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Environmental Crisis Mitigation from Religious Perspectives: A Comparative Study of Yusuf al-Qaradawi's Islamic Thought and Vandana Shiva's Hindu Ecofeminist Thought

Reza Nurdiana Sugiant
UIN Sunan Gunung Djati Bandung, Indonesia
nurdianareza75@gmail.com

Dadang Kuswana
UIN Sunan Gunung Djati Bandung, Indonesia
dadangkuswana@uinsgd.ac.id

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Abstract:

This study aims to comparatively analyze the thoughts of Yusuf Qaradawi from an Islamic perspective on environmental ethics and Vandana Shiva from a Hindu perspective on ecofeminism. The main objective is to identify the common ground and differences in their thoughts and offer a constructive synthesis as a comprehensive solution to the global environmental crisis. This study uses a literature review method with a qualitative-comparative approach. Data were collected through analysis of primary and secondary texts by Yusuf Qaradawi and Vandana Shiva relevant to environmental issues. The analysis process includes a review of the philosophical foundations, ethical principles, criticisms of development, and ecological solutions proposed by both thinkers. The results show that Yusuf Qaradawi emphasizes human responsibility to maintain the balance of nature as a form of obedience to God, while Vandana Shiva emphasizes the role of women, local wisdom, and critiques of capitalism and patriarchy. Both reject excessive exploitation of nature, criticize unsustainable development, and emphasize the importance of ecological justice. This research can be utilized in the fields of environmental ethics, philosophy of religion, gender studies, environmental education, and public policy. The synthesis of Qaradawi and Shiva's thoughts can strengthen social movements, the formulation of ecologically just policies, and the development of environmental education models based on spirituality, transcendental values, and local wisdom. This research presents a unique synthesis of Islamic environmental ethics and Hindu ecofeminism, rarely attempted before. The integration of the spiritual-

transcendental dimension with socio-political critique and local wisdom produces a more holistic and inclusive global environmental ethics framework, thereby enriching interfaith studies, philosophy, and environmental studies.

Keywords: Ecofeminism; Environmental Ethics; Hinduism; Islam; Vandana Shiva; Yusuf Qaradawi.

INTRODUCTION

The global climate crisis has become one of the most concerning and pressing issues of the 21st century. Climate has led to rising global temperatures, rising sea levels, extreme weather, and various other impacts that threaten life on Earth. Although mitigation and adaptation efforts have been undertaken, this challenge requires a holistic and interdisciplinary approach, including religious thought and perspectives. This phenomenon has caused drastic changes in the Earth's climate, such as rising global temperatures, rising sea levels, extreme weather, and various other impacts that threaten life on this planet. The impact of the climate crisis is not only limited to the natural environment, but also affects human social, economic, and even spiritual life (Agusalim & Karim, 2023). Achieving greater profits, because the use of machines is more efficient than using human power. Since then, fossil fuels have begun to be widely used without realizing that the use of machines produces emissions from combustion, which causes air pollution (Antarissubhi et al., 2023).

Environmental damage, whether through pollution or large-scale exploitation of nature that threatens human survival, is certainly a disaster caused by changes in the ecosystem that are unfriendly to nature. Humans have altered nature through large-scale exploitation, and humans have forgotten the value system for treating the environment. With the knowledge and technology they possess, humans have gained ideas for preserving, utilizing, and protecting the universe. Conversely, with science and technology, humans treat nature merely as a resource to be exploited in the name of improving human welfare (Ainurrohmah & Sudarti, 2022). The environmental crisis is an increasingly pressing global challenge, characterized by climate change, declining biodiversity, pollution, and ecosystem destruction. Recent studies have shown that mitigating this crisis requires a comprehensive and sustainable approach. Environmental mitigation is an effort made to reduce the negative impacts on the environment caused by human activities. In recent decades, attention to this issue has increased along with growing awareness of climate change, declining biodiversity, and environmental pollution.

The environmental crisis is one of the most pressing challenges facing humanity today. This phenomenon impacts not only ecosystems but also human health, economics, and social sustainability. According to a United Nations (UN) report, approximately 1 million species are expected to become extinct in the near future due to human activities, including deforestation, pollution, and climate change. This crisis knows no borders, and its impacts can be felt worldwide, from small islands threatened by submergence to megacities exposed to air pollution. One of the main factors contributing to the environmental crisis is climate change. Data from the Intergovernmental Panel on Climate Change (IPCC) shows that the global average temperature has risen by about 1.1 degrees Celsius since the

late 19th century, largely due to greenhouse gas emissions from human activities (IPCC, 2021). This increase in temperature has the potential to lead to more frequent and severe natural disasters, including floods, droughts, and devastating storms. For example, in 2020, bushfires in Australia caused widespread damage, destroying more than 18 million hectares of land and killing nearly 3 billion animals (Upstill & Spurling, 2020).

The environmental crisis also has a direct impact on natural resources and food security. According to the Food and Agriculture Organization (FAO), approximately 33% of the world's agricultural land is experiencing decreased productivity due to soil degradation caused by unsustainable agricultural practices. In Indonesia, deforestation to clear land for agriculture has caused significant forest destruction, threatening biodiversity and reducing the soil's capacity to support agriculture. This has the potential to lead to a future food crisis, especially for populations dependent on subsistence agriculture. Efforts to mitigate and adapt to the climate crisis have been undertaken at various levels, from the individual and community to the global scale. However, this challenge requires a holistic and interdisciplinary approach, including theological thinking and religious perspectives. World religions play a crucial role in shaping people's spiritual, moral, and ethical values and can provide guidance in addressing this increasingly pressing environmental crisis (Paminto et al., 2024).

Environmental issues cannot be separated from societal religiosity, as the environment is essentially the spatial structure of human life. Humans are born with a religion of their own. Religion serves as a bond and a form of shared awareness that influences human behavior in treating the environment. Religion has the capacity to construct an ideal concept of the relationship between humans, nature, and God. Religion provides a doctrinal foundation for how humans should treat nature to maintain balance. Religion plays a strategic role in addressing climate change, its impacts, and the actions that need to be taken. This role stems from concern over the impact of environmental damage as a direct result of climate change and the suboptimal response to it. Human actions have significantly disrupted the balance of nature and ignored the resulting impacts of climate change. When the values created by humans to exploit the potential of nature are so easily violated by themselves, religious values must come to the fore to provide a warning and provide a corridor of ethical dimensions for all (Khaeron, 2023).

