

Contribution of Emanationist Philosophy to the Development of Environmental Conservation



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Abstract

The global ecological crisis demonstrates that contemporary ethical frameworks have been insufficient in mitigating the accelerating rate of environmental degradation. Furthermore, the concept of emanation within Islamic philosophy has not yet been employed as a normative foundation for ecological restoration. This study seeks to examine the potential of the emanation concept in Islamic philosophy as a legitimate ethical framework for environmental conservation. The research adopts a qualitative methodology, utilizing a literature-based approach. The findings indicate that emanation should not be interpreted as a static metaphysical doctrine nor directly employed as a foundation for policy. Instead, it operates as an ontological framework that informs epistemic processes and ethical principles related to the relational nature of existence. This study advances three primary propositions. First, emanation offers an epistemic model that conceptualizes nature as a network of hierarchical interdependencies, thereby suggesting that ecological actions must align with this structure. Second, this epistemic framework engenders an ethical imperative whereby maintaining harmony and sustainability is regarded as a normative obligation. Third, policy instruments – such as tawhīd-based ecological education, circular economy models, and waste-bank programs – should be understood as practical manifestations of the normative framework derived from emanation, rather than as direct extrapolations of metaphysical doctrine. This study confirms that the concept of emanation provides a pertinent theoretical basis for developing environmental ethics and restoration policies in the framework of contemporary Islamic thought.

Abstrak

Krisis ekologi global menunjukkan bahwa kerangka etis modern belum mampu meredam laju kerusakan lingkungan, sementara kajian filsafat Islam khususnya konsep emanasi belum dimanfaatkan sebagai dasar normatif pemulihan ekologis. Studi ini bertujuan menganalisis potensi konsep emanasi dalam filsafat Islam sebagai kerangka etis yang sah bagi konservasi lingkungan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka. Hasil penelitian menunjukkan bahwa emanasi tidak dapat dipahami sebagai doktrin metafisik statis atau dijadikan dasar kebijakan secara langsung, melainkan sebagai struktur ontologis yang membentuk mekanisme epistemik dan prinsip etis mengenai relasionalitas wujud. Temuan penelitian merumuskan tiga proposisi utama. *Pertama*, emanasi menyediakan model epistemik yang memposisikan alam sebagai jaringan keberbergantungan hierarkis, sehingga tindakan ekologis harus selaras dengan keteraturan tersebut. *Kedua*, mekanisme epistemik itu menghasilkan prinsip etis bahwa menjaga harmoni dan keberlanjutan merupakan kewajiban normatif. *Ketiga*, instrumen kebijakan, seperti pendidikan ekologis berbasis tauhid, ekonomi sirkular, dan bank sampah hanya sah dipandang sebagai ekspresi praksis dari kerangka normatif emanasi, bukan sebagai derivasi langsung dari metafisika. Penelitian ini menegaskan bahwa konsep emanasi menawarkan landasan konseptual yang relevan bagi perumusan etika dan kebijakan pemulihan lingkungan dalam konteks pemikiran Islam kontemporer.

Keywords:

Emanation;
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Kata kunci:

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Introduction

The philosophy of emanation posits that all aspects of human existence, nature, and other living beings originate from a singular divine source, thereby imbuing each entity with inherent interconnectedness and intrinsic value. In contemporary discourse, environmental issues have emerged as a critical concern at both global and national levels.¹ Ecological crises – such as climate change, biodiversity loss, deforestation, and pollution – reflect a fundamental imbalance in the human-environment relationship, wherein humans are frequently regarded as the primary consumers² who excessively exploit natural resources, leading to detrimental environmental consequences. According to the Intergovernmental Panel on Climate Change (IPCC) report, global warming is predominantly driven by anthropogenic activities, with an observed temperature increase of approximately 1.1°C during the period 2011–2020 relative to 1850–1900. Greenhouse gas emissions have continued to rise, reaching 59 gigatonnes of CO₂ equivalent (GtCO₂-eq) in 2019, while concentrations of carbon dioxide, methane, and nitrous oxide have attained their highest levels in millions of years. Projections indicate that warming will persist and is likely to reach or surpass 1.5°C before 2040, thereby intensifying various climate-related impacts.³ Beyond elevating global temperatures, climate change contributes to erratic seasonal patterns, increased precipitation accompanied by strong winds, natural disasters, and disruptions to the provision of fundamental human necessities.

