing Sufi Wisdom in Restoring Seyyed Hossein Nasr's Sacred Worldview

Iyad Suryadi^{1*}, Saeful Anwar²

^{1,2} Universitas Islam Nusantara Bandung, Indonesia

*Corresponding Author, Email: iyadsuryadi@uninus.ac.id

Received: December 29, 2025; Revised: August 1, 2026, Accepted: August 1, 2026,
Published: August 3, 2026

Abstract: This study analyzes the concept of *Scientia Sacra* in Seyyed Hossein Nasr's thought as an epistemological framework for addressing the modern ecological crisis by revitalizing Sufi wisdom. It is based on the assumption that the global environmental crisis is fundamentally an epistemological and spiritual crisis caused by the desacralization of knowledge and nature within secular modernity. The study employs the concepts of *Scientia Sacra*, Islamic ecotheology, the desacralization of knowledge, and Sufi wisdom, including *dhikr*, *muraqabah*, *khalwah*, *wahdat al-wujud*, and *zuhd*, as foundations for ecological consciousness. Using a qualitative philosophical-critical library research approach, the analysis examines Nasr's major works, particularly *Knowledge and the Sacred*, *Man and Nature*, and *Religion and the Order of Nature*, supported by international literature on ecotheology, environmental philosophy, and ecological Sufism. The findings show that *Scientia Sacra* provides an epistemological paradigm integrating scientific, spiritual, and ethical dimensions in understanding the relationship between humanity and nature. Sufi wisdom functions as a practical mechanism for transforming ecological consciousness and environmental ethics, while the ecological crisis is traced to a reductionist scientific paradigm separating knowledge from transcendental values. Nevertheless, integrating sacred epistemology with modern scientific methodology remains challenging due to issues of scientific objectivity, cultural plurality, and empirical operationalization. The study recommends spiritually grounded ecological education, stronger dialogue between scientific and religious communities, environmentally oriented public policies incorporating sacred values, and the revitalization of Sufi practices to foster sustainable ecological consciousness and advance Islamic ecotheology and environmental philosophy.

Keywords: ecotheology; Islamic environmental ethics; sacred knowledge; *Scientia Sacra*; spiritual ecology.

Introduction

Imagine a civilization that is technically very advanced but spiritually bankrupt: a world where science laboratories and university libraries operate without soul, while nature is treated not as a theophany (manifestation of God) but merely as an object of material exploitation. This is the paradoxical reality of the "ecological epistemological crisis" currently facing modern humans (Komarudin & Anwar, 2024). The latest empirical data paint a grim picture of the consequences of this worldview: the Earth is experiencing an unprecedented rate of species extinction in human history, with approximately one million species of flora and fauna on the brink of extinction (Setiadi & Humaidi, 2026). Global reports show that wildlife populations have declined dramatically by 69% in the last five decades, while uncontrolled plastic pollution causes cumulative health losses worth USD 1.5 trillion per year (Amril & Hadi, 2024; Qurrotul'ain & Soleh, 2024). These figures are not

mere statistics; they represent a death knell for the anthropocentric worldview that separates humans from nature's sacredness.

An even more surprising phenomenon—and one that is often overlooked in public policy discourse—is the systemic failure of technocratic solutions to mitigate this damage. Despite the proliferation of green technological innovations and environmental regulations, the global climate crisis is accelerating. Seyyed Hossein Nasr, a central figure in perennial philosophy and *Islamic environmentalism*, argues that this failure is inevitable because modernity attempts to solve problems with the same mindset that created them: the desacralization of knowledge (Amril & Hadi, 2024; Nasr, 1996b). According to Nasr, ecological crisis is, at its core, a spiritual and epistemological crisis in which modern science has severed the ontological chain between nature and God (Nasr, 1996a). Nature is no longer seen as *vestigia dei* (traces of God), but rather as a giant machine devoid of value. Therefore, the response of, which is only physical in nature without touching the metaphysical dimension, is a futile effort (Abu Sayem, 2021; Faruque, 2025).

In the context of this void of orientation, Nasr's idea of *Scientia Sacra* (Sacred Knowledge) has become highly relevant as an antithesis to secular scientism. *Scientia Sacra* is not merely theological nostalgia but an epistemological framework that reintegrates intellectual knowledge with spiritual wisdom (Mahmudi, 2020). However, the biggest challenge is to translate this high-level philosophical concept into concrete ecological practices. Sufi wisdom provides a vital bridge. Recent literature shows that ecological Sufism provides practical tools, through contemplation and spiritual ethics, to restore the lost vision of the unity of being (*wahdat al-wujud*) (Sururi et al., 2020; Syefriyeni & Nasrudin, 2023).

Ecotheology scholars emphasize that without restoring this sacred worldview, environmental policies will remain trapped in shallow utilitarian logic. Stresses that Nasr's contribution goes beyond ordinary environmental activism; he offers a fundamental reconstruction of what it means to "know". Meanwhile, research by (2022) and Dharma and Manufa (2024) reinforces the argument that the secularization of knowledge is the primary cause of human alienation from the environment. Thus, the main issue raised in this article is not merely about "preserving the environment," but about "restoring humanity" through the revitalization of *Scientia Sacra* operationalized through Sufi wisdom, an urgent project amid the threat of global biosphere collapse.

The academic literature landscape on Seyyed Hossein Nasr has grown rapidly over the past two decades, covering a broad spectrum from the philosophy of science to pure metaphysics. In general, previous studies (Faruque, 2023; Mahmudi, 2020; Quadir, 2013) have successfully positioned the Nasr as the most vocal critic of modernity and pioneer of Islamic environmental ethics. Specific literature on Nasr's *ecotheology*, such as that written by Sayem & Sayem, 2019 and Idris & Latifah,(2024) , tends to focus on theological comparisons—for example, comparing Nasr with Christian thinkers such as John B. Cobb Jr.—or reinterpreting ecological verses within a traditionalist framework. These studies are strong in establishing a normative foundation that Islam has theological resources for environmental sustainability.

However, amid this abundance of literature, there is a dominant tendency to discuss the idea of *Scientia Sacra* as an abstract concept isolated from the ivory tower of philosophy, separated from the concrete praxis of ecological crisis mitigation. Some recent studies have begun to draw these ideas into the practical realm, such as (Sari et al., 2023), which links *Scientia Sacra* to *Triple Bottom Line* accounting, or (Mubarok et al., 2025), which links it to educational curricula. However, these efforts are often sectoral in nature and have not fully explored the transformative dimensions of Sufi wisdom" as the main operational mechanism for restoring this sacred worldview (Sururi et al., 2020).

This article strategically positions itself at the intersection of three major research domains: the philosophy of science (epistemology), mystical eco-theology (Sufism), and critical environmental ethics. Unlike Amril and Hadi(2024), who focus on identity crises, and (Mahmudi, 2020) which conducts case studies of specific landscapes, this paper aims to synthesize *Scientia Sacra* as a theoretical basis with Sufi practice as a methodological basis to address the ecological epistemological crisis. This positioning is crucial because it fills the void between 'what we should believe' (Nasr's theory) and 'how we should act' (Sufi praxis) in the face of environmental degradation.

The relevance of this article lies in its attempt to offer an alternative paradigm beyond secular *Deep Ecology* and technical environmentalism. Referring to the critique by Safdar and Shams-ur-Rehman(2021) on the "*reign of quantity*," this article argues that solutions to the ecological crisis require a radical transformation of consciousness. The novelty of this study lies in the formulation of

a framework for revitalizing Sufi wisdom, which is not only seen as an ascetic ritual but also as a valid epistemic method for restoring the sacredness of nature that has been deconstructed by modern science, an integrative approach that has not been explored in depth in the existing literature.

Although the urgency of Nasr's thinking has been widely recognized, there is a significant *conceptual gap* in the existing literature. Most studies (Dharma & Manufa, 2024; Seci Vella & Rizal, 2024) tend to stop by describing Nasr's criticism of secularism or by reaffirming the doctrine of human khilafah. It is rare to find studies that explicitly dissect the epistemological mechanisms of how *Scientia Sacra* can "cure" the pathology of modern science that destroys nature. The literature often jumps from theology directly to normative ethics, without bridging the underlying epistemological gap: how epistemological perspectives directly dictate actions (axiology) towards nature. This article fills that gap by placing Sufi wisdom as *the missing link* in *Scientia Sacra*'s operationalization.

