

Islamic Ecotheology and Sustainable Agriculture in Indonesia: A Thematic Analysis of The Interpretation of The Archipelago

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Abstract

This research aims to formulate a theological integration model that is applicable to environmental governance by exploring the operationalization of Islamic Eco theological principles in sustainable agricultural policies in Indonesia. The method used is descriptive qualitative through library research. The analysis was carried out thematically (*maudhu'i*) using content analysis and comparative hermeneutics methods on primary texts, namely Tafsir Al-Azhar by Hamka and Tafsir Al-Misbah by M. Quraish Shihab. The analytical knife is equipped with the framework of *Maqāṣid al-sharī'ah* to transform sacred texts into practical policy recommendations. The results show that the pillars of Islamic ecotheology consisting of *Mīzān* (cosmic balance), *Khilāfah* (ethical governance), and *Amānah* (moral accountability) provide a solid normative architecture for the agrarian system. Hamka and Quraish Shihab's thoughts converge on the values of ecological justice and interdependence between beings. Through the framework of *Maqāṣid al-sharī'ah*, these theological values have been successfully operationalized into practical policies, such as Climate-Smart Agriculture, agroforestry, sustainability certification (ISPO/RSPO), as well as green financial instruments in the form of zakat, environmental waqf, and carbon taxes. The conclusion of the study emphasizes that the success of sustainable agriculture and agrarian justice for smallholders in Indonesia cannot be solved only through a technocratic approach, but requires moral-spiritual integration. This research contributes to expanding the discourse of *Maqāṣid al-sharī'ah* to the macroecological dimension and offers a paradigm of "Ecological Sovereignty" to deal with the cross-border climate crisis.

INTRODUCTION

The current global ecological crisis demands a profound reorientation of the way humans interact with nature, where Islamic ecotheology emerges as an ethical framework that offers fundamental solutions through transcendental values. The Qur'an explicitly provides guidance on environmental protection through principles that go beyond mere conservation techniques, but touch on the metaphysical roots of the relationship between the Creator, man, and other creatures. In contemporary discourse, Islam is not only seen as a ritual religion, but also as a value system capable of answering the challenges of pollution, resource management, and climate change through ecological *ijtihad*. The integration between religious ethics and environmental science is crucial to creating a holistic sustainability, where human treatment of nature reflects respect for the Creator. In Indonesia, this challenge is very real given the country's position as an agricultural center that is vulnerable to land degradation and climate volatility, so it requires a strong theological foundation to strengthen sustainable agricultural

policies. Therefore, this research is important to explore how theological-philosophical motives can be operationalized in real practice to maintain ecological integrity while improving social welfare. This effort involves synchronizing between sacred texts and local contexts so that environmental principles do not stop at the theoretical level, but are transformed into measurable collective action. Through this approach, Islamic ecotheology can position itself as an alternative legal and political paradigm that challenges the often exploitative Eurocentric development model. (Parray & Magray , 2022) (Ali, 2016; R. Rizk, 2014) (Abdelzaher et al., 2019; Irawan, 2017) (Budiman, 2022; Yatullah et al., 2024) (Alwi et al., 2021) (Alwi et al., 2024; Squirt et al., 2024) (Akbar & Yuwanto, 2025; Azis & Sukaraja, 2024)