Within this framework, the relationship between the contemporary ecological crisis and the principle of emanation becomes increasingly evident when human exploitation of nature is interpreted as a deviation from the inherently harmonious cosmic order. The emanation perspective on ecological issues emphasizes the fundamental similarity among all living beings as integral components of the cosmic order, suggesting that environmental degradation not only harms material ecosystems but also signifies a disconnection between humans and the structure of cosmic harmony. Beyond spiritual and metaphysical considerations, material factors such as excessive economic activity also contribute significantly to the ecological crisis.⁴ As André Gorz (1992) underscores, overproduction and overconsumption result in the depletion of natural resources, reflecting an anthropocentric worldview that positions humans as absolute dominators over nature.⁵

¹ Unep, "Unep In 2022," Dalam *Smpte Motion Imaging Journal* (2022).

² Fachruddin Mangunjaya, "Environmental Damage: The Epistemology of Islamic Science and Human Responsibility," *Journal of Theologia* 26, no. 1 (2016): 58–72, <https://doi.org/10.21580/Teo.2015.26.1.407>.

³ Katherine Calvin dkk., *IPCC, 2023: Climate Change 2023: Synthesis Report. Contribution of Working Groups I, II and III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [Core Writing Team, H. Lee and J. Romero (Eds.)]*. IPCC, Geneva, Switzerland., First, with Hoesung Lee (Intergovernmental Panel on Climate Change (IPCC), 2023), <https://doi.org/10.59327/IPCC/AR6-9789291691647>.

⁴ Finn Bowring, "Thinkers Andre Gorz: Ecology, System And Lifeworld," *Capitalism Nature Socialism* 6, No. 4 (1995): 65–84, <https://doi.org/10.1080/10455759509358651>.

⁵ I.D. Porfirieva, "Study Of Information Needs Of Students In The Field Of Environmental Policy," *Upravlenie/Management* 6, No. 4 (2018): 74–79, <https://doi.org/10.26425/2309-3633-2018-4-74-79>.

Numerous researchers have undertaken efforts to restore harmony between nature and humanity. For instance, Amat Zuhri⁶ and Bambang Irawan⁷ have examined the concept of Sufism as a means to contribute to nature conservation. More specifically, Muhammad Yasser's study⁸ proposes the concept of wahdatul wujud as a solution to environmental degradation. These efforts extend beyond theoretical frameworks to practical applications; for example, Husna Nashihin⁹ investigates ecological solutions through Sufism education in Islamic boarding schools. This indicates that the management of environmental damage is frequently associated with spiritual values. The theses derived from these studies offer spiritually grounded solutions to environmental problems. The present paper aims to explore and further discuss the findings of Brooke et al.¹⁰, who argue that socio-environmental issues should be addressed at both individual and collective levels.

Furthermore, this paper does not seek to refute this perspective but rather to engage in a dialogue with it. The concept of emanation as the foundation of individual thought, when considered alongside environmental concerns, is anticipated to elucidate ecological reality within a collective framework. In this regard, the notion of emanation can be proposed as a pertinent philosophical contribution to ecological discourse, as it posits that all beings derive from a singular reality and are consequently interconnected.