Furthermore, there is a methodological gap in Islamic eco-theology. Much research is highly textual-normative, relying on the exegesis of verses or quotations from Nasr's works without contextualizing them with contemporary scientific challenges. Studies such as those conducted by Sururi et al. (2020) on ecological Sufism have paved the way, but there is still a need to explore how these esoteric principles can dialogue with the modern rationality that dominates current environmental policy. The lack of an integrative framework capable of translating mysticism into a language of global ecological relevance is a weakness that needs to be addressed (Abu Sayem, 2021; Faruque, 2025).

Finally, the practical-transformative gap is evident in the lack of literature that formulates the implications of *the Scientia Sacra* for restoring worldviews in the anthropocentric era. While Western literature on *Deep Ecology* is well advanced in offering "ecosophy," Islamic literature often gets stuck in apologetics. This article attempts to go beyond such apologetics by presenting a critical argument that the revitalization of Sufi wisdom within the framework of *Scientia Sacra* is not merely a return to the past, but rather a futuristic and transformative response to repairing the damaged ontological relationship between humans and nature, as indicated but not yet fully discussed by the (Amril & Hadi, 2024; Syefriyeni & Nasrudin, 2023).

Based on the background and research gaps outlined above, this study was designed with three main objectives that were hierarchically interrelated. *First*, we comprehensively elaborate on Seyyed Hossein Nasr's epistemological construction of *the Scientia Sacra* and position it as a fundamental response to the roots of the modern ecological crisis. The key question is how does the epistemological structure of *Scientia Sacra* deconstruct the secular and destructive paradigm of modern science? *Second*, it evaluates the relevance and challenges of integrating this sacred worldview into the hegemony of modern rationalism and technology. The critical question is: To what extent can *Scientia Sacra* survive and offer viable solutions amid the rapid currents of secularization and global capitalism that are triggering environmental destruction?

Third, formulate a strategy for revitalizing Sufi wisdom as a *modus operandi* to restore modern humans' ecological consciousness. This is the ultimate goal, which is solution oriented in nature. The transformative question posed is: How can Sufi practices and values be re-actualized to transform human consciousness from mere observers of nature to guardians of nature's sacredness, and how does this contribute to restoring the balance of the biosphere? Through these three objectives, this article aims to explain this phenomenon and offer epistemic and spiritual solutions.

This article builds a central argument that the global ecological crisis can never be permanently resolved through policy or technological interventions (*techno-fixes*) alone because the root of the problem is ontological and epistemological. This argument is based on the premise that modern humans' destructive behavior towards nature is a logical consequence of a worldview that has lost its transcendent vision. Therefore, Nasr's *Scientia Sacra* is not merely a philosophical alternative but an epistemological imperative to restore "sanity" in the human-nature relationship. Without restoring the sacredness of knowledge, science remains a blind tool for exploitation.

Furthermore, this article argues that the revitalization of Sufi wisdom is the most potent mechanism for internalizing *Scientia Sacra* into collective consciousness. If *Scientia Sacra* is a road map, Sufism is the vehicle. Through the ethics of *zuhd* (abstaining from consumerism) and awareness of theophany (seeing God in nature), Sufi wisdom offers strong spiritual resistance to the culture of waste that fuels the climate crisis. This synergy between the epistemic framework of *Scientia Sacra* and Sufi praxis is what this article offers as an original contribution to restoring a sacred worldview that ultimately aims to protect the integrity of creation from total destruction.

In Seyyed Hossein Nasr's intellectual architecture, *Scientia Sacra*, or "Sacred Knowledge" occupies a central position as an epistemological foundation. The literature explains that this concept refers to knowledge that lies at the heart of every revelation, which is supra-rational but not irrational (Mahmudi, 2020; Nasr, 1989). Unlike modern science, which limits reality to the physical-empirical dimension, *Scientia Sacra* recognizes a hierarchy of reality that includes terrestrial, intermediate, and celestial dimensions. Faruque's (2023) research confirms that neglecting this hierarchy is the root of nature's desecralization. Without recognition of the divine origin of the universe, nature is reduced to meaningless dead matter, which in turn legitimizes unlimited exploitation.

Furthermore, *Scientia Sacra* offers an integrative methodology that unites intellect (*al-'aql*) and heart intuition (*al-qalb*). Amril and Hadi (2024) highlight that the modern ecological crisis is a manifestation of the dominance of discursive reasoning that is disconnected from spiritual intellect. From this perspective, the knowledge of nature cannot be separated from that of God. A study by Sari et al. (2023) showed that when this principle is applied, for example, in performance appraisal or economic systems, it shifts the orientation from profit alone to blessing and sustainability. Therefore, *Scientia Sacra* is not merely a metaphysical discourse but an absolute prerequisite for the birth of environmentally friendly and sustainable science.

In the global eco-theological discourse, Nasr's thinking is often contrasted and juxtaposed with that of Western thinkers to find common ground for solutions to the climate crisis. In his book (2022), extensively evaluates Nasr's position vis-à-vis John B. Cobb Jr., showing that despite coming from different traditions (Perennial Islam vs. Process Christianity), both agree that the ecological crisis is a theological crisis. This literature asserts that the secular approach in *environmental studies* has failed because it ignores the dimension of sacredness, which is the strongest motivator of human behavior in most parts of the world. In this context, *Scientia Sacra* provides the foundation for "ecological ecumenism," in which religions come together in a shared concern for creation and the environment.

A review of ecotheology literature also highlights Nasr's critique of secular humanism, which positions humans as "conquerors of nature" (*Promethean*). Dharmaan and Manuf (2024) and Safdarandan and Shams-ur-Rehman (2021) outline that Islam, through Nasr's lens, offers the concept of *Khalifah*, which is interpreted not as a despotic rule, but as an accountable custodian. However, this literature also notes the challenges of implementation: How can this noble theological concept compete with the hegemony of global capitalism driven by consumerism? The relevance of this article lies in deepening the dialogue by incorporating the Sufi praxis dimension, which is often overlooked in purely comparative religious studies.

The literature on *ecological* Sufism provides a practical dimension to Nasr's theoretical philosophy. Sururiet al., (2020) identified that key concepts in Sufism such as *wahdat al-wujud* (unity of existence), *mahabbah* (love), and *zuhd* (asceticism/simplicity) have direct ecological implications. Sufis view nature not as the "other," but as a mirror of the Divine Names. Syefriyenia add that the practice of contemplating nature (*tafakkur*) in the Sufi tradition is an effective educational method for fostering *deep ecological consciousness*, which is far more powerful than mere cognitive knowledge about climate change (Syefriyeni & Nasrudin, 2023).

In addition, local case studies, such as those conducted by (2025) on the Lubuk Hitam Waterfall landscape, show how eco-Sufi philosophy can be grounded in *local wisdom* for nature conservation. This literature confirms that Sufi wisdom is not an escape from the world, but rather an intense engagement with the world through the lens of holiness. However, few studies have systematically linked *Scientia Sacra* as an epistemological umbrella to Sufi practice as a coherent transformative method. This article will explore how the revitalization of this wisdom can be an antidote to the "spiritual drought crisis" of modern humans, which is the main fuel for environmental destruction.

Method

This study applies a qualitative research method with a philosophical-critical *library research* design. This methodological choice is based on the material objects of the research: conceptual thoughts, metaphysical ideas, and spiritual practices. The main approaches used are an epistemological approach to dissect the knowledge structure of *Scientia Sacra* and an axiological approach to evaluate the ethical implications of Sufi wisdom on environmental ethics.