This perspective was later seen by several religious figures as an important study to undertake, for example Yusuf Al-Qaradawi and Vandana Shiva. Yusuf al-Qaradawi explained that, at its core, environmental issues are moral issues. Therefore, the most effective solution must rely on human morality, namely by revitalizing moral values, justice, kindness, compassion, friendliness, and non-arbitrariness. Shiva views environmental damage as being caused by the proliferation of masculine principles that suffocate feminine principles and have an impact on environmental damage. Shiva believes that it is necessary to revive the feminine elements of the universe and reorganize life based on feminine principles to save nature. Shiva uses Hindu cosmology as its foundation, and understands the universe as prakriti, namely the universe as a feminine and creative principle. Seeing the urgency of this research, it is important to carry out it as a form of epistemological development and collective awareness regarding the threats that lurk on earth and also pose a threat to humans. The way out of the threat of destruction is not to run away from this reality or avoid it by moving, but through internal improvement within humans as beings who have the power to regulate the order of the earth.

Studies on Environmental Crisis Mitigation from a Religious Perspective, focusing on the comparative thinking of Yusuf Al-Qaradawi and Vandana Shiva, are still relatively limited. However, previous studies addressing environmental issues, ecofeminism, and ecological ethics from the perspectives of specific figures, provide important contributions as theoretical foundations and comparisons for this research. The presence of these previous works not only enriches conceptual insight but also opens up space for discovering new research opportunities relevant to this topic. The studies that are closely related and serve as important references are explained as follows:

First, Nur Hidayati, 2020. Ecofeminism in the Perspective of Vandana Shiva and Musdah Mulia. In this study, focusing on the discourse of ecofeminism in the perspective of the two figures. Nature is symbolized as a Mother who provides a source of life for its creatures who also have the nature of gentleness, protecting, guarding, caring just like women. But nature is also treated unfairly, and gets oppression, such as damage, violence, exploitation carried out by Capitalists. The difference with the research conducted by the author is the use of two different figures, mainly in religion and the focus of the research theme on 'ecofeminism', so it becomes something that needs to be studied by the author by looking at it from another perspective, namely ecotheology and the juxtaposition of other different figures and their implications with the issue of forest conversion in Indonesia (Hidayati, 2020). The research conducted by the author uses one of the figures in the above research 'Vandana Shiva', but the author sees emptiness and differences in the above research in theological scope, so the author tries to study it from an ecotheological perspective. It is inevitable that the above research touches on theological issues because both of them are based on religious teachings and both of them are from different religions, however, theological value is indeed minimal and the application of the two figures to contemporary ecological issues has not yet been seen.

Second, Hifzul Al-Bi'ah as Part of Maqas}id al-Shari'ah (Yusuf Al-Qaradawi's view in the book Ri'ayat al-Bi'ah fiShari'ah al-Islam" thesis from Ahmad Sarip Saputra in 2020 from UIN Sunan Ampel Surabaya. Yūsuf al-Qardhawy through the book Ri'āyat al-Bī'ah fi Sharī'ah al-Islām emphasized that Islam is an environmentally friendly religion with the Maqāṣid al-Sharīah approach. The main problems studied in this research are three. First, what is Yūsuf al-Qardhawy's view on environmental fiqh in Ri'āyat al-Bi'ah fi Sharī'ah al-Islam. Second, what is Yūsuf al-Qardhawy's view on Hifdh al-Bī'ah as part of Maqāṣid al-Sharīah. Third, how is the Manhaj Istiqra'i of Yūsuf al-Qarḍāwy in determining Hifzul al-Bī'ah as part of Maqāṣid al-Sharī'ah. There are three findings highlighted in this study. First, there are five basic principles of environmental fiqh included by Yūsuf al-Qarḍāwy, namely the principle of respect for nature, the principle of responsibility, the principle of compassion, the principle of simplicity and the principle of justice. Second, the concept of environmental conservation according to Yūsuf al-Qardhawy is a way to realize Kulliyat al-Khams. Third, the Manhaj Istiqra'i in determining Hifzul al-Bī'ah as part of Maqāṣid al-Sharī'ah is to look for Juz'iy propositions to be associated with the values of Maqāṣid al-Sharī'ah which are Kull. (Saputra, 2020).

Third, Research by Ahmad Sururi, 2017. "Ecofeminism and the Environment in the View of Vandana Shuva". Thesis of the Department of Aqidah, Faculty of Ushuluddin, Sunan Kalijaga State Islamic University. This thesis in general has the following main problems: Every ecofeminist figure supports the connection between women and nature, as does ecofeminism that has a radical-cultural background (natural ecofeminism), which

always tries to strengthen and emphasize the relationship between women and nature. In this case, it describes natural ecofeminism which is a traditional trait related to women such as caring for, caring for, and breastfeeding which is not a formation of the social environment, namely as a product of the actual psychological and biological experiences of each woman. The problem does not lie in that because they have this relationship they are considered low. Natural ecofeminism strongly opposes the existence of inferiority described for women and nature, then there is a rejection of superiority described for men and their culture (Sururi, 2007).

Fourth, Research by Tri Marhaeni Puji Astuti, 2012. In her journal "Ecofeminism and the Role of Women in the Environment". Sociology and Anthropology Faculty of Social Sciences, Semarang State University, Indonesia Journal of Conservation. From the resulting journal, it can be clarified that ecofeminism provides a new form of nuance to human life. Where every human being can not merely be raised as a subject that must first be considered but humanity that improves the relationship between humans, other living creatures, and nature from patriarchal arrogance. Being in a condition of connection, dependence and interconnectedness between one another is the main focus of this concept which then harshly criticizes the distance designed by humans with nature, or men towards women.