Traditional ecological ethics has thus far failed to provide sufficiently robust theoretical frameworks to elucidate the moral relationship between humans and nature, necessitating the development of a novel, more potent, and practically applicable philosophical approach. As Tianqi Wu (2023) has observed,¹¹ the advancement of ecology would benefit significantly from interdisciplinary collaboration between scientists and philosophers, given that many ecological issues are inherently philosophical in nature; without such cooperation, valuable opportunities for understanding and resolution are forfeited. Furthermore, Tina Hager¹² (2022) argues that contemporary environmental challenges cannot be fully

⁶ Amat Zuhri, "Ecological Sufism (Sufism as a Solution in Overcoming the Environmental Crisis)," *Religia* 12, No. 2 (2017), <https://doi.org/10.28918/Religia.V12i2.188>.

⁷ Bambang Irawan, "Ecological Wisdom in a Sufi Perspective," *Conference Proceedings (Annual International Conference On Islamic Studies Aicis XII)*, (Surabaya), Core, 2012, 2489–509.

⁸ Muhammad Yasser, "Environmental Ethics in the Perspective of the Theory of Unity of Transcendent Theosophical Forms," *Journal of Kanz Philosophia* 4, No. 1 (2014): 47–60.

⁹ Husna Nashihin et al., "The Construction of Islamic Boarding School Education Based on Sufism-Ecospiritualism and Environmental Issues," *Journal of Islamic Education* 11, No. 1 (2022): 11–1, <https://doi.org/10.30868/Ei.V11i01.2794>.

¹⁰ Brooke Burns Dkk., "Can Moral Enhancement Address Our Environmental Crisis? A Call For Collective Virtue-Oriented Action," *Ajob Neuroscience* 12, No. 2–3 (2021): 124–26, <https://doi.org/10.1080/21507740.2021.1905101>.

¹¹ Tianqi Wu, Jing Ren, dan Jing Cui, "From the Perspective of Information Ecological Ethics: Problems in Ecological Philosophy," *International Journal "Information Theories and Applications* 1, no. 1 (Maret 2025): 36, <https://doi.org/10.54521/ijita32-01-p04>.

¹² Tina Heger dkk., "Looking Beyond Popper: How Philosophy Can Be Relevant to Ecology," *Oikos* 2025, no. 2 (2025): 1.

comprehended or addressed through scientific inquiry alone; rather, they require a philosophical approach to clarify underlying concepts, values, and ethical foundations that inform ecological practices and environmental policies. James Justus (2021) similarly underscores the critical role of philosophical perspectives in establishing a viable foundation for ecological ethics. Building upon this intellectual groundwork, the philosophy of emanation provides a framework for ecological ethics that fosters human awareness of interconnectedness with all beings and a commitment to sustaining cosmic balance through sustainable environmental practices.¹³ Accordingly, this paper aims to explore the fundamental question of how the philosophy of emanation can contribute to the process of environmental restoration and its practical implications at the level of praxis.

This study employs a qualitative research design grounded in the post-positivist paradigm. The primary data source consists of information obtained from existing literature, classifying this work as a library-based research endeavor.¹⁴ The data collection process involves several stages: (1) identification of the formal objects of study, specifically emanation and the environment; (2) compilation and selection of relevant data pertaining to emanation and the environment; (3) classification and identification of key elements associated with the causes of environmental degradation; and (4) analysis of the data through philosophical and environmental lenses. The philosophical approach is utilized to interpret emanation data, facilitating its integration into strategies addressing environmental damage. Concurrently, the environmental approach examines relationships, factors, and foundational concepts related to the environment, aiming to critically engage with environmental discourse.

Results and Discussion

Philosophical Dialogue with Ecology

Philosophy emerges as a discipline that seeks to address and engage with the problems arising within society, inherently prompting philosophers to consider the organization of society in a comprehensive manner, including political issues. For instance, Plato developed his theory of forms partly in response to the political circumstances in Athens; these forms were intended to serve as standards for a just and harmonious political order.¹⁵ Nevertheless, the scope of philosophy should not be confined solely to political matters. Although philosophy has consistently shown an interest in politics, its critical inquiry extends beyond the political realm. Philosophy fundamentally aims to question all aspects of existence critically. Therefore, to better understand the orientation of philosophical inquiry, we must ask: What precisely constitutes the scope of philosophy's work?