The research data sources were classified into two main categories. Primary data refer to the authoritative works of Seyyed Hossein Nasr, particularly *Man and Nature: The Spiritual Crisis of Modern Man* (1968), *Knowledge and the Sacred* (1989), and *Religion and the Order of Nature* (1996). These works form the main textual basis for reconstructing Nasr's worldview of the desacralization of nature. Secondary data included articles from reputable international journals (indexed by Scopus/WoS) and academic literature discussing *ecotheology*, critiques of modernity, and case studies of *ecological Sufism* from researchers (Faruque, 2025; Sayem, 2022; Sururi et al., 2020). The use of recent literature (from the last 5-10 years) is prioritized to ensure *the novelty* of the analysis and research position.

The data analysis process was conducted through the stages of philosophical hermeneutics, which included understanding, explanation, and interpretation. First, textual data were inventoried and categorized based on key themes: epistemological crisis, *Scientia Sacra*, and Sufi practices. Second, a critical analysis was conducted to reveal the basic assumptions of modern science that were deconstructed by Nasr. Third, a creative synthesis was conducted to formulate how the concept of *Scientia Sacra* can be operationalized through Sufi practices in the context of climate crisis mitigation. The validity of the interpretation is maintained through the internal coherence of the arguments and rigorous cross-referencing between the literature to produce transformative and academically accountable conclusions.

Results and Discussion

Scientia Sacra as an Epistemological Framework for Worldviews on Ecology

The results of this study show that *Scientia Sacra* in the thought of Seyyed Hossein Nasr is a comprehensive epistemological framework that integrates scientific, spiritual, and ethical dimensions into a cohesive whole to restore a sacred worldview to ecology. This finding is based on an in-depth analysis of Nasr's works and relevant secondary literature, which reveals that the concept of *Sacred Science* is not merely spiritual or mystical knowledge, but an epistemological framework that recognizes nature as a divine manifestation containing moral and spiritual meaning (Amril & Hadi, 2024; Safitri et al., 2025).

First, it identifies that *Scientia Sacra* is defined by Nasr as knowledge rooted in an awareness of the fundamental unity between humans, nature, and God, where modern science has lost this spiritual root through a process of secularization that began during the Renaissance (Anwar & Rosyad, 2021). Within this framework, scientific knowledge cannot be separated from the transcendental dimension; nature is viewed not merely as an object of exploitation but as a divine reality that inspires moral responsibility and more balanced scientific practices (Anggriani et al., 2023). The main components of *the Scientia Sacra* include: (1) awareness of cosmic unity that connects all aspects of reality in one divine order; (2) ethical orientation that places moral responsibility for creation at the center of scientific activity; (3) integration between rational knowledge and spiritual intuition that enables a deeper understanding of reality; and (4) the transformative purpose of knowledge that is not only descriptive but also guides humans towards a more meaningful and sustainable life (Amril & Hadi, 2024; Safitri et al., 2025).

Second, the research found that Sufi wisdom plays a crucial role in the operationalization of *Scientia Sacra* as a framework for restoring a sacred worldview. Literature on *ecological Sufism* shows that Sufi practices such as *dhikr* (remembrance of God), *muraqabah* (meditation), and *khalwah* (spiritual retreat) can foster awareness of cosmic unity and moral responsibility towards creation (Muhammad & Kerwanto, 2023). Sufi ethics, which emphasize simplicity, humility, and acceptance of God's will, offer an antidote to consumerism and the excessive exploitation of nature in modernity (Anggriani et al., 2023). Thus, the revitalization of Sufi wisdom in the context of *Scientia Sacra* is not only an effort to revive past traditions but also to activate spiritual resources that are relevant to facing contemporary ecological challenges (Foltz, 2005).

Third, this study identified that *Scientia Sacra* offers an alternative to the scientific reductionist paradigm that has produced an ecological epistemological crisis. This crisis is characterized by a radical separation between knowledge and values and between science and the sacred, which has resulted in unprecedented environmental destruction (Safdar & Shams-ur-Rehman, 2021). Nasr argues that modernity has undergone a "desacralization" of knowledge and nature, separating science

from its metaphysical roots and transforming nature into a resource that can be exploited without limits (M. A. Sayem, 2019). By placing the sacred dimension as an epistemological foundation, *Scientia Sacra* enables the formation of a broader ethical foundation for environmental policy, education, and social practices characterized by moral and spiritual responsibility toward creation.

Fourth, the study found that the implementation of *Scientia Sacra* in the context of education and environmental policy requires a transdisciplinary approach that integrates theology, philosophy, science, and community practices. Literature on the revitalization of Islamic education curricula shows that Nasr's epistemology can be integrated into science teaching, environmental ethics, and research practices to foster religiously based ecological awareness (Muhammad & Kerwanto, 2025; Muhammad & Kerwanto, 2023). Furthermore, research on *Triple Bottom Line Accounting* from the perspective of *Scientia Sacra* shows how this framework can be applied in organizational performance analysis by considering economic, social, and environmental dimensions simultaneously in the context of sacred values (Sari et al., 2023). Thus, *Scientia Sacra* has the potential to be implemented practically in various institutions and contexts, although further research is needed to develop more systematic and measurable implementation protocols.

Fifth, the research identifies that restoring a sacred worldview through *Scientia Sacra* requires a fundamental epistemic transformation to understand the relationship between humans, nature, and *the transcendent*. This transformation is not only individual, but also collective and institutional; it can guide the development of more holistic educational curricula, sustainable environmental policies, and environmentally responsible community practices (Amril & Hadi, 2024; Anggriani et al., 2023). The literature on Islamic *ecothology* shows that Nasr's perspective on nature as a divine manifestation and humans as responsible caliphs offers a strong ethical foundation for sustainable environmental policies (Muda, 2020; Vella & Rizal, 2024). Thus, *Scientia Sacra* and the revitalization of Sufi wisdom are not merely intellectual projects but also projects of social and ecological transformation with practical implications for the future of human civilization.

The findings of this study demonstrate that *Scientia Sacra* in the thought of Seyyed Hossein Nasr functions not merely as a spiritual-metaphysical doctrine, but as a comprehensive epistemological framework aimed at restoring the sacred dimension of the human relationship with nature. Nasr argues that the contemporary ecological crisis originates from an epistemological crisis, namely the disconnection between scientific knowledge, moral values, and transcendental consciousness. In this regard, *Scientia Sacra* emerges as an alternative paradigm that integrates scientific rationality, spiritual intuition, ethical responsibility, and ecological awareness into a unified worldview. The principal findings of the study can be summarized as follows.

Table 1. Core Findings on *Scientia Sacra* as an Epistemological Framework for Ecological Worldviews in the Thought of Seyyed Hossein Nasr

No.	Core Findings	Main Explanation	Implications
1	<i>Scientia Sacra</i> as an ecological epistemological framework	Knowledge is understood as a unity between humans, nature, and God. Nature is not merely an object of exploitation, but a divine manifestation imbued with spiritual and moral meaning.	Encourages a more ethical, holistic, and sustainability-oriented paradigm of science.
2	Critique of modernity and secular science	Modernity is perceived as undergoing a process of "desacralization" since the Renaissance, separating science from transcendental values.	Explains the epistemological roots of the global ecological crisis and environmental destruction.
3	Main components of <i>Scientia Sacra</i>	Includes cosmic unity, ethical orientation, integration of reason and spiritual intuition, and the transformative purpose of knowledge.	Establishes a model of knowledge that is not only descriptive but also morally transformative.
4	The role of Sufi wisdom	Sufi practices such as <i>dhikr</i> , <i>muraqabah</i> , and <i>khalwah</i> cultivate spiritual awareness of nature and ecological responsibility.	Functions as an antidote to consumerism and excessive exploitation of nature in modern society.
5	<i>Scientia Sacra</i> as an alternative to	Nasr proposes an approach that reunites science, ethics, and spirituality against	Opens possibilities for environmental policies

	reductionist paradigms	materialistic-scientific reductionism.	grounded in moral and sacred values.
6	Implementation in education and environmental policy	A transdisciplinary approach integrating theology, philosophy, science, and social practices is required.	Has the potential to shape ecological-religious curricula and sustainable governance models.
7	Epistemic and social transformation	The restoration of a sacred worldview requires transformation at individual, institutional, and collective levels.	Provides a foundation for civilizational transformation toward harmonious human– nature relations.
8	Contemporary relevance to Islamic ecology	The concepts of humans as caliphs and nature as divine signs strengthen Islamic environmental ethics.	Offers theological legitimacy for ecological movements and sustainable development initiatives.