The main pillars of Islamic ecotheology are built on three key concepts that are integrated with each other, namely *Mīzān* (balance), *Khilāfah* (leadership/stewardship), and *Amānah* (mandate/trust). *Al-Mīzān* is understood as a universal law that commands a dynamic balance in the relationship between man and nature, as well as a warning against excessive behavior that undermines the order of creation. (Conscientious Objection et al., 2023; El Amoumri , 2026) The principle of (Ali, 2016; São Paulo, São Paulo et al., 2021; Syamsuri , 2016) *Amānah* becomes the moral anchor that underlies every human action against the environment as a form of spiritual responsibility that will be questioned in the hereafter. These three concepts are framed by (Alwi et al., 2024; Sumi et al., 2024; Untung et al., 2021a) *the Tawhīd* value which emphasizes the unity of creation, in which all beings are interdependent in a sacred ecosystem unity In the economic and policy sectors, the operationalization of (Irawan, 2017; Mudin et al., 2021) *Mīzān* demands the equitable distribution of resources and the protection of ecological integrity through instruments such as the circular economy and green zakat This emphasis on moral responsibility also supports the creation of a system of manage a transparent environment and be free from corrupt practices of natural resources Thus, the synthesis of these three principles provides a strong ethical-political architecture to deal with geopolitical realities and global sustainability challenges in a pluralistic manner. (The Amoumri, 2026; Hashri & Bahara, 2025a) (Muhamad et al., 2008; Musa, 2018) (Alibašić , 2024)

In the Indonesian context, the interpretation of these ecological values is greatly influenced by the works of great mufasir such as Hamka in *Tafsir Al-Azhar* and M. Quraish Shihab in *Tafsir Al-Misbah*. Hamka in his approach to *the nature of adab al-ijtima'i* often associates the balance of nature with social ethics and moderation in the use of natural resources for the welfare of the ummah On the other hand, Quraish Shihab emphasizes the interdependence between creatures and the mandate of humans to maintain the cosmic order through obedience to the laws of Allah written in nature. These two mufasir agreed that environmental damage (Dozan, 2020; Febriani et al., 2023; Millati , 2021) (Arifin et al., 2021; Affordable, 2019; Subagja & Khoiruddin , 2023) (فساد) is the result of human failure to uphold the mandate of leadership and violate the boundaries of the balance that has been set. Their interpretation gives religious legitimacy to agricultural practices that value the sustainability of land and water as a divine entrustment, not just an economic commodity. In addition, the dialogue between these two interpretations enriches the discourse of multiculturalism and inclusive religious moderation on issues of ecological justice in Indonesia. A comparative study of their interpretation methods shows that (Heryadi , 2017; Muhaemin , 2021) (Fauziyyah et

al., 2022; Jubaidi , 2019) (Abdillah & Rusli, 2023; Izzan , 2021) *Tafsir Al-Azhar* and *Tafsir Al-Misbah* are able to transform sacred texts into practical guides for the lives of students and the wider community in protecting the environment. The power of this theological narrative is particularly relevant to mobilize pro-environmental awareness at the grassroots level, especially through educational institutions such as pesantren. (Faisal, 2022; Hs et al., 2020; Zaenuri , 2023) (Herdiansyah et al., 2018; Romdloni et al., 2024)

Indonesia's agricultural sector is currently facing a dilemma between increasing productivity and preserving the environment, especially for the millions of smallholders who are the backbone of food security. Smallholder farmers are often the most vulnerable group to climate change and market fluctuations, but they also have great potential in implementing resilient agroforestry systems. Challenges in the oil palm, cocoa, and seaweed sectors demonstrate the need for inclusive and equitable supply chain governance for independent smallholders (Achmad et al., 2022; Hendrawan et al., 2024; Sudomo et al., 2023) (Afrino et al., 2023; Rimmer et al., 2021; Witjaksono , 2016). *Climate-Smart Agriculture* (CSA) practices have been proposed as a solution, but their success depends heavily on certainty of land rights and access to sustainable financing. The integration of theological values into agricultural policy is expected to overcome regulatory fragmentation and strengthen accountability mechanisms in the management of post-mining land and social forests. In addition, strengthening digital extension services and the creation of shared knowledge between scientists and farmers are key to scaling the adoption of sustainable practices. Core-plasma partnership initiatives and sustainability certifications such as ISPO should be geared towards delivering tangible benefits to smallholder well-being while protecting biodiversity. With a climate justice-oriented approach, agricultural development can be aligned with human moral obligations as caliphs on earth (Putra et al., 2021; Yatullah et al., 2024) (Djatkika et al., 2023; Octavia et al., 2022; Untung et al., 2021b) (Kunz et al., 2019; Penot et al., 2021; Wihardja et al., 2023) (Andani et al., 2022; Chairunnisya et al., 2025; Lai et al., 2022) (Awazi et al., 2024; Davila et al., 2021; Tailor et al., 2023)