Fifth, Thesis Research by Muhammd Fahmi, 2022. About "Ijtihad of Environmental Conservation in Islam" (Study of the Thoughts of Yusuf Al-Qaradawi and Seyyed Hossein Nasr). This research was conducted with a literature review that focused on two primary sources, Ri'ayah al-Bi'ah fi Shari'ah Islamiyah which is the work of Yusuf Al-Qaradawi and Man and Nature: The Spiritual Crisis of the Modern Man by Seyyed Hossein Nasr. While the secondary sources are the writings of Yusuf Al-Qaradawi and Seyyed Hossein Nasr related to the research and outside the figure that supports this research. This research was conducted with a comparative study with a theological approach. In Yusuf Al-Qaradawi's study, it can be concluded that Al-Qaradawi's theory on environmental conservation is theological-normative. Where Al-Qaradawi reads the environment with a theological approach and his conservative steps with a normative reading. Unlike Seyyed Hossein Nasr, who built his theory on theological-philosophical grounds, Nasr examined the environmental damage that occurred due to neglect of God and a change in perspective on nature. Therefore, a theological-philosophical approach is needed in modern human life to restore its theomorphic nature (Fahmi, 2022).

METHOD

This research uses a comparative-qualitative approach. The comparative approach is a comparison between one and another. This method is intended to identify the type, pattern, or category of a thought, then embody it in a general thought map (Bungin, 2010). The comparative approach is intended to compare the thoughts of two different figures, in this case Yusuf Al-Qaradawi as a representative of Islamic thinkers and Vandana Shiva as a representative of Hindu thinkers, specifically in the context of ecology and the contemporary environmental crisis. This method seeks to identify the patterns, types, and categories of thought of each figure, then map them within the framework of environmental theology studies. By using this approach, the author attempts to identify similarities and differences between the two figures in viewing environmental issues, both

from the perspective of theology, ethics, and praxis. The comparative approach also allows for the birth of a constructive synthesis of thought, so that it can provide both theoretical and practical contributions to efforts to mitigate the global environmental crisis. The qualitative approach was chosen because this research is oriented towards textual analysis and thought, rather than quantitative measurement. The expected results are in-depth descriptions, interpretations, and philosophical analyses that are theoretical in nature, rather than statistical figures. Thus, a qualitative-comparative approach is relevant for studying texts, ideas, and major concepts in interfaith environmental ethics.

This type of research is library research. Library research focuses on the search, collection, and analysis of relevant written sources. This study was chosen because the research object is the thoughts of two great figures expressed through scientific works, books, articles, and recordings of their lectures and writings. In this library research, the author utilizes various academic reference materials, both in the form of books, journal articles, proceedings, and trusted online sources. The literature search was conducted to comprehensively examine the main ideas of Yusuf Al-Qaradawi and Vandana Shiva, then compared with previous research. The data sources in this study are divided into two, namely:

The primary data sources are the original works of the two figures who are the objects of research. In this study, the primary sources are books, articles, and writings by Yusuf Al-Qaradawi discussing environmental ethics from an Islamic perspective, as well as the works of Vandana Shiva related to ecofeminism, earth democracy, and critiques of global capitalism. These works serve as the primary references for understanding the original thoughts of the two figures. Secondary data sources are studies or other research that discuss the thoughts of the two figures, whether in the form of journal articles, theses, dissertations, or other relevant literature. Secondary data also includes writings on Islamic environmental ethics, Hindu ecofeminism, environmental philosophy, and sustainable development policies. The presence of secondary sources serves to strengthen the analysis and provide additional context to the primary sources.

The data collection method in this study uses a literature study. This technique is applied to obtain information by utilizing various sources, such as books, journals, magazines, and online media relevant to the research focus (Bungin, 2010). In the data collection process, the researcher is directly involved in the research, even the researcher is a key tool. From the researcher, then use written data, namely by reading, taking notes and understanding books, magazines and research articles related to this research (Zed, 2008). The data collection technique in this study uses the documentation method, which functions to collect data in the form of minutes, journal notes, reviews, photos, transcripts, books, newspapers, and magazines relevant to the research focus. The documentary sources used include works related to Yusuf Al-Qaradawi and Vandana Shiva, as well as articles discussing the issue of climate change and topics related to the two figures.

The data analysis in this study uses descriptive-qualitative analysis with a theological approach. The analysis is carried out through the process of reading, understanding, comparing, and interpreting the works of Yusuf Al-Qaradawi and Vandana Shiva. To strengthen the validity of the results, this study uses four analytical methods, namely: First, the Historical Method. Used to trace the background of the birth of the thoughts of both figures. For example, how the social, political, and religious

contexts influence Qaradawi's perspective on environmental ethics, and how Vandana Shiva's background as a physicist and ecofeminist activist shapes her ideas. Second, the Descriptive Method. Used to systematically describe the thoughts of both figures, both in terms of concepts, ethical principles, and proposed solutions. This method helps compile a clear description of their views before being compared. Third, the Interpretative Method. Used to uncover the deeper meaning of the texts studied. For example, interpreting the meaning of Tawhid and the mandate of the caliph in Qaradawi's thoughts, as well as the meaning of earth democracy and local wisdom in Shiva's thoughts. Fourth, the Hermeneutic Method. It is used to interpret texts contextually, so that the characters' thoughts are understood not only literally but also within a philosophical, cultural, and socio-political framework. Through hermeneutics, the author can uncover the hidden meanings in both characters' ideas.

RESULTS AND DISCUSSION

The Islamic Perspective on the Environment

In Islam, the environment is seen as a trust from God that must be protected. The current destruction of nature reflects human error in treating nature, as the Quran warns:

ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ۝

Meaning : "*Corruption has appeared on land and sea because of what the hands of men have done, so that Allah may make them taste some of their deeds, so that they may return (to the right path).*" (QS. Ar-Rum: 41).