Based on Table 1, it can be understood that the central concern of Nasr's thought lies in the attempt to restore the sacred dimension to humanity's understanding of science and the natural world. From this perspective, the environmental crisis is not merely a technological or political problem, but fundamentally an epistemological and spiritual crisis generated by the secular-modern worldview. Consequently, the solution proposed by *Scientia Sacra* transcends technical reforms and instead calls for a profound transformation of human consciousness.

Within this framework, the revitalization of Sufi wisdom becomes particularly significant because it offers a practical pathway for cultivating ecological consciousness grounded in spirituality. Sufi practices are not viewed solely as individual rituals, but as ethical mechanisms that nurture simplicity, self-restraint, humility, and reverence toward nature as God's creation. Therefore, *Scientia Sacra* in Nasr's philosophy can ultimately be understood as both an intellectual and civilizational project aimed at reconstructing a harmonious relationship between humanity, nature, and the Transcendent in order to ensure the sustainability of future human civilization.

Scientia Sacra, Ecotheology, and Epistemological Integration

The results of the study show that Nasr's *Scientia Sacra* is positioned as an epistemological framework that offers a significant alternative to *ecotheological* approaches that are too anthropocentric or too reductionist towards nature, but faces substantial challenges in integrating modern scientific methodology with the Sufi mystical tradition. These findings are based on a critical analysis of contemporary *ecotheology* literature and an evaluation of the relevance of Nasr's claims in the context of modern scientific practices and environmental policy (Muda, 2020; Vella & Rizal, 2024).

First, the study found that in contemporary *ecotheology* discourse, Nasr's perspective on nature as a divine manifestation and humans as responsible stewards offers a strong ethical foundation for sustainable environmental policies. The literature on Islamic *ecotheology* shows that Nasr's approach differs from that of Christian *ecotheology* (such as John B. Cobb Jr.) in a theological context, but both share a commitment to restore the sacred relationship between humans and nature. A comparative analysis between Nasr's and Yusuf al-Qaradawi's thoughts shows that despite differences in how they interpret ecological verses in the Qur'an, both agree that the ecological crisis is the result of a loss of awareness of cosmic unity and humanity's moral responsibility towards creation (Idris & Latifah, 2024). Thus, *Scientia Sacra* can contribute to the development of more holistic and transcendent value-oriented environmental theories, so that the response to the ecological crisis is not only technical, but also ethical and spiritual (Amril & Hadi, 2024; Muda, 2020; Vella & Rizal, 2024).

Second, the research identifies that the main challenge in integrating *the Scientia Sacra* with modern scientific practice is maintaining the integrity of scientific methodology while opening space for ethical and spiritual evaluation in the development of science. There is a risk that *Scientia Sacra* could be interpreted as a form of anti-science or anti-modernity when, in fact, Nasr does not reject modern science but criticizes the reductionism and secularization that accompany its development (Safitri et al., 2025). The literature on the Islamization of science shows that this project requires deeper dialogue between the scientific community, religious community, and policymakers to develop a framework that can harmoniously integrate spiritual and empirical dimensions (Anwar &

Umam, 2025; Sumi et al., 2024). Another challenge is how to avoid inappropriate universalization by considering the diversity of the cultural, religious, and institutional contexts in which *Scientia Sacra* can be applied (Amril & Hadi, 2024).

Third, the research found that despite the challenges, the transformative potential of the epistemological integration between *Scientia Sacra* and *ecothology* is immense if it can be operationalized systematically and contextually. By placing science in the context of sacred and ethical values, we can develop a scientific approach that is more responsible towards the environment and humanity (Amril & Hadi, 2024; Fajarini & Handayani, 2020; Vella & Rizal, 2024). The literature on *environmental philosophy* rooted in *religiosity* shows that spiritual values can be translated into concrete practices in environmental education and sustainable development. Research on *eco-religious teachings* and *environmental sustainability* shows that Nasr's perspective can be implemented in local contexts to address environmental crises, such as Bangladesh (Seki Vella & Rizal, 2024). Thus, these challenges and potentials indicate the need for more systematic empirical research to test the effectiveness of epistemological integration between *Scientia Sacra* and *ecothology* in changing ecological behavior and public policy (Amril & Hadi, 2024; Safitri et al., 2025).

Fourth, this study identifies that the position of *Scientia Sacra* in contemporary *ecothology* discourse is reinforced by the literature on the crisis of modern human identity and the need for fundamental epistemic transformation. This crisis is characterized by a loss of meaning and spiritual orientation in modern life, which contributes to the exploitation of nature and environmental destruction. Nasr argues that the "reign of quantity" in modernity has resulted in unprecedented consumerism and destruction of nature, and that the framework of *Sacred Science* can offer an alternative oriented towards quality, meaning, and sustainability. Thus, *Scientia Sacra* offers solutions not only to the ecological crisis, but also to the broader crisis of identity and meaning faced by modern civilization (Safdar & Shams-ur-Rehman, 2021; Safitri et al., 2025).

Fifth, the research found that literature on Sufism and the challenges of modernity and secularization shows that the Sufi-Traditionalist perspective articulated by Nasr offers rich conceptual resources for addressing the challenges of modernity and secularization. This perspective emphasizes the importance of restoring *sacred science* and *religious knowledge* as alternatives to scientific reductionism and the secularization of knowledge (Asghari, 2021; Faruque, 2025). Thus, the position of *Scientia Sacra* in contemporary *ecothology* discourse is reinforced by broader literature on Islamic philosophy, Sufi spirituality, and critiques of modernity.

In contemporary ecotheological discourse, *Scientia Sacra* as articulated by Seyyed Hossein Nasr occupies a significant position as an alternative epistemological framework that seeks to reconcile spirituality, ethics, and science in responding to the modern ecological crisis. The findings of this study reveal that Nasr's approach provides a profound critique of ecological paradigms that are excessively anthropocentric or reductionist toward nature, while simultaneously presenting substantial challenges regarding the integration of modern scientific methodology with Sufi mystical traditions. The essential findings of the study can be summarized as follows.

Table 2. The Position of *Scientia Sacra* in Contemporary Ecotheology Discourse and the Challenges of Epistemological Integration

No.	Core Findings	Main Explanation	Implications
1	Position of <i>Scientia Sacra</i> in contemporary ecotheology	Nasr conceptualizes nature as a divine manifestation and humanity as a responsible steward (khalifah) of creation.	Provides a strong ethical and spiritual foundation for sustainable environmental policies.
2	Contribution to holistic ecological theory	<i>Scientia Sacra</i> integrates transcendental, ethical, and ecological dimensions into environmental discourse.	Encourages ecological responses that are not merely technical, but also moral and spiritual.
3	Comparison with other ecotheological perspectives	Although differing theologically from Christian ecotheology and other Islamic scholars, Nasr shares the commitment to restore the sacred human–nature relationship.	Reinforces interreligious and interdisciplinary ecological dialogue.

4	Main challenge of epistemological integration	Integrating <i>Scientia Sacra</i> with modern science requires preserving scientific rigor while opening space for spiritual and ethical evaluation.	Necessitates deeper dialogue between scientists, religious scholars, and policymakers.
5	Risk of misunderstanding	<i>Scientia Sacra</i> may be misinterpreted as anti-science or anti-modernity, despite Nasr's critique being directed primarily toward reductionism and secularization.	Highlights the importance of contextual and balanced interpretations of Nasr's philosophy.
6	Need for contextual implementation	The application of <i>Scientia Sacra</i> must take into account cultural, religious, and institutional diversity.	Prevents inappropriate universalization and supports adaptable ecological frameworks.
7	Transformative potential of epistemological integration	The integration of sacred values into scientific practice can foster environmentally responsible science and policymaking.	Supports sustainable development grounded in ethical and spiritual responsibility.
8	Response to the crisis of modern identity	Nasr argues that the modern "reign of quantity" has generated consumerism, alienation, and environmental destruction.	<i>Scientia Sacra</i> offers an alternative worldview centered on meaning, quality, and sustainability.
9	Relevance of Sufi-Traditionalist perspectives	Sufi spirituality provides rich conceptual resources for confronting secularization and scientific reductionism.	Strengthens the contribution of Islamic philosophy and spirituality within ecological discourse.
10	Need for further empirical research	More systematic empirical studies are required to evaluate the practical effectiveness of integrating <i>Scientia Sacra</i> and ecotheology.	Opens opportunities for interdisciplinary and policy-oriented ecological research.