¹³ James Justus, *The Philosophy of Ecology: An Introduction*, Cambridge Introductions to Philosophy and Biology (Cambridge: Cambridge University Press, 2021), 14, <https://doi.org/10.1017/9781139626941>.

¹⁴ Amir Hamzah, *Library Research Methods Library Research Theoretical and Applicative Philosophical Studies* (Malang: Literasi Nusantara, 2019).

¹⁵ Franz-Suseno Magnis, *Philosophy as a Critical Science* (Sleman: Kanisius, 1992), 16.

Philosophy encompasses five primary areas of study: logic, aesthetics, ethics, politics, and metaphysics. Logic examines the principles governing reasoning and inquiry. Aesthetics is concerned with the philosophical exploration of the concept of beauty, ultimately evolving into the philosophy of art. Ethics investigates the principles of moral conduct, regarded as the highest ideal of science; notably, Socrates characterized ethics as the study of good and evil. Politics addresses the philosophical analysis of ideal social organization. Metaphysics focuses on the nature of ultimate reality and presents more complex challenges than other philosophical domains, as it deals with abstract and idealized concepts.¹⁶

The previously described scope of philosophical inquiry highlights that philosophy encompasses a comprehensive examination of all aspects of existence, with particular attention to the experience of anxiety and the pursuit of its ideal resolution. Early philosophers, including Thales, Parmenides, Anaximander, and Anaximenes, were often referred to as natural philosophers due to their focus on the universe and the phenomena within it. Their inquiries emerged in response to the anxiety provoked by the widespread prevalence of mythical explanations during their era.¹⁷ In contemporary times, both the Earth and humanity face new forms of anxiety, primarily stemming from environmental degradation and the resulting disasters.

Philosophical understanding of the relationship among God, nature, and humanity may offer a viable approach to addressing environmental degradation. Andrew Targowski asserts that resolving ecological crises necessitates philosophical inquiry, as philosophy emphasizes critical reflection and the pursuit of optimal solutions to complex problems. This perspective suggests that the world requires a renewed infusion of wisdom. In the context of environmental destruction, philosophy functions both as a foundation for developing ecological policies and as a means of supporting the preservation of the universe. Consequently, achieving balance with nature through a philosophical framework is essential as a basis for transformative change.¹⁸

In contrast to Targowski, Henryk Skolimowski introduces the concept of environmental philosophy (eco-philosophy), a branch of philosophical inquiry that emphasizes the significance of the relationships among individuals, others, and the environment. When applied as a guiding framework for action, eco-philosophy has the potential to lead humans toward a more authentic fulfillment of life while restoring the lost meaning of existence. Furthermore, eco-philosophy aims to reconcile the coherence between human values and their conceptualization of the universe, enabling the

¹⁶ Michael Kenny, "The Story Of Philosophy," *Thought* (New York) 1, no. 4 (1926): 724–31, <https://doi.org/10.5840/thought19261411>.

¹⁷ Supian Supian, "Eco-Philosophy as a Blueprint for Environmentally Friendly Philosophy," *Theosophy: Journal of Sufism and Islamic Thought* 4, no. 2 (December 2014): 510, <https://doi.org/10.15642/teosofi.2014.4.2.508-532>.