The relationship between humans and nature in Islam is emphasized through the Qur'an and Hadith, which can be summarized into three main points. First, the relationship between faith and worship, where nature is seen as a sign of God's greatness that should be appreciated, not exploited or worshipped. Second, long-term utilization, namely the use of natural resources for human life in a fair, economical, and moderate manner. Third, concern for all living creatures, so that humans are obliged to maintain the sustainability of life. Islam positions humans as caliphs on earth with the duty of caring for and managing nature based on faith. Environmental damage is not solely the will of God, but rather the result of human mismanagement. Therefore, the ecological crisis is seen as a failure of humans to properly fulfill their role as caliphs. The good or bad management of nature even serves as a measure of human dignity in the sight of God. Islam emphasizes that humans are obliged to protect the environment as a form of worship to God, as emphasized in many verses of the Qur'an, including Surah Al-An'am verse 38:

وَمَا مِنْ دَاۤبَّةٍ فِى الْاَرْضِ وَلَا طٰۤىِٕرٍ يَّطِيْرُ بِجَنَاحَيْهِ اِلَّآ اُمَمٌ اَمْثَالُكُمْۗ مَا فَرَّطْنَا فِى الْكِتٰبِ مِنْ شَيْءٍ ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ۝

Meaning: "*There is not a single animal on earth, nor a bird that flies with its wings, but they are all peoples like you. We have not omitted anything in the Book, then to their Lord they will be gathered*".

The Qur'an emphasizes that all creatures are God's creations with a role in the ecosystem, so humans are obligated to maintain balance, moderation, and respect the rights

of plants and animals to live (Murti & Maya, 1991). Islam emphasizes the importance of avoiding excess or waste, as this can damage nature. This message is highly relevant to the modern world, where excessive consumption and unsustainable lifestyles pose serious threats to environmental sustainability. Muslims are taught to use resources wisely, economically, and responsibly. The history of Islamic civilization also provides examples of how Muslims interacted with nature wisely. In the past, many Muslim leaders implemented sustainable agricultural practices, protected forests, and developed effective water management systems. For example, the development of sophisticated irrigation networks in various Islamic regions demonstrates a concern for efficient natural resource management. Furthermore, Islam places environmental education and awareness as part of religious teachings. People are taught to understand that all of God's creations have value and a right to life. Therefore, environmental education can be considered part of faith and moral education. By integrating Islamic values with the principles of sustainability, Muslim communities play a vital role in addressing global challenges related to environmental degradation. Ultimately, protecting the environment is not merely a moral obligation, but also an expression of worship and devotion to Allah as His vicegerent on earth (Talimah & Rahman, 2001).

The Concept of the Caliphate and the Prohibition of Corruption

Humans as caliphs mean managers of the earth who are entrusted by Allah to guard, care for and use resources wisely, not absolute owners of nature (Al-Qaradhawi, 2001). In Surah Al-Baqarah verse 30:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۤىِٕكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗقَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۤءَۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗقَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

Meaning: *"(Remember) when your Lord said to the angels, "I am going to place a vicegerent on earth." They said, "Do You intend to place therein one who will cause corruption and shed blood, while we glorify You and sanctify Your name?" He said, "Indeed, I know what you do not know*".

Allah states that He created humans as caliphs, a trust that demands great responsibility. As caliphs, humans must be just, maintain balance, protect living creatures, and play a vital role in environmental protection for the sustainability of life on earth. First, humans are responsible for maintaining the balance of the ecosystem. Every creature has a vital role, so as caliphs, humans are obligated to respect biodiversity for the preservation and continuity of life on earth (Murti & Maya, 1991). Second, humans are obligated to manage natural resources wisely and sustainably. Third, as caliphs, humans are required to maintain and restore the environment, and protect living creatures for the sustainability of the ecosystem (Ngabalin, 2020). Fourth, the role of humans as caliphs extends beyond preserving nature, but also encompasses education and the spread of environmental awareness. Every individual has a responsibility to convey the importance of environmental preservation through formal education, campaigns, and concrete daily actions. Muslims, grounded in their religious teachings, have the opportunity to instill values of environmental concern and inspire society to act more responsibly. This role also extends to involvement in public policy and collective action for sustainability. Thus, humans, as caliphs, are responsible, individually and collectively, for addressing modern

environmental challenges, including climate change, deforestation, pollution, and biodiversity loss (Quddus, 2017).

As caliphs, Muslims are expected to play an active role in seeking just and sustainable solutions to various environmental problems. This demonstrates that preserving nature is both a spiritual and moral responsibility. The role of caliph is not merely a title, but a calling to act wisely, justly, and responsibly. This responsibility is realized through concrete actions to preserve the environment, for the sake of present and future generations. The concept of caliph serves as an important foundation for the awareness that humans are not absolute owners, but rather guardians and managers who must act wisely. In this way, humanity contributes to creating a harmonious world (Nasution, 2019). First, in Islam, the concept of caliphate emphasizes that humans are stewards of the earth, entrusted with a trust from Allah. This duty requires humans to protect and care for nature, as all of Allah's creation has value and purpose. Destroying the environment violates this trust, making preserving nature a moral obligation for every individual. Second, there is an ethical aspect that underlies environmental protection. Islam teaches that all creatures, including animals, plants, and ecosystems, have the right to life. Therefore, humans are required to act fairly, refrain from damaging, and consider the impact of their actions on nature. Third, moral responsibility also relates to future generations. Maintaining sustainability means ensuring healthy resources and ecosystems, in accordance with the principle of intergenerational equity. Fourth, environmental education and awareness are crucial. With the right knowledge, communities can act wisely, spread awareness, and advocate for social justice so that everyone has equal access to a healthy environment (Amiruddin et al., 2024).

Hindu Views on the Environment

The universe and all its contents constantly move and rotate in an orderly manner according to God's laws. Every creation, from the smallest to the largest, such as the solar system and galaxies, has its own orbit. This orderliness exists to prevent collisions between celestial bodies, demonstrating the harmony of God's creation. In Hinduism, it is believed that the universe and humanity were created based on Yadnya, a sacred sacrifice that forms the basis of balance and order in life in the universe (Sherma, 2021). Hinduism teaches that the universe is a creation of Brahman, in which humans, as a microcosm, and nature, as a macrocosm, are interconnected. Damage to the earth impacts humans, so preserving nature is a form of devotion. Hinduism emphasizes a deep respect for nature, reflected in the Vedic scriptures, hymns, and rituals that personify earth, water, fire, air, and space. Hindu spiritual practices also integrate nature through the worship of trees, rivers, mountains, and sacred forests. All of this demonstrates ecological sensitivity and an awareness of the harmony of life with God's creation (Sena, 2008).