Based on the table above, it can be understood that the position of *Scientia Sacra* within contemporary ecotheological discourse is not merely theoretical, but also possesses substantial practical relevance in addressing both the ecological crisis and the broader crisis of meaning experienced by modern civilization. Nasr interprets environmental degradation not simply as the result of technological or political failure, but rather as a manifestation of a deeper epistemological and spiritual crisis that has severed humanity's connection with the sacred dimension of existence. Consequently, *Scientia Sacra* seeks to restore cosmic consciousness and moral responsibility within the framework of modern scientific practice.

At the same time, the study demonstrates that epistemological integration between Sufi spirituality and modern scientific methodology is far from straightforward. The principal challenge lies in maintaining the objectivity and methodological integrity of modern science while simultaneously creating space for ethical and transcendental values. Nevertheless, the transformative potential of such integration remains immense, as it offers the possibility of constructing a more humane, ecological, and sustainability-oriented paradigm of knowledge. In this sense, *Scientia Sacra* may ultimately be understood as both a philosophical and civilizational project aimed at overcoming not only the environmental crisis, but also the modern crisis of identity and meaning through the reconstruction of a harmonious relationship between humanity, nature, and the Divine.

Empirical Directions for Operationalizing *Scientia Sacra*

The results of the study indicate that although the literature on Nasr and *Scientia Sacra* has grown rapidly, there are still significant conceptual, methodological, and empirical gaps that require further research to operationalize the idea of *Sacred Science* in the context of environmental policy, education, and community practices. These findings highlight the urgent need for interdisciplinary research designs to empirically test the transformative potential of *Scientia Sacra* (Safitri et al., 2025).

First, the research identifies a significant conceptual gap in terms of operationalizing the idea of *Sacred Science* in the context of empirical research and policy practice. The existing literature is often theoretical and normative, emphasizing what should be done without providing a clear methodological framework on how to do so (Amril & Hadi, 2024). In particular, there are few studies

that explicitly integrate *Scientia Sacra* with the practice of revitalizing Sufi wisdom in the context of restoring a sacred worldview of ecology. This gap is important because without a clear conceptual framework, Nasr's idea of *Sacred Science* may remain an academic discourse disconnected from actual practice in the field (Amril & Hadi, 2024; Anggriani et al., 2023). This study proposes the development of a conceptual framework that connects Nasr's theory with empirical practice to guide future research and policy implementation.

Second, the study found methodological gaps related to the limitations of theoretical and methodological tools for measuring the effectiveness of epistemological integration between *Sacred Science* and *ecothology* in the context of environmental policy, educational curriculum, and Sufi community practices. Previous studies have often focused on textual analysis and philosophical interpretation without providing research protocols that can be used to empirically evaluate the impact of epistemic transformation. Furthermore, the existing literature rarely explores how Sufi wisdom can be practically integrated into curriculum design, training programs, or environmental policy in a way that can be measured and evaluated (Safitri et al., 2025). This gap highlights the need for interdisciplinary research designs that combine textual studies, policy analysis, program evaluation, and ethnographic studies to assess the transformative potential of *Scientia Sacra*. This study identifies this need and proposes research directions to fill this methodological gap (Amril and Hadi, 2024; Safitri et al., 2025).

Third, the research identifies the most pressing empirical gap, namely, the lack of case studies and field research that test the claims of epistemic transformation proposed by Nasr's framework in a real context. The existing literature is often speculative about the potential of *Scientia Sacra* and *ecological Sufism* to address ecological crises but rarely provides empirical evidence on how these ideas can be implemented and what their impact would be on ecological behavior, public policy, or community practices. Furthermore, existing literature rarely considers the diversity of cultural, religious, and institutional contexts in which *Scientia Sacra* and Sufi wisdom can be applied, thereby increasing the risk of inappropriate universalization. This gap is important because, without empirical evidence and deep contextual understanding, Nasr's ideas may remain an intellectual project disconnected from complex social and ecological realities (Amril & Hadi, 2024; Safitri et al., 2025).

Fourth, the study proposes three main empirical research paths to fill these gaps: (1) case studies of environmental policies that integrate sacred values through curriculum design, training programs, and environmental impact assessments in various institutional contexts; (2) curriculum studies that incorporate Nasr's epistemology in applied science studies, environmental ethics, and research practices in Islamic educational institutions; and (3) Studies of Sufi communities that evaluate their contemplative practices, environmental ethics, and participation in local policy-making. These pathways are supported by the literature on the Islamization of science, *ecothology*, and analysis of the relativity of ecological interpretations in Islam. These interconnections provide a clear operational direction for empirical research that tests the potential for the epistemic transformation of *Sacred Science* (Amril & Hadi, 2024; Johnston, 2012).

Fifth, the study found that existing case studies on the implementation of Nasr's ideas in local contexts, such as Bangladesh and the Lubuk Hitam Waterfall landscape, show promising potential but still require further development. Research on *eco-religious teaching* and *environmental sustainability* shows that Nasr's perspective can be implemented in local contexts to address environmental crises. Studies of the relationship between God, nature, and humanity through the Lubuk Hitam Waterfall Landscape show how a sacred view of nature can be restored through a deep understanding of Nasr's ecological philosophy. However, this research also identifies the need for more systematic empirical studies to test the effectiveness of revitalizing Sufi wisdom in changing ecological behavior and public policy (Amril & Hadi, 2024; Safitri et al., 2025). This empirical gap highlights the need for more comprehensive research designs to evaluate the transformative potential of *Scientia Sacra* and Sufi wisdom in the context of the global ecological crisis.

Scientia Sacra and the Global Discourse on Ecology, Spirituality, and Modernity

This analysis emphasizes that the theoretical synergy between *Scientia Sacra*, Sufi wisdom, and *ecothology* creates a comprehensive epistemological framework for responding to ecological crises. The findings show that *Scientia Sacra* offers a definition of knowledge that integrates scientific, spiritual, and ethical dimensions, while Sufi wisdom provides conceptual resources to operationalize this discourse through spiritual practices and reflective methodologies. This framework positions

itself within contemporary *ecothology* discourse as an alternative to approaches that are overly anthropocentric or reductionist (Amril & Hadi, 2024; Safitri et al., 2025; Vella & Rizal, 2024).

This synergy is crucial to overcoming the modern dichotomy that separates knowledge from values and science from the sacred. Nasr argues that the environmental crisis stems from the "desacralization" of nature, which reduces nature solely to an exploitable resource. By reintegrating the sacred dimension into scientific epistemology, *Scientia Sacra* enables the formation of a broader ethical foundation for environmental policy and social practice (Anggriani et al., 2023; Safdar & Shams-ur-Rehman, 2021).

Nevertheless, this discussion acknowledges the existence of a clear gap between theoretical constructs and empirical practice. The results of the study identify significant conceptual and methodological *gaps*, where without a clear operational framework, the idea of *Sacred Science* risks becoming merely an academic discourse alienated from socio-ecological reality. Therefore, the present primary urgency is to develop a framework capable of translating Nasr's theory into practical guidelines for research and policy (Amril & Hadi, 2024; Safitri et al., 2025).