¹⁸ Andrew Targowski, "Will Wisdom Save the Human Project?," dalam *Information Technology and Societal Development* (IGI Global Scientific Publishing, 2009), 103–13, <https://doi.org/10.4018/978-1-60566-004-2.ch006>.

human value system and worldview to complement one another and form an integrated whole.¹⁹

Cosmology, Emanation, and Natural Degradation

The discourse on cosmology and emanation regains relevance when contemporary ecological degradation is interpreted as indicative of humanity's estrangement from the cosmic harmony that ought to be preserved. Within the philosophical tradition, the investigation of the universe falls under metaphysics, the foundational discipline underpinning science. Christian Wolff categorized this inquiry as special metaphysics, encompassing cosmology (the philosophy of the universe), philosophical psychology (the philosophy of the soul), and philosophical theology (the philosophy of God).²⁰ Islamic cosmology examines nature through observation to comprehend the process of its creation, with particular emphasis on the relationship between God and nature. This inquiry must be conducted with caution to preserve the concept of God's oneness.²¹ The fundamental principle of Islamic cosmology is monotheism and the gradation of being, wherein nature is considered a component of al-wujud. In other words, all existence is unified and contingent upon God as the ultimate source of all beings.²²

Muslim scholars hold divergent views regarding the origin of the universe. Some, such as the traditionalist al-Ash'ariyyah, advocate for the concept of creatio ex nihilo, positing that the universe was created from nothingness. In contrast, the rationalist Mu'tazilites, including philosophers like Ibn Sina and al-Farabi,²³ endorse the theory of emanation. This theory describes the universe as a radiance or light that is qadim (eternal), emanating from the form of Allah, who generates natural matter; this radiance is understood as a process of becoming.²⁴ The primary objective of this theory is to preserve the oneness of God and prevent any compromise of divine unity.²⁵ Similarly, Al-Farabi's articulation of emanation aims to avoid attributing multiplicity or division within the substance of Allah.²⁶

The theory of emanation was initially developed within Neoplatonic philosophy, which originated in Greece. This concept aims to elevate the status of the divine. It posits that all higher realities progress toward lower ones, or from the infinite to the finite.²⁷ For Plotinus, the One encompasses all existence; however, it is characterized by a simplicity that precludes multiplicity within itself, as the foundation of the One

¹⁹ Md. Abu Sayem, "The Eco-Philosophy of Seyyed Hossein Nasr: Spiritual Crisis and Environmental Degradation," *Islamic Studies* 58, no. 2 (2019): 98.

²⁰ Sri Supraptop, "Metaphysical Cosmology," *Journal of Philosophy*, 1996, 2.

²¹ Fuad Mahbub Siraj, "Cosmology in the Review of Islamic Failasuf," *Ushuluddin Science* 2, No. 2 (2014): 109–24.

²² Seyyed Hossein Nasr, *Science And Civilization In Islam* (Chicago: Abc International Group, Inc., 2001).

²³ Siraj, "Cosmology in the Review of Islamic Philosophers."

²⁴ Harun Nasution, *Philosophy and Mysticism in Islam* (Jakarta: Bulan Bintang, 2014).

²⁵ Muhaemin, "Emanation Theory in Relation to Modern Science: A Critical Study," *Al-Fikr* 20 (2016).

²⁶ Siraj, "Cosmology in the Review of Islamic Philosophers."

²⁷ Nurcholish Madjid, Ed., *Khazanah Intelektual Islam* (Jakarta: Bulan Bintang, 1984).

cannot contain plurality.²⁸ The central tenet of Plotinus' philosophy is the unity of the One, which is inherently abundant. Consequently, the One, conceived as a passive cause, transitions into an active creative principle that generates nature and matter through a process of emanation.²⁹ Nonetheless, this concept has not been fully embraced by Islamic thinkers, many of whom have modified it to align with Islamic theological principles.

In al-Farabi's philosophical framework, the concept of God is understood as the One – immaterial, eternal, and infinitely active. The primary attribute of God is that of an intellect whose principal activity is self-contemplation, which results in the creation of the universe.³⁰ Al-Farabi posits that all existence emanates systematically from the First Being, adopting a heterodox Islamic perspective. His argument parallels that of Proclus, asserting that the First Being, by virtue of its plenitude and perfection, necessarily embodies the entire cosmic order, independent of any volitional choice. The universe neither enhances the perfection of the Supreme Being nor determines