This research is very important because of the gap between abstract theological principles and the implementation of technical environmental policies in the field. So far, the literature on Islamic ecotheology has often stopped at the normative level without providing a clear operational roadmap for policymakers in the agrarian sector. On the other hand, sustainable agriculture policies in Indonesia often ignore the spiritual and ethical dimensions of the local that actually have a strong influence in shaping people's behavior. By exploring in depth verses such as QS. Ar-Rahman [55]: 7-9, Al-An'am [6]: 141, and Al-Waqi'ah [56]: 63-64 through the lens of Nusantara mufasir, this study offers a bridge between religious doctrine and modern conservation practices. This theological foundation can strengthen fiscal instruments such as environmental taxes and productive waqf to finance ecosystem restoration and green energy transition. The involvement of religious institutions in the circular economy through mosque-based waste management also shows the great potential of Islamic philanthropy in supporting the Sustainable Development Goals (SDGs). Through a comprehensive synthesis, the principles (Muhammad, 2023) (Daffa & Stuttgart , 2024; Pandikar et al., 2022) (Akhir & Halim, 2017; Robaniyah et al., 2023) (Loodin & Wolf, 2022; Muhammad, 2023; Qurrata et al., 2025) (Hashri & Bahara, 2025b; Saleem et al., 2023) of *Mizān*, *Khilāfah*, and *Amānah* not only become slogans, but become normative standards that

discipline consumption and ensure justice for future generations. Therefore, integrating environmental ethics into the educational curriculum and social practices is a strategic step to instill the character of caring for the environment from an early age. (Akbar & Yuwanto , 2025; The Amoumri , 2026; Opinion & Fawaid, 2022) (Mamat & Mahamood, 2017; Romdloni et al., 2024b; Setiawan & Dahliana, 2022)

Based on this background, the relationship of this research with the existing literature lies in its attempt to fill the analytical gap regarding the specific application of local interpretations to sustainable agriculture policies. Most previous research has addressed ecotheology in general or technically sustainable agriculture, but very few have integrated the two in the context of specific Indonesian public policy. Utilizing references from various disciplines ranging from theology, law, to agronomy, this study aims to formulate a model of theological integration that is applicable to global environmental governance. The formulation of the problem in this study is: First, how does the theological and philosophical interpretation of the concepts (Mutaqin et al., 2022; Yilmaz et al., 2024) (Alibašić , 2024; Azis & Sukaraja , 2024) of *Mizān*, *Khilāfah*, and *Amānah* in *Tafsir Al-Azhar* and *Tafsir Al-Misbah* provide the foundation for environmental ethics? Second, how can the verses of the Qur'an relate to agriculture be translated into instruments of sustainable agricultural policies and governance that are fair to smallholders in Indonesia? Third, to what extent can the integration between theological values and practical mechanisms (such as green zakat and waqf) overcome the challenges of sustainability and inequality in the agrarian sector? The ultimate goal of this study is to develop an ecotheology framework that is able to guide social policy and practice reform for the realization of inclusive and sustainable ecological justice. This research is expected to make a theoretical contribution to the development of contemporary interpretive science and a practical contribution to the design of agricultural regulations that are more ethical and environmentally sound. Finally, by placing humans as guardians of the Divine trust, it is hoped that a sustainable harmony will be created between economic development and the preservation of nature created by Allah SWT.