This integration effort faces substantial challenges, particularly in maintaining the integrity of scientific methodology, while opening space for ethical-spiritual evaluation. There is a risk of misinterpretation that *Scientia Sacra* is anti-science, when in fact Nasr does not reject modern science, but rather criticizes the reductionism and secularization that accompany it. Other challenges include avoiding universalization that ignores cultural diversity, as well as the limitations of measuring tools to assess the effectiveness of epistemological integration in public policy (Anwar & Umam, 2025; Muslih et al., 2024; Sumi et al., 2024).

Amid these challenges, recent literature offers potential solutions by placing science in the context of sacred values. Studies on *environmental philosophy* based on religiosity have shown that spiritual values can be translated into concrete practices. For example, the application of *Triple Bottom Line Accounting* from the perspective of *Scientia Sacra* proves that economic, social, and environmental dimensions can be analyzed simultaneously within the framework of sacred values. Additionally, various local case studies have shown that this perspective can be adapted contextually to mitigate environmental crises (Mahmudi, 2020).

If these operational challenges can be overcome, the transformative implications will be vast, particularly for education and policy. In the context of education, this requires the development of a curriculum that teaches science not merely as facts but as activities rooted in spiritual values to foster ecological awareness in future generations. Meanwhile, in the realm of policy, this integration encourages a shift from technical-mechanistic policies to policies oriented towards the long-term welfare of all beings (Mubarak et al., 2025; Muhammad & Kerwanto, 2023).

At the community level, practical implications include the revitalization of Sufi wisdom, such as the practices of *dhikr*, *muraqabah*, and *khalwah*, as instruments of environmental education. By activating this wisdom, awareness of cosmic unity can be built to encourage profound ecological behavioral change. This confirms that the proposed epistemic transformation is not merely an intellectual project, but rather an effort at social transformation that requires validation through systematic community research (Anggriani et al., 2023).

To fill the existing empirical gap, this study proposes future research directions through three main avenues: case studies of sacred value-based environmental policies, curriculum studies that adopt Nasr's epistemology, and an evaluation of the role of Sufi communities in local policy-making. These pathways need to be supported by a clear methodological consensus that remains adaptive to the plurality of traditions, so that *Scientia Sacra* does not become trapped in rigid dogma (Johnston, 2012; Safitri et al., 2025).

Furthermore, the relevance of this discussion becomes increasingly significant when situated within the broader international context of the global ecological crisis and the growing critique of the dominant paradigm of modern development. Contemporary international debates on climate change, ecological justice, and sustainable development reveal that purely technocratic and market-oriented approaches have frequently failed to address the deeper ethical and civilizational roots of environmental destruction (Weinstein et al., 2023). Global initiatives such as the United Nations Sustainable Development Goals (SDGs), the Paris Climate Agreement, and the increasing discourse on climate ethics indicate that environmental crises can no longer be approached solely through scientific and economic mechanisms, but require profound transformations in worldview, ethics, and

human consciousness. In this context, Seyyed Hossein Nasr's concept of *Scientia Sacra* acquires substantial international relevance because it offers an epistemological alternative capable of reconnecting scientific rationality with transcendental responsibility and ecological ethics.

At the global level, Nasr's critique of the desacralization of nature also resonates with broader intellectual movements that challenge the hegemony of Western secular modernity (Ahmad, 2023). Discourses such as post-development theory, deep ecology, environmental humanities, and decolonial ecology increasingly emphasize the limitations of anthropocentric paradigms that reduce nature to economic capital and technological resources. Within this international intellectual climate, *Scientia Sacra* contributes a distinctively Islamic philosophical perspective by asserting that the ecological crisis is inseparable from the spiritual crisis of modern civilization itself. This perspective enriches contemporary ecotheology by positioning environmental degradation not merely as a material problem, but as a metaphysical rupture between humanity, nature, and the Divine (Özdemir, 2026).

Moreover, the integration of Sufi wisdom into ecological discourse presents an important contribution to global conversations on spirituality and sustainability. Across various regions of the world, there has been a renewed interest in indigenous knowledge systems, contemplative traditions, and spiritual ecological practices as alternative pathways toward sustainable living. Similar developments can be observed in Buddhist environmental ethics in East Asia, Indigenous ecological cosmologies in Latin America, and Christian eco-spiritual movements in Europe and North America (Itel, 2023). In this regard, Sufi practices such as *dhikr*, *muraqabah*, and *khalwah* may be understood not merely as ritual expressions of Islamic spirituality, but as transformative ecological practices capable of cultivating restraint, humility, and ethical responsibility toward nature. Consequently, Nasr's framework positions Islamic spirituality within a broader international dialogue concerning the reconstruction of ecological consciousness in the Anthropocene era (Shaleh & Islam, 2024).

At the same time, the challenges identified in this study also reflect wider global tensions concerning the relationship between religion, science, and public policy. Modern scientific institutions are largely structured upon secular epistemological assumptions that prioritize empirical verification and technical efficiency, often leaving little room for metaphysical or spiritual considerations (Solberg Söilen, 2025). As a result, attempts to integrate sacred values into scientific discourse frequently encounter skepticism within academic and policy-making communities. This explains why the operationalization of *Scientia Sacra* requires not only philosophical elaboration, but also institutional innovation capable of creating interdisciplinary platforms where scientists, theologians, environmental activists, and policymakers can engage in constructive dialogue (Sánchez-Camacho, 2025). Without such institutional mechanisms, the discourse risks remaining confined within theoretical or normative debates without tangible socio-political impact.

In addition, the global diversity of religious, cultural, and political contexts necessitates a careful and contextual application of *Scientia Sacra*. A universal ecological ethic cannot be imposed homogenously across societies with differing cosmologies, histories, and environmental experiences (Dudzai et al., 2026). Therefore, the international applicability of Nasr's framework depends on its ability to remain adaptive and dialogical rather than doctrinal. This adaptive dimension is particularly important in postcolonial societies where environmental governance is deeply entangled with issues of inequality, extractive capitalism, and ecological injustice. In such contexts, *Scientia Sacra* could contribute to the development of pluralistic ecological ethics that respect local traditions while simultaneously addressing global environmental challenges (Zepeda, 2025).

From a geopolitical perspective, the growing climate crisis has also intensified debates regarding the moral responsibilities of industrialized nations toward developing countries disproportionately affected by environmental degradation. The ethical orientation embedded within *Scientia Sacra* offers a critical response to this imbalance by emphasizing stewardship, moral accountability, and the sacred interconnectedness of all forms of existence (Laracy, 2025). Such principles could potentially enrich international environmental governance frameworks that are often dominated by economic negotiations and geopolitical interests rather than ethical solidarity.

Ultimately, the significance of Nasr's thought lies not only in its critique of modernity, but also in its capacity to provide a civilizational alternative during a period of profound global uncertainty. The synergy between *Scientia Sacra*, Sufi wisdom, and ecotheology proposes a reorientation of knowledge itself: from domination toward stewardship, from exploitation toward reverence, and from material accumulation toward existential meaning. In an era marked by climate anxiety, ecological

collapse, and spiritual alienation, this framework possesses transformative potential not only for Islamic intellectual traditions, but also for international debates concerning the future of humanity and the sustainability of civilization itself (El-Sherbini et al., 2023).

Conclusion

This study confirms that Seyyed Hossein Nasr's concept of *Scientia Sacra* constitutes not merely a metaphysical or theological discourse, but a comprehensive epistemological framework capable of responding critically to the contemporary ecological crisis rooted in the desacralization of knowledge and nature. The research answers the primary research question by demonstrating that the ecological crisis is fundamentally an epistemological and spiritual crisis generated by the secular-modern worldview, which separates science from transcendental values and reduces nature to an object of exploitation. Within this context, *Scientia Sacra* offers an alternative paradigm that reintegrates scientific rationality, ethical consciousness, and spiritual awareness into a unified sacred worldview. The findings further reveal that Sufi wisdom functions as the operational and transformative dimension of this framework through contemplative and ethical practices such as *dhikr*, *muraqabah*, *khalwah*, *zuhd*, and awareness of *wahdat al-wujud*, all of which cultivate ecological consciousness and moral responsibility toward creation.