In Hinduism, the universe, humans, animals, trees, mountains, and rivers have sacred value as expressions of the reality of God, manifested through the teachings of the trinity of Brahman, Athman, and Purusha (Wiana, 2006). Gottlieb emphasizes that theological values in Hinduism are the basis of Hindus' attachment to nature, because God is understood to be present everywhere. In Bhagavad Gita 13.13, Krishna states: "Sarvam avritya tishthati" (He dwells everywhere). Therefore, Hindus are taught to respect all creation, as emphasized in the Srimad Bhagavata Mahapurana (11.2.41) which calls earth, water, fire, air, ether, trees, rivers, and even living creatures as organs of God's body. This

is emphasized in Gita 5.18, that wise people treat all creatures, both humans and animals, with equal respect. The fundamental principle of Hinduism is to see the presence of God in all things. The Srimad Bhagavata Mahapurana (11.2.45) even emphasizes that true devotees are those who see God in all creation. Therefore, respect for nature reflects respect for God, so maintaining harmony with nature means maintaining a relationship with God himself (Sena, 2008).

The Hindu principle of punarjanma, or reincarnation, strengthens the teachings of maintaining harmony with nature. Punarjanma is the cycle of rebirth, in which souls can be born as humans, animals, or other creatures. The Shvetashvatara Upanishad (6.10) asserts that there is only one God who is present in all beings, distributing karma, and observing the deeds of each soul. Belief in punarjanma also underpins the doctrine of ahimsa (non-violence), which rejects the killing of animals or the exploitation of nature for personal gain. Thus, in the Hindu view, God and nature are one entity, and humans have a moral obligation to protect it (Wiana, 2006). For life, God established the laws of Rta and Dharma. Rta regulates the harmony of nature so that it continues to exist according to its rights, while Dharma is good deeds, protecting creation. Both require humans to maintain balance with God and nature (Sena, 2008).

Natural management must be based on the law of Rta. If the dynamics of nature are excessively obstructed, disharmony will arise, leading to destruction. In Hinduism, the destruction of Rta disrupts the balance, weakening the relationship between humans and nature. The greatest impact is felt by humans themselves. Maintaining the law of Rta is a form of devotion to God, because obeying Rta means obeying His will. This law regulates the boundaries of natural dynamics to ensure harmony, thus becoming a source of life for humans and other creatures in the Great Bhuwana (Wiana, 2006). The Vedas explain that God created the law of Rta to regulate all natural movements. Rta makes the sun, earth, and moon rotate regularly, wind blows, water flows, fire burns, and regulates the seasons, climate, and life of creatures (Sena, 2008).

Rta is a natural law created by God that regulates the limits of the existence of each element of nature. These elements contribute according to their function; for example, mountains act as reservoirs for rainwater. Through natural processes, rainwater forms rivers that flow to the lowlands. As long as mountains remain intact, rivers continue to flow, providing a source of life for humans, plants, and animals on earth. Thus, the existence of mountains and the water that flows from them is a vital part of the balance of the ecosystem and the continuity of life for all of God's creation (Wiana, 2006). The sun illuminates the earth with elements essential for life. The ozone layer acts as a natural regulator, ensuring that sunlight is beneficial. As long as its existence is not disturbed, the balance of nature is maintained for all creatures (Sena, 2008). The existence of wind must be maintained, because wind naturally moves from high to low pressure. Humans need air to breathe, so without wind, life would be impossible. The five elements of nature, or Panca Maha Bhuta, must be maintained so that they function according to their nature. In the Hindu Dharma perspective, nature is not simply a place to live, but an inseparable part of humanity. The elements within humans are believed to be the same as the elements of the universe. Bhagawad Gita III.10 emphasizes that God created humans and nature as a unity that fulfills the needs of life (Wiana, 2006).

In Hinduism, maintaining a balance in life is considered crucial, encompassing the relationship between humans and God (*parhyangan*), fellow humans (*pawongan*), and

nature (*palemahan*). Therefore, environmental preservation is as important as maintaining spiritual and social relationships. Veda III.51.5 emphasizes the protection of natural resources such as the atmosphere, medicinal plants, rivers, water sources, and wilderness. Three main principles in the Vedas emphasize the importance of natural balance. First, Rta, which explains how nature operates according to fixed laws, from the rising and setting of the sun to the flow of rivers and the changing of the seasons. Second, Bhuana Alit and Bhuana Agung, where Bhuana Alit encompasses humans, animals, and plants, while Bhuana Agung is the universe that houses them, influencing each other. Third, Tri Hita Karana, a philosophy of well-being that emphasizes harmony between humans and God, humans with other humans, and humans with nature, as the basis for a balanced and sustainable life (Netra & Gede, 1994). The concept of purity in Hinduism is closely linked to the creation of the universe and human existence. The primary sources of this teaching are the Vedas, consisting of the Rigveda, Yajurveda, Samaveda, and Atharvaveda, each of which contains the Brahmanas, Aranyakas, and Upanishads. These four Vedas are known as the Catur Veda Samhita and are classified as Sruti, direct revelations from God. In addition to the Vedas, there are also other sources such as the Itihasa, including the Ramayana and Mahabharata, and the eighteen Puranas, all of which explain the creation of the universe, living beings, and the process of their creation (Raharjo et al., 2025).

According to the Vedas, the universe is composed of two basic elements: aditi (emptiness) and diti (all that is bound). Initially, there was only Brahman, an eternal and infinite entity. Hinduism believes the universe developed gradually through evolution, in which Brahman creates, manifests heat, and reunites creation. Samkhya philosophy explains creation through the interaction of Purusa (spiritual) and Prakerti (material), producing Citta influenced by the Triguna. From there were born the Tri Antah Karana, Panca Indriya, Panca Tan Matra, and Panca Maha Bhuta: earth, water, fire, air, and ether (Krishna & Yogiswari, 2021). The Ganapati Tattwa Palm Leaf explains that the universe began with God in a state of Nirguna Sukha Acintya. From Him was born Sang Hyang Jnana Wisesa, who created the tangible (Paras), the unreal (Para), and the Sunia. Then appeared the Panca Dewata Brahma, Vishnu, Rudra, Iswara, Sadasiwa who developed Tan Matra into five elements of nature: Akasa, Bayu, Teja, Apah, and Pertiwi, then created plants, animals, and humans. Hindus view the universe (Bhuwana Agung) and humans (Bhuwana Alit) as God's creation, with Brahman as the soul of nature and Atman as the soul of humans. Atman is part of Brahman, while the Panca Maha Bhuta is the basis of nature and the human body. The infinite God permeates all creation, so humans are obliged to respect and protect nature, carry out karma, samsara, and achieve moksha (Watra & dkk, 2010).