METHOD

This research method used a descriptive qualitative approach with a library *research* design that focuses on thematic analysis (*maudhu'i*) of Islamic ecotheological texts. The main research subjects or text samples used are *Hamka's Tafsir Al-Azhar* and *M. Quraish Shihab's Tafsir Al-Misbah* as primary sources to explore the concepts of *Mizān*, *Khilāfah*, and *Amānah* (Faisal, 2022; Subagja & Khoiruddin , 2023) . In addition, this research involves secondary literature in the form of academic journal articles that discuss sustainable agriculture policies, ecological crises, and the role of smallholders in Indonesia. The focus of the analysis is directed to key verses such as QS. Ar-Rahman [55]: 7-9, QS. Al-Baqarah [2]: 30, and QS. Al-Ahzab [33]: 72 which is the foundation of environmental ethics. This research also includes an analysis of QS. Al-An'am [6]: 141 and QS. Al-Waqi'ah [56]: 63-64 to formulate the theological foundation of sustainable agriculture. The selection of these two interpretations is based on their significant influence on the intellectual tradition of Nusantara Muslims as well as the difference in interpretive methodology between linguistic-juridical and socio-cultural approaches. The replication of this research is possible by other researchers by following the steps of identifying thematic verses systematically and comparing perspectives between

scholars in the framework of public policy. The use of diverse references from theological to agronomic aspects ensures that the design of this research is able to map the relationship between religious doctrine and environmental realities in depth. (Hendrawan et al., 2024; Sudomo et al., 2023) (Opinion & Fawaid, 2022; Muhaemin , 2021) (Fauziyyah et al., 2022) (Hs et al., 2020; Zaenuri, 2023) (Aiyub & Mutia, 2023; Mutaqin et al., 2022) (Öhlmann & Swart, 2022; R. Rizk, 2014)

The data collection procedure is carried out through systematic documentation techniques, in which researchers collect, classify, and record data from various literature sources relevant to ecology and agrarian policy. The research instruments used are documentation guidelines and data categorization rubrics designed to extract theological claims about (Loodin & Wolf, 2022; Muhammad, 2023) *Mīzān*, *Khilāfah*, and *Amānah* and relate them to policy instruments such as ISPO certification, *Climate-Smart Agriculture* (CSA), and social forestry. The collected data was then processed using (Budiman, 2022; Lai et al., 2022; Octavia et al., 2022) *content analysis* methods and comparative hermeneutics to find common ground and differences of views between Hamka and Quraish Shihab on environmental issues. Further analysis uses (Abdillah & Rusli, 2023; Izzan, 2021) *the framework of Maqāṣid al-sharī'ah* to operationalize Qur'anic principles into the form of practical recommendations for environmental governance, water management, and the circular economy. The researcher also triangulated the data by comparing the interpretation of mufasir with empirical data on the resilience of smallholder farmers and the supply chain dynamics of commodities such as palm oil, cocoa, and sugarcane in Indonesia. The final stage of the analysis involves an integrative synthesis to develop a policy framework that aligns ecological sovereignty with global legal responsibilities based on human leadership ethics. This detailed procedure ensures that the relationship between theological ontology and real ecological action can be scientifically verified through the consistency of the interpretation of the text in various sociopolitical contexts. This entire process of analysis is directed at producing a theological model that can be applied in more inclusive and sustainable agricultural policy reform in Muslim-majority areas. With a coherent narrative, this method allows this research to make a significant contribution to the discourse of climate justice and natural balance universally. (El Amoumri, 2026; Hashri & Bahara, 2025a; Saleem et al., 2023) (Afrino et al., 2023; Rimmer et al., 2021; Witjaksono, 2016). (Akbar & Yuwanto, 2025; Alibašić, 2024; Azis & Sukaraja, 2024) (Irawan, 2017; Mudin et al., 2021) (Alwi et al., 2021; Djatmika et al., 2023; Untung et al., 2021) (Pandikar et al., 2022)

RESULTS AND DISCUSSION

The presentation of results and discussion is systematically compiled to present the main findings from the literature on Islamic ecotheology and sustainable agricultural practices in Indonesia. Through this integrative model, objective theological data is directly discussed, contextualized, and its significance drawn to the reality of the contemporary agrarian system without separating religious texts from empirical reality.