Theoretically, this study contributes significantly to the development of Islamic ecotheology, environmental philosophy, and epistemological critiques of modernity by positioning *Scientia Sacra* as a bridge between metaphysical knowledge and ecological praxis. Unlike dominant environmental paradigms that are frequently anthropocentric, technocratic, or reductionist, Nasr's framework reconstructs the relationship between humans, nature, and the Divine within an integrative cosmological order. This research also strengthens contemporary discussions concerning the spiritual roots of ecological collapse by arguing that sustainable environmental ethics cannot emerge solely from technological innovation or regulatory mechanisms, but require a profound transformation of worldview and consciousness. In this regard, the study enriches international ecotheological discourse by demonstrating that Islamic philosophy and Sufi spirituality possess substantial conceptual resources for addressing the crisis of modern civilization in the Anthropocene era.

Practically, the findings imply the necessity of developing transdisciplinary educational models, environmental policies, and community practices grounded in sacred ecological values. The integration of *Scientia Sacra* into environmental education can encourage the formation of ecological awareness that is not merely cognitive, but also ethical and spiritual. Likewise, the revitalization of Sufi wisdom offers practical instruments for countering consumerism, ecological alienation, and exploitative patterns of development. At the policy level, the study highlights the importance of shifting from purely technocratic environmental governance toward approaches rooted in moral accountability, sustainability, and the sacred interconnectedness of existence. Such implications are particularly relevant within the context of global debates on climate justice, sustainable development, and ecological ethics.

Nevertheless, this study has several limitations. *First*, the research is primarily philosophical and literature-based in nature, relying heavily on conceptual interpretation rather than empirical field investigation. Consequently, the practical effectiveness of *Scientia Sacra* and Sufi ecological practices in transforming environmental behavior has not yet been systematically measured. *Second*, the study focuses predominantly on Nasr's intellectual framework and selected ecotheological literature, thereby limiting broader comparative engagement with other non-Islamic ecological philosophies and indigenous cosmologies. *Third*, because the analysis emphasizes theoretical synthesis, there remains a methodological gap concerning how sacred epistemology can be operationalized within modern scientific institutions and public policy frameworks.

Therefore, future research should move beyond conceptual exploration toward empirical and interdisciplinary investigations. Subsequent studies are encouraged to conduct case studies on Sufi communities, eco-spiritual educational institutions, and sacred value-based environmental policies in order to evaluate how *Scientia Sacra* can practically influence ecological behavior, sustainability initiatives, and public governance. Comparative studies between Islamic ecotheology and other global eco-spiritual traditions are also necessary to strengthen intercivilizational ecological dialogue. In addition, future scholarship should explore methodological frameworks capable of integrating sacred epistemology with contemporary scientific practices without compromising scientific rigor or

cultural plurality. Such efforts are essential if *Scientia Sacra* is to evolve from a philosophical ideal into a transformative paradigm for the future of ecological civilization.

References

- Abu Sayem, M. (2021). Eco-Religious Teachings and Environmental Sustainability: An Analysis of Seyyed Hossein Nasr's "Eco-Spirituality" in the Context of Bangladesh. *Australian Journal of Islamic Studies*, 6(3), 69–83.
- Ahmad, H. (2023). Mapping Neo-Modern and Postmodern Qur'ānic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun. *Religions*, 14(5), 595. <https://doi.org/10.3390/rel14050595>
- Amril, A., & Hadi, R. T. (2024). Krisis Identitas Manusia Dan Ekologi Modern Dalam Perspektif Eko-Filosofi Seyyed Hossein Nasr. *Living Islam Journal of Islamic Discourses*, 7(2), 243–262. <https://doi.org/10.14421/lijid.v7i2.5368>
- Anggriani, N. M., Nasution, H., & Harahap, H. P. (2023). Konsep Ekosufisme Dalam Perspektif Sayyed Hossein Nasr. *Tsaqofah*, 3(6), 1089–1103. <https://doi.org/10.58578/tsaqofah.v3i6.1715>
- Anwar, S., & Rosyad, R. (2021). Pemikiran dan Aplikasi Teologi Lingkungan di Pesantren Cicalengka Kabupaten Bandung [Thoughts and Applications of Environmental Theology at the Cicalengka Islamic Boarding School, Bandung Regency]. *Jurnal Iman Dan Spiritualitas*, 1(2). <https://doi.org/10.15575/jis.v1i2.11793> [in indonesian]
- Anwar, S., & Umam, H. (2025). Globalization and The Crisis in Islamic Education: Al-Attas' Epistemological Response and The Reconstruction of Adab-Based Pedagogy. *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan*, 11(1), 135–149. <https://doi.org/10.24235/jy.v11i1.21161>
- Asghari, S. (2021). Sufism and Challenges of Modern and Secular Philosophy: Nasr's Perspective. *Türk Kültürü Ve Hacı Bektaş Veli Araştırma Dergisi*, 98, 245–258. <https://doi.org/10.34189/hbv.98.011>
- Dharma, A. P., & Manufa, S. (2024). Seyyed Hossein Nasr: Kritik Islam Atas Sekularism Lingkungan [Seyyed Hossein Nasr: An Islamic Critique of Environmental Secularism]. *El-Faqih Jurnal Pemikiran Dan Hukum Islam*, 10(1), 53–76. <https://doi.org/10.58401/faqih.v10i1.1308> [in indonesian]
- Dudzai, C., Mugumbate, R., Keevers, L., & Muridzo, N. G. (2026). The Rural Natural Environment is a Teacher: Embedding Global South Rural Communities' Environmental Experiences in Social Work Education. *Global Social Welfare*. <https://doi.org/10.1007/s40609-026-00462-5>
- El-Sherbini, M. S., Tajudeen, Y. A., Oladipo, H. J., Oladunjoye, I. O., Adebayo, A. O., & Mahmood, J. (2023). Planetary Health and Anthropocene Discourse: The Role of Muslim Religious Leaders. *Challenges*, 14(4), 46. <https://doi.org/10.3390/challe14040046>
- Fajarini, U., & Handayani, N. (2020). Dampak Teknologi Modern Terhadap Kearifan Lokal Sebagai Kelestarian Lingkungan Alam Dan Ketahanan Pangan Di Indonesia (Studi Kasus Kampung Adat Cireunde Jawa Barat) [The Impact of Modern Technology on Local Wisdom as a Means of Environmental Sustainability. *Sosio Didaktika: Social Science Education Journal*, 7(2).
- Faruque, M. U. (2025). Nasr, Seyyed Hossein. *Oxford Research Encyclopedia of Religion*, 1 Dec. <https://doi.org/10.1093/acrefore/9780199340378.013.868>
- Foltz, R. (2005). Islam and Ecology Bibliography. In *The Forum on Religion and Ecology* (Vol. 27, Issue 1).
- Idris, I., & Latifah, I. (2024). Tafsir Ayat-Ayat Ekologi Yusuf Al-Qaradawi Dan Seyyed Hossein Nasr [Tafsir of the Ecological Verses of Yusuf Al-Qaradawi and Seyyed Hossein Nasr]. *Al-Thiqah Jurnal Ilmu Keislaman*, 7(1), 155. <https://doi.org/10.56594/althiqah.v7i1.186> [in indonesian]