The Concept of Environmental Ethics in the Thoughts of Yusuf Al-Qardawi

The increasingly alarming global environmental crisis has attracted the attention of various groups, including environmental experts, economists, philosophers, politicians, and religious leaders. They are trying to offer solutions from their respective perspectives, with the common goal of saving the earth. Islamic thinkers have also responded to this situation, such as Sayyed Husein Nasr, Ziauddin Sardar, Parvez Manzoor, and the Islamic jurisprudence scholar Yusuf al-Qaradawi. Although their styles and approaches differ, their thinking remains grounded in Tawhid and Sufism, as well as Islamic moral teachings

derived from the Qur'an and Sunnah. These teachings on the environment still have potential and require development by experts to formulate an Islamic morality that cares about the environment. Yusuf al-Qaradawi seeks to rediscover the treasures of Islamic morality that have previously been overlooked, emphasizing the importance of protecting the environment. His approach demonstrates the dynamics of contemporary Islamic thought, differing from the tradition of Islamic jurisprudence scholars who typically focus on technical matters of worship and debates over *khilafiyyah* (Al-Qaradhawi, 2001).

Yusuf al-Qaradawi developed environmental ethics with a normative approach that combines Islamic jurisprudence (fiqh) and Sufism, based on monotheism. Awareness of monotheism positions humans as God's creations responsible for nature through the mandate of the caliphate. Sufism shapes environmental morality, teaching humans to recognize their position and obligations towards other creatures and nature, viewing nature as a sign and blessing of God, and fostering love, respect, and spiritual responsibility to preserve it (Al-Qaradhawi, 2001). In Yusuf al-Qaradawi's thinking, Sufism plays a crucial role in environmental ethics. He emphasized that environmental damage stems from human disobedience and moral decay, so effective solutions lie in moral revitalization, justice, compassion, and friendliness. Sharia is a concrete practice of Islamic concern for the environment, for example, through nature preservation, *ihya' al-mawat*, cleanliness, and reforestation. Moral values emphasize al-ihsan (goodness) towards nature, prohibition of destruction, simplicity, and gratitude. Al-Qaradawi's concept combines fiqh and Sufism to preserve the environment (Fahmi, 2022). Yusuf al-Qaradawi emphasized Islam's environmental friendliness through the concept of al-ihsan. Al-ihsan means worshiping Allah as if seeing Him, as well as loving, caring for and respecting His creatures. Allah's Word in Surah An-Nisa' verse 30 and authentic hadith emphasize the obligation to do good towards everything. These two meanings are applied in human interaction with the environment, so that every Muslim is obliged to protect and care for the environment with full attention, respect and responsibility, as part of worship and noble morals (Al-Qaradhawi, 2001).

Based on a narrated hadith, Yusuf al-Qaradawi emphasized that the principle of doing good applies to all components of the environment, including living and non-living creatures, both intelligent and non-intelligent, including humans, animals, plants, and inanimate objects. He emphasized that Islam, as an environmentally friendly religion, requires ethical guidance in interactions with nature, divided into five main aspects. First, ethics towards humans, namely carrying out good deeds and social activities sincerely without coercion, especially towards vulnerable groups, beyond mere justice. Second, ethics towards plants, emphasizing the prohibition of cutting down trees indiscriminately, planting replacement trees, and being grateful for the benefits of plants for humans. Third, ethics of animal care, paying attention to the welfare of animals as living creatures and environmental assets, including protection from extinction, in accordance with the teachings of the Qur'an and hadith. Fourth, ethics of water care, maintaining the quality and quantity of clean water from pollution and exploitation, as a form of gratitude for God's blessings. Fifth, Islam emphasizes a harmonious relationship between humans and the entire environment. By applying these principles, humans act as caliphs, maintaining the sustainability of ecosystems, respecting the rights of all creatures, and making environmental protection part of Islamic worship, morality, and universal morality (Nahdi & Ghufron, 2006). Yusuf al-Qaradawi emphasized the importance of preserving the

environment, including water, land, and public cleanliness, as part of Islamic teachings. Islam prohibits water pollution and excessive use, and encourages the ihya' al-mawat (the principle of reviving dead land through farming and reforestation). Destruction of nature due to anger or waste is also prohibited. The Hadith emphasizes the prohibition of torturing animals and destroying God's creation. Cleanliness of the environment, including homes, streets, and public facilities, is part of morality and worship. These principles shape civilized behavior, protect natural resources, and respect all living creatures according to Islamic guidance (Al-Qaradhawi, 2001).

The concept of ecofeminism and social justice in Shiva's thinking

Vandana Shiva views gender as a socio-cultural construct, not simply a biological one. She highlights the dominance of Western masculinity, which marginalizes feminine values and places excessive control on feminine matters. Ecofeminism emphasizes women's connection to nature, due to their caring, nurturing, and non-violent community-building nature. Environmental destruction and patriarchal domination are interconnected, so environmental conservation must be accompanied by women's empowerment. Shiva emphasizes Indian cosmology, where nature (Prakriti) represents the creative feminine principle, Shakti, as the source of life and fertility. Ecofeminism views environmental protection and women's empowerment as interconnected (Vandana, 2005). Vandana Shiva calls the destruction of ecology and knowledge systems a form of reductionist violence, which harms both women and nature. Women are often overlooked despite their vital role, while nature is destroyed through the manipulation of modern science. Modern science appears to be beneficial, but the poor and women lose their livelihoods. Hinduism emphasizes respect for women and nature, with the four mother figures as the source of life. Shiva highlights the protective and nurturing nature of women and nature, yet these are exploited by patriarchal capitalism. She advocates women's empowerment, balanced environmental management, sustainable development, and socio-transformative ecofeminism. Democracy and the concept of *vasudhaiva kutumbakam* serve as the basis for social justice and moral responsibility across generations and species (Vandana, 2005).