1. Theological Analysis: From Basic Meaning to Relational Operationalization

A. The Principle of *Mīzān* (Cosmic Equilibrium and Normative Standards)

Based on the basic data of the Qur'an, *Mīzān* is a universal normative standard set by Allah to maintain the cosmic balance so that it is not reduced, damaged, or degraded by humans

(QS. Ar-Rahman [55]: 7–9). The entire universe was created according to a very precise measure (*mauzūn*) and must be kept in equilibrium (QS. Al-Hijr [15]: 19).

In relational and content analysis, *Mizān* shifts from a mere abstract cosmic concept to an operational principle that limits excessive capitalistic exploitation and promotes the equitable distribution of resources in an agrarian economic system. The significance of these findings is enormous; (Akbar & Yuwanto, 2025; El Amoumri, 2026) *Mizān* provides a strong moral-religious legitimacy that ecological sustainability is not just a global secular agenda, but rather a spiritual obligation inherent in a Muslim's identity. (Parray & Magray, 2022)

B. The Principle of *Khilāfah* (Responsibility for Political-Moral Management)

Theologically, *the Khilāfah* places man as the manager or representative of God on earth who bears the sacred duty to prosper and care for it (*'imārah al-arḍ*) (QS. Al-Baqarah [2]: 30; QS. Hud [11]: 61). This mandate is not a blank check to dominate nature, but a test of obedience (QS. Al-An'am (6): 165) (Ali, 2016; Masyhuda et al., 2021)

Really, *Khilāfah* is discussed as a moral-political task that underlies sustainable development policies and positions the state or public actors to design regulations that protect non-human ecosystems and future generations (Musa, 2018; Syamsuri, 2016; Yilmaz et al., 2024)

C. *Amānah* Principle (Moral and Institutional Accountability)

Amānah is identified in the sacred text as carrying a very heavy moral responsibility to maintain the integrity of creation a spiritual mandate that was even rejected by the heavens, the earth, and the mountains because of the magnitude of the consequences of an ecological betrayal (QS. Al-Ahzab [33]: 72).

Content analysis proves that in the modern context, *Amānah* is transformed into a moral basis for environmental *governance* to mitigate agrarian corruption. This principle is the anchor for public accountability, personal transparency, and the foundation for Corporate Social Responsibility (CSR) so that corporations do not exploit nature for short-term economic gain (Alwi et al., 2021; Sumi et al., 2024; Untung et al., 2021)

Collectively, the interaction of these three theological pillars (*Mizān*, *Khilāfah*, and *Amānah*) forms the sacred ontological foundation between man and nature. (Parray & Magray, 2022)

2. Contemporary Agricultural Ethics and Comparative Hermeneutics of the Archipelago

A. Thematic Analysis of Agricultural Verses

Thematic analysis shows that agricultural activities in Islam are a form of absolute synergy between human endeavour and the Divine will. Humans are commanded to reflect on the process of planting vegetation as a sign of the greatness of the Creator (QS. Abasa [80]: 24–32), which is explicitly followed by the prohibition of excessive behavior (*israf*) when harvesting crops (QS. Al-An'am [6]: 141).

B. Hermeneutic Convergence: Hamka and M. Quraish Shihab

The results of hermeneutic comparison provide a rich theoretical contribution to the field of ecotheology through the thinking of two great scholars of the archipelago:

Hamka (Tafsir Al-Azhar): Using *the adab al-ijtima'i* (social-society) approach, Hamka emphasizes social harmony and moderation of the use of nature as a manifestation of gratitude. He relates (Febriani et al., 2023; Millati, 2021) *Khilāfah* practically to ethical leadership that is obliged to defend the rights and welfare of agrarian communities. (Dozan, 2020; Heryadi, 2017)