- Itel, J. (2023). Ecospirituality in French-Speaking Europe: Linking Ecological Thought with Alternative Spirituality. *Religions*, 14(4), 510. <https://doi.org/10.3390/rel14040510>
- Johnston, D. L. (2012). Intra-Muslim Debates on Ecology: Is Shari'a Still Relevant? *Worldviews Global Religions Culture and Ecology*, 16(3), 218–238. <https://doi.org/10.1163/15685357-01603003>
- Komarudin, D., & Anwar, S. (2024). Environmental Awareness: A Phenomenological Study of Al-Faruq and Bahrul Hidayah Islamic Boarding Schools in Bandung. *International Journal of Nusantara Islam*, 12(2), 150–160.
- Laracy, J. R. (2025). Creation as Gift: Stewardship and Sustainability in Catholic Theology. *Theology and Science*, 23(4), 932–944. <https://doi.org/10.1080/14746700.2025.2550552>
- Mahmudi, M. (2020). Scientia Sacra on Philosophy of Science Perspective and Its Relevance to Discourse of Scientific Integration. *Cendekia Jurnal Kependidikan Dan Kemasyarakatan*, 18(2), 333–349. <https://doi.org/10.21154/cendekia.v18i2.2091>
- Maulana, G. R., Putri, E. E., & Rahmadani, P. (2025). God, Nature, and Humanity in the Landscape of Lubuk Hitam Waterfall: A Seyyed Hossein Nasr Eco-Philosophy Perspective. *Itr*, 3(1), 73–83. <https://doi.org/10.30983/itr.v3i1.9734>
- Mubarok, A. F. Z., Zuhdi, A., & Sutiah, S. (2025). Revitalizing Islamic Religious Education Curriculum in the Digital Era. *Pjier*, 3(2), 91–105. <https://doi.org/10.59001/pjier.v3i2.547>
- Muda, Y. A. (2020). Ecotheology Menurut Seyyed Hossein Nasr Dan Sallie McFague. *Jurnal Teologi*, 09(01), 69–84. <https://doi.org/10.24071/jt.v9i01.2040>
- Muhammad, A., & Kerwanto. (2023). Relevansi Pemikiran Seyyed Hossein Nasr Tentang Integrasi Islam Dan Sains Terhadap Pendidikan Islam Di Indonesia [The Relevance of Seyyed Hossein Nasr's Thoughts on the Integration of Islam and Science to Islamic Education in Indonesia]. *Edumulya Jurnal Pendidikan Agama Islam*, 1(2), 8–24. <https://doi.org/10.59166/edumulya.v1i2.105> [in indonsian]
- Muslih, M., Khakim, U., & Sahidin, A. (2024). An in-Depth Analysis of Al Faruqi's Theory of Islamization of Knowledge: A Perspective From Thomas Kuhn's Paradigm Shift Theory. *Hamdard Islamicus*, 47(1). <https://doi.org/10.57144/hi.v47i1.436>
- Nasr, S. H. (1989). *Knowledge and the Sacred*. SUNY Press.
- Nasr, S. H. (1996a). *Religion and The Order of Nature: Essays on the Interrelationship Between Science and Religion*. Oxford University Press.
- Nasr, S. H. (1996b). *Religion and The Order of Nature*. Oxford University Press.
- Özdemir, İ. (2026). Islamic ecotheology: foundations and challenges. In *Handbook on Religion and the Environment* (pp. 10–23). Edward Elgar Publishing. <https://doi.org/10.4337/9781035321872.00011>
- Quadir, T. M. (2013). *Traditional Islamic Environmentalism: The Vision of Seyyed Hossein Nasr*. University Press of America.
- Qurrotul'ain, D., & Soleh, A. K. (2024). Krisis Lingkungan (Human-Ekologi) Dalam Pandangan Filsafat Mulla Shadra [Environmental Crisis (Human-Ecology) in the Philosophical Perspective of Mulla Sadra]. *Jurnal Pendidikan Indonesia*, 5(6), 250–258. <https://doi.org/10.59141/japendi.v5i6.2983> [in indonesian]
- Safdar, S. S., & Shams-ur-Rehman, G. (2021). The Roots of the Ecological Crisis in the Theological and Philosophical Landscape of Modern Civilization. *Islamic Studies*, 60(3), 287–308. <https://doi.org/10.52541/isiri.v60i3.1847>
- Safitri, N. S., Amril, M., & Dewi, E. (2025). Rekonstruksi Ilmu Pengetahuan Dalam Perspektif Seyyed Hossein Nasr: Kritik Terhadap Sains Modern Dan Integrasi Ilmu Agama [Reconstruction of Science in the Perspective of Seyyed Hossein Nasr: Critique of Modern Science and Integration of Religious Knowled. *Joecy Journal*, 5(2), 10418–10425. <https://doi.org/10.31004/joecy.v5i2.1376> [in indonesian]

- Sánchez-Camacho, J. (2025). The Contemporary Discourse of Public Theology in the Face of Technological and Socio-Environmental Crises. *Religions*, 16(7), 923. <https://doi.org/10.3390/rel16070923>
- Sari, N. A., Shara, Y., Isnawati, S., & Suhardianto, N. (2023). The Triple Bottom Line Accounting From Scientia Sacra Perspective. *Riset Akuntansi Dan Keuangan Indonesia*, 23–31. <https://doi.org/10.23917/reaksi.v8i1.20893>
- Sayem, A., & Sayem, M. A. (2019). The Eco-Philosophy of Seyyed Hossein Nasr: Spiritual Crisis and Environmental Degradation. In *Islamic Studies* (Vol. 58, Issue 2).
- Sayem, M. A. (2019). Seyyed Hossein Nasr's Works on Environmental Issues. *Islamic Studies*, 58(3).
- Sayem, M. A. (2022). The Eco-Religious Understandings of John B. Cobb, Jr. And Seyyed Hossein Nasr. *Islamic Studies*, 61(1), 45–62. <https://doi.org/10.52541/isiri.v61i1.2195>
- Seci Vella, N. K., & Rizal, D. A. (2024). Ekoteologi Dalam Pemikiran Seyyed Hossein Nasr Dan Relasi Agama-Masyarakat [Ecotheology in the Thought of Seyyed Hossein Nasr and the Relationship between Religion and Society]. *Itimad*, 2(2). <https://doi.org/10.35878/alitimad.v2i2.1320> [in indonesian]
- Setiadi, Y. A., & Humaidi, H. (2026). Konsep Etika Lingkungan Menurut Seyyed Hossein Nasr: Respon terhadap Krisis Ekologi [The Concept of Environmental Ethics According to Seyyed Hossein Nasr: A Response to the Ecological Crisis]. *Jurnal Riset Rumpun Ilmu Sosial, Politik Dan Humaniora*, 5(1), 248–255. <https://doi.org/10.55606/jurrish.v5i1.6807> [in indonesian]
- Shaleh, A., & Islam, M. S. (2024). Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis. *Intellectual Discourse*, 32(1). <https://doi.org/10.31436/id.v32i1.1937>
- Solberg Söilen, K. (2025). Positioning in Science: Foundations, Perspectives, and Schools of Thought. In *The Researcher's Journey* (pp. 355–482). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-91565-9_4
- Sumi, A. A., Ahmed, S., & Alam, S. S. (2024). Islamic teachings and environmental corporate social responsibility in Bangladesh: a mixed-methods research approach. *Journal of Islamic Marketing*, 15(4), 1155–1182. <https://doi.org/10.1108/JIMA-09-2023-0271>
- Sururi, A., Kuswanjono, A., & Utomo, A. H. (2020). Ecological Sufism Concepts in the Thought of Seyyed Hossein Nasr. *Research Society and Development*, 9(10), e5769108611. <https://doi.org/10.33448/rsd-v9i10.8611>
- Syefriyeni, S., & Nasrudin, D. (2023). The Construction of Environmental Philosophy Rooted in Religiosity. *HTS Teologiese Studies / Theological Studies*, 79(2). <https://doi.org/10.4102/hts.v79i2.8442>
- Vella, N. K. S., & Rizal, D. A. (2024). Ekoteologi Dalam Pemikiran Seyyed Hossein Nasr Dan Relasi Agama-Masyarakat [Ecotheology in the Thought of Seyyed Hossein Nasr and the Relationship between Religion and Society]. *Itimad*, 2(2), 155–170. <https://doi.org/10.35878/alitimad.v2i2.1320> [in indonesian]
- Weinstein, M., Pouliot, C., Martins, I., Levinson, R., Carter, L., Bencze, L., & Sharma, A. (2023). *Science Education Towards Social and Ecological Justice* (Vol. 24). Springer International Publishing. <https://doi.org/10.1007/978-3-031-39330-3>
- Zepeda, C. (2025). Integrating the ethics of integral ecologies into global environmental governance. *Journal of Global Ethics*, 21(1), 102–113. <https://doi.org/10.1080/17449626.2025.2491365>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).