Natural democracy comprises ten fundamental principles that emphasize the relationship between humans and the physical and social environment. First, all species, humans, and cultures have intrinsic value and should not be exploited, manipulated, or made objects of ownership. Second, democracy must apply to the entire community of life on Earth, with every being having the right and responsibility to protect the ecological balance without violence. Third, respect for biological and cultural diversity is necessary because it is a source of wealth, sustainability, and peace. Fourth, all beings have a natural right to clean food and drink, which must be maintained as a common good. Fifth, natural democracy is based on a bioeconomy that protects ecosystems, ensures livelihoods, and values the diversity of life. Sixth, a bioeconomy is built on local economies that are sustainable and equitable, value community creativity, and remain in harmony with national and global economies. Seventh, biodemocracy emphasizes inclusion, ecological responsibility, and local decision-making, allowing all to govern themselves. Eighth, a bioculture respects the diversity of beliefs and identities and supports peaceful coexistence. Ninth, a bioculture maintains the dignity of all life and avoids overexploitation. Tenth, natural democracy globalizes the values of peace, care, and justice for all creatures.

Shiva emphasized that social justice is not sufficient with consensus-based policies, but must be grounded in ethics that respect plurality, the right to life, and the well-being of all beings. Every creature has intrinsic value and a role in the survival of others, so fair treatment includes humans, animals, plants, and ecosystems. The sustainability of human and natural life depends on the application of gender-sensitive justice principles, respect for future generations, and balancing the use and restoration of natural resources. Natural democracy gives local communities the ultimate authority to determine resource use, consumption, and production, without imitating the lifestyles of other communities, in line with the views of Maria Mies and Mahatma Gandhi regarding generational justice and the right to life of local communities (Shiva, 2001). Vandana Shiva emphasized that justice for future generations must be supported by a subsistence perspective in the economy, in contrast to a patriarchal capitalist economy. This perspective emphasizes economic activities to preserve life, respect for natural diversity, build harmonious human-nature relations, gender equality, grassroots democracy, multidimensional solutions, cultural-work integrity, and reject the commercialization of public resources. Social justice also takes into account historicity, including compensation for those harmed by the development of science and technology, such as communities in developing countries who contribute to biotechnology research but do not receive royalties. Patent monopolies deprive women of their right to seed preservation and development, creating unemployment, so compensation is appropriate (Shiva, 2001).

Yusuf and Shiva's similar views on the environment

The thoughts of Yusuf al-Qaradawi and Vandana Shiva demonstrate similarities between Islamic environmental ethics and ecofeminism, despite their different backgrounds. Qaradawi emphasizes that humans are caliphs on earth, entrusted with maintaining balance and fostering the prosperity of nature, which is regarded as a divine revelation with intrinsic value. Destroying nature violates this divine mandate. Shiva rejects the Western anthropocentric view, emphasizing biocentrism and viewing nature as "Mother Earth" with rights. She argues that environmental damage stems from patriarchal and colonial domination, as well as a mindset that treats nature as an inanimate object to be exploited (Shiva, 2001). The thoughts of Yusuf al-Qaradawi and Vandana Shiva share significant similarities in their critique of the exploitation of nature and emphasis on ecological balance. Qaradawi emphasized that environmental damage results from human greed (*fasad*) and is linked to social injustice, and that humans, as caliphs, must care for the earth equitably and consider the rights of future generations. Shiva criticized neoliberal capitalism, globalization, the green revolution, and seed monopolies that destroy biodiversity and marginalize women and farmers. Both thinkers reject anthropocentric views, emphasizing that humans are merely part of the web of life, and that nature has existential rights. Qaradawi emphasized *mīzān* and Islamic moral ethics, while Shiva emphasized ecological harmony, ahimsa, respect for creatures, local wisdom, and the role of women. Both advocate sustainable agriculture, biodiversity conservation, and the rejection of destructive interventions in ecosystems as part of human moral and spiritual responsibility.

Differences in Yusuf and Shiva's Views on the Environment

Yusuf al-Qaradawi and Vandana Shiva are both recognized as important thinkers on environmental issues, albeit from different perspectives. Qaradawi emphasizes the

theological framework of Islam, grounded in monotheism, jurisprudence, and Sufism, and views humans as caliphs entrusted with safeguarding the earth. Environmental damage is considered a betrayal of this mandate and a violation of sharia law, and should therefore be avoided. He emphasizes the importance of mizan, ecosystem preservation, and rejecting a consumerist lifestyle, while reforestation and conservation efforts are considered pious deeds. In contrast, Vandana Shiva develops a line of thought grounded in ecofeminism, environmental activism, and agrarian justice. She believes the ecological crisis stems from human domination of nature and the patriarchy that oppresses women. Shiva emphasizes the role of women in preserving biodiversity, local seeds, and sustainable agriculture. Her concept of Earth Democracy highlights social justice, independent local economies, cultural preservation, and public participation. Despite their different approaches, Islamic spiritual-moral and ecofeminist socio-political, both thinkers reject the exploitation of nature and emphasize human-environment harmony (Vandana, 2005).

Vandana Shiva is known for her strong criticism of the Green Revolution, which she considers to have had negative impacts on the environment and agriculture. She believes that dependence on chemical fertilizers, pesticides, and other external inputs actually damages soil fertility, reduces biodiversity, and creates a food crisis. As an alternative, Shiva advocates agroecology and organic farming, emphasizing the importance of food sovereignty, soil health, and biodiversity conservation. One of her main focuses is seed sovereignty. She strongly opposes patents and global corporate monopolies on seeds, which she calls a form of "biopiracy" that exploits traditional knowledge without permission or equitable benefit sharing. To combat this practice, Shiva founded Navdanya, an organization that preserves local seeds while empowering farmers. For Shiva, traditional ecological knowledge is a precious heritage, and nature is seen as the best teacher. She believes that society needs to learn from nature again to live in harmony and sustainability.