M. Quraish Shihab (Tafsir Al-Misbah): Through linguistic-sociocultural analysis, Shihab emphasizes the principle of cosmic interdependence. He argued that all natural entities have an equal status in praising God. For Shihab, (Affordable, 2019; Subagja & Khoiruddin , 2023) *Mizān* is a mandate of ecological justice that prohibits destructive consumption that deprives other living beings of their rights. (Arifin et al., 2021; Sulfa , 2020)

Although differing in methodological emphasis, the two mufasir converge on a single ethical value: man's position as *a caliph* demands the protection of the sanctity of nature from the threat of the destruction of modernity, making it an absolute religious imperative. (Faisal, 2022; Zaenuri , 2023)

3. Operationalization of the Green Economy through the Framework of *Maqāṣid al-sharī'ah*

The discussion of the findings suggests that the implementation of *Maqāṣid al-sharī'ah* in ecotheology successfully expands the doctrine of conventional protection. Property protection (*hifẓ al-māl*) and life protection (*hifẓ al-nafs*) are now macroly integrated with environmental protection for the sake of intergenerational justice. (Nurhadi & Dalimunthe, 2019; Saleem et al., 2023)

This abstract theological concept is transformed into alternative market instruments, technical regulations, and fiscal policies through the following data:

Islamic Social Finance: The use of *green zakat* (*green zakāt*) and *environmental waqf* is practically a solution to finance ecological restoration projects, land restoration, and smallholder empowerment in the midst of the limitations of the state budget. (El Amoumri, 2026; Hashri & Bahara, 2025a; Qurrata et al., 2025)

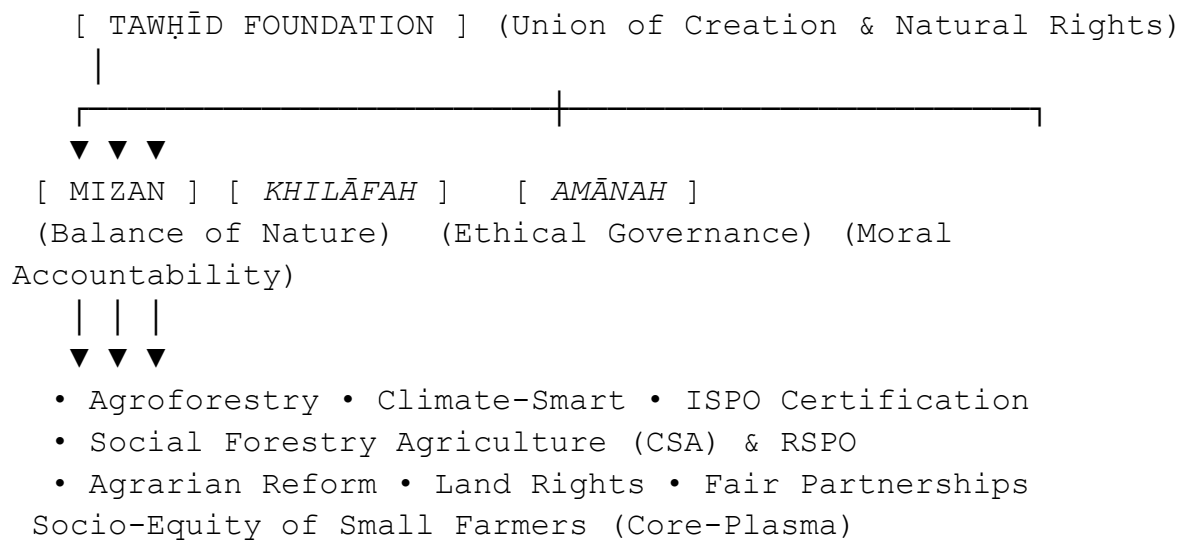
Circular Economy System: A mosque-based model of waste management and water conservation. (Loodin & Wolf, 2022)

Fiscal Policy Instruments: The application of environmental tax in an Islamic perspective is operationalized to correct the negative externalities of industrial activities on the ecosystem. (Muhammad, 2023)

Public and Private Sector Accountability: The *Amānah values* demand transparent environmental reporting, while the concept of *Tawāzun* (balance) is applied as a religious standard in post-mining land reclamation and restoration. (Alibašić , 2024; Untung et al., 2021a)

4. Integrative Synthesis and Empirical Correlation on Agricultural Systems in Indonesia

Integrative synthesis results in a structural model in which the entire sustainable agricultural ecosystem in Indonesia has a strong linear correlation and normative architecture in Islamic theology:



Application of the *Mīzān* (Balance & Equity) Principle: On the ground, this principle manifests itself in agroforestry and social forestry practices that have been shown to improve biodiversity, soil health, and diversification of farmers' incomes. At the regulatory level, (Achmad et al., 2022; Sudomo et al., 2023) *Mīzān* reflects on the importance of agrarian reform as a fair legal instrument to balance economic growth with social equity, as well as balancing productivity with carbon regeneration capacity in the biofuel sector. (Maman et al., 2026) (Djatkika et al., 2023; El Amoumri, 2026)

***Khilāfah* (Climate Empowerment & Policy) Ethics Application:** This value translates into the provision of secure land tenure rights to smallholders to support long-term land sustainability investments. This ethical alignment is also evident in the adoption of (Afrino et al., 2023; Hendrawan et al., 2024) *Climate-Smart Agriculture* (CSA) policies to boost food and plantation productivity while cutting greenhouse gas emissions due to climate change. (Budiman, 2022; Davila et al., 2021; Putra et al., 2021)

Application of the *Amānah* Mandate (Certification & Supply Chain): Realized through the strengthening of sustainability certification obligations such as ISPO (*Indonesian Sustainable Palm Oil*) and RSPO to ensure global supply chain transparency and fairness for independent smallholders. Climate-smart cultivation practices on sugarcane and seaweed plantations are also driven by spiritual awareness to preserve the coasts and soils. (Djatkika et al., 2023; Lai et al., 2022) (Putra et al., 2021)

C. Local Movement Patterns and Social Transformation

The practical significance of this study demonstrates that cultural and religious approaches are effective in minimizing public rejection of environmental regulations. This is evident from: (Pandikar et al., 2022)

Grassroots Education Pathway: The transformation of Qur'anic texts into pro-environmental behaviors locally has been successfully internalized through *the model of eco-pesantren* and mosque-based schools. (Herdiansyah et al., 2018; Romdloni et al., 2024)

Local Ecofeminism: A collective action of the women's community in Arjasari that integrates the understanding of hadith with the preservation of local agriculture. (Daffa & Stuttgart, 2024)

Community Resilience: The resilience of oil palm smallholders in Riau that requires the intervention of land rejuvenation programs by the government to uphold the value of resource conservation, which is strengthened by digital counseling based on religious ethics. (Afrino et al., 2023; Hendrawan et al., 2024) (Penot et al., 2021; Wihardja et al., 2023)

On a macro level, the integration of Islamic ethics in Islamic banking operations and CSR provides a financing framework that prioritizes environmental sustainability over pure profit. In fact, this discourse offers an alternative legal paradigm in the form of (Alwi et al., 2021) "*Ecological Sovereignty*" that goes beyond the barriers of traditional state sovereignty in order to solve the issue of the climate crisis and cross-border water management, such as the management of the Helmand River. (Akbar & Yuwanto, 2025; Alibašić, 2024; Azis & Sukaraja, 2024; Loodin & Wolf, 2022)

5. Research Implications and Limitations

A. Research Implications

These findings have broad *policy implications*. Policymakers in Indonesia are obliged to mainstream the value of ecotheology into agrarian regulations and spatial planning so as not to go beyond the limits of *Mīzān*. For the industrial and banking sectors, these findings encourage operational reorientation towards the fulfillment of spiritual morality, while for the world of education, it reinforces the urgency of a curriculum based on theological conservation.