The Relevance of Yusuf Qaradawi and Vandana Shiva's Thoughts in the Context of the Environmental Crisis

The relevance of the thoughts of Yusuf Qaradawi and Vandana Shiva is evident in efforts to address the global environmental crisis. Despite their different backgrounds, both emphasize moral and ethical values as the basis for solutions. Qaradawi is grounded in Islamic theology, while Shiva is rooted in ecofeminism; their ideas complement each other in promoting sustainability and ecological justice. Yusuf Qaradawi and Vandana Shiva see the environmental crisis as the result of a moral and spiritual crisis. Environmental damage stems from human selfishness, greed, and an anthropocentric view. Qaradawi rejects humans as absolute rulers over nature, emphasizing the concept of a responsible caliph. Shiva criticizes patriarchy and capitalism, which encourage the exploitation of nature. Through ecofeminism, Shiva emphasizes the importance of respecting the intrinsic value of all living things and natural diversity as the basis for ecological justice and sustainability (Mulyati et al., 2024). Yusuf Qaradawi emphasizes the principle of mizan (balance), which mandates humans to wisely fulfill the needs of nature without destroying it, as the environmental crisis poses a real threat due to excessive resource exploitation (Nahdi & Ghufron, 2006).

Yusuf Qaradawi and Vandana Shiva both emphasize the importance of maintaining harmony between humans and nature, rejecting all forms of overexploitation, and calling

for ecological justice. Shiva offers the concept of Natural Democracy, while Qaradawi emphasizes Islamic moral principles in maintaining environmental sustainability. For Qaradawi, environmental destruction is not only an ethical violation but also a violation of divine commandments. Islam, he argues, never condones damage to humans or nature. Reckless actions in environmental management are seen as a form of moral negligence that contradicts Islamic teachings on trust, responsibility, and balance in preserving God's creation (Andini, 2022). Shiva strongly challenges the existence of capitalism in environmental management, ultimately demonstrating how this exploitation is often linked to social injustice, particularly against women and indigenous communities.

The current environmental crisis is a real threat to human survival. The resulting environmental damage not only disrupts ecosystem balance but also threatens the availability of resources for future generations. In response, Yusuf Qaradawi and Vandana Shiva present important ideas regarding the need for human awareness and action to protect nature with a holistic approach and based on fundamental values. Yusuf Qaradawi emphasizes that solutions to the environmental crisis cannot be achieved solely through technical policies or formal regulations, but must rest on a foundation of morality, justice, and compassion. He believes that human behavior toward nature reflects a significant moral responsibility, so that aspects of cleanliness and purity are inseparable from environmental preservation. Under this principle, humans are required not to overexploit nature but to treat it as a trust that must be protected.

Meanwhile, Vandana Shiva offers ecological awareness by emphasizing the values of care, cooperation, and solidarity. She critiques the competitive and individualistic system that encourages the exploitation of nature and proposes a new paradigm that is more just and in harmony with biodiversity. Thus, these two figures emphasize the importance of transforming human values and behavior in maintaining environmental sustainability (Gufron, 2007). Vandana Shiva emphasizes the importance of building ecological awareness by grounding it in the values of care, cooperation, and solidarity as the foundation of a life in harmony with nature. Her ideas present an alternative to the competitive and individualistic system that has so far encouraged the overexploitation of resources. According to her, environmental sustainability can only be achieved if humans prioritize collective ethics, rather than solely personal interests. Together with the thinking of Yusuf Qaradawi, the two present a framework that goes beyond mere technical solutions, namely demanding a fundamental transformation of human values and behavior to be more just, sustainable, and harmonious with nature (Khaeroni, 2009).

CONCLUSION

This study examines the thoughts of two important figures: Yusuf Qaradawi, widely known in the Islamic tradition for his perspective on environmental ethics, and Vandana Shiva, who hails from the Hindu tradition and espouses an ecofeminist approach. Both present perspectives from different backgrounds, yet share a common concern for global environmental issues. The analysis reveals both common ground and significant differences in their frameworks of thought and the solutions they offer. Yusuf Qaradawi, through his concept of Environmental Fiqh, emphasizes that Islam provides both an ethical and legal basis for preserving nature. For him, the concept of Tawhid (Islamic Unity) is not merely a statement of the oneness of God but also an acknowledgment that all creatures are God's creations with value. Humans are positioned as God's caliphs or representatives

on earth, with the primary task of maintaining ecological balance. This responsibility demands that humans refrain from abusive behavior toward nature. Qaradawi emphasizes the prohibition of various destructive behaviors, such as overexploitation of water resources, pollution, and deforestation. Therefore, his proposed solutions place a strong emphasis on the moral, ethical, and legal dimensions of Islam. She encourages changes in personal and collective behavior, as well as public policy, that align with Sharia principles for the sake of environmental sustainability. In contrast, Vandana Shiva presents a sharp critique of the modern development paradigm, which is considered fraught with anthropocentric bias, scientific reductionism, and global capitalism. According to her, the ecological crisis is not neutral, but rather a consequence of a perspective that separates humans from nature. Shiva sees a close link between the exploitation of nature and the oppression of women. Through ecofeminism, she emphasizes the important role of women and traditional wisdom in maintaining biodiversity, local agricultural systems, and food sustainability. Her proposed solutions include the democratization of food, the strengthening of local communities, the rejection of corporate domination through genetic engineering, and the return of seed and resource sovereignty to indigenous communities and farmers. Thus, she emphasizes the need for a paradigm shift toward biocentrism, namely the recognition of the intrinsic value of all life.

In their common ground, both Qaradawi and Shiva view the environmental crisis not merely as a technical issue, but as a fundamental ethical and moral issue. Both emphasize the importance of justice, both in social and ecological contexts, and call for fundamental changes in the patterns of human interaction with nature. They both criticize excessive consumption patterns, sustainable exploitation, and development models that emphasize only material aspects. However, their differences are evident in the sources of legitimacy and the theoretical frameworks they employ. Qaradawi bases his thinking on Islamic teachings, sacred texts, and sharia principles, thus offering more normative-religious solutions. Meanwhile, Shiva relies on a critical analysis of Western science, global capitalism, and oppressive power structures. She offers solutions based on social movements, democratization, and grassroots empowerment. In conclusion, although Yusuf Qaradawi and Vandana Shiva use different perspectives, they complement each other. Qaradawi's environmental fiqh provides a spiritual and ethical foundation, while Shiva's structural critique broadens understanding of the root causes of the global environmental crisis. The integration of the two ideas produces a holistic framework that emphasizes not only spirituality, but also social, economic, and ecological justice as a path to sustainability.

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