B. Research Limitations

Although comprehensive, the academic objectivity of this study is limited by several factors:

Textual Dependencies: Analysis is dominated by literature studies and textual interpretation, so the challenges of technical implementation in the field involving sociopolitical variables and real economic dynamics have not been fully represented. (Djarmika et al., 2023; Kunz et al., 2019)

Limitations of the Sample of Figures: The focus of the study is limited to Hamka and Quraish Shihab, so it has not reached the variety of treasures of other local interpretation traditions of the archipelago that may have the uniqueness of certain localities. (Zaenuri, 2023)

Geopolitical Tensions: There is a clash between theological idealism regarding global ecological sovereignty and the reality of national sovereignty that is pragmatic and often prioritizes short-term economic growth. (Akbar & Yuwanto, 2025; Azis & Sukaraja, 2024)

Financial Institutional Challenges: The practical effectiveness of *zakat* and *environmental waqf* is still hampered by issues of institutional management, regulations, and the level of *public trust*. (Hashri & Bahara, 2025; Qurrata et al., 2025)

Absence of Quantitative Data: This research does not present long-term quantitative data to measure the direct impact of ecotheology on yield (crop productivity) or the reduction in the rate of land degradation specifically in Indonesia. (Hendrawan et al., 2024; Sudomo et al., 2023)

CONCLUSION

The main conclusion of this study confirms that Islamic ecotheology, built on the pillars of *Mīzān* (balance), *Khilāfah* (leadership), and *Amānah* (mandate), provides a comprehensive normative framework for sustainable agriculture systems in Indonesia. The findings show that

the *Mīzān* serves as a standard for maintaining cosmic equilibrium, while the *Khilāfah* and *Amānah* provide a moral basis for human responsibility in managing natural resources fairly and accountably (QS. Ar-Rahman [55]: 7–9). Through comparative hermeneutics between Tafsir Al-Azhar and Tafsir Al-Misbah, it is found that there is a strong convergence on the importance of ecological justice and the interdependence of creation, which reinforces the religious mandate for environmental conservation at the grassroots level. The operationalization of these values through the framework of *Maqāṣid al-sharī‘ah* and circular economy instruments, such as green zakat and environmental waqf, offers a tangible solution for financing a low-carbon and inclusive agrarian transition for smallholders. The study concludes that the success of sustainable agriculture in Indonesia, including agroforestry practices and climate-smart agriculture, relies heavily on the integration of technocratic policies and spiritual ethics rooted in human consciousness as the custodians of God's created balance. The contribution of this research to the scientific field lies in its ability to synchronize theological doctrine with environmental management practices and public policy. Theoretically, this study extends the discourse of *Maqāṣid al-sharī‘ah* to the macroecological dimension and offers the paradigm of "Ecological Sovereignty" as an alternative to the often-exploitative traditional model of state sovereignty. Practically, these findings provide religious legitimacy for agrarian reform and the strengthening of smallholder land rights, while encouraging corporations to carry out their social responsibilities (*Amānah*) with more integrity. Thus, this research contributes to strengthening the ethical foundation for national development that is in line with the Sustainable Development Goals (SDGs). Suggestions for future research include the need for broader empirical studies to quantify the real impact of the eco-pesantren education model on the change in the pro-environmental behavior of students. Longitudinal research is also needed on the effectiveness of zakat and productive waqf management to increase the economic resilience of smallholders in the face of climate volatility. In addition, cross-textual studies of other interpretations of the archipelago outside of Al-Azhar and Al-Misbah will enrich the treasures of local Indonesian environmental theology. Finally, future research needs to explore more deeply the regulatory harmonization between national sovereignty and global ecological responsibility in the context of Islamic international law to address cross-border environmental issues. Strengthening collaboration between theologians, legal experts, and agronomic practitioners is highly recommended to continue to refine the operational model of Islamic ecology that is applicable to future global environmental challenges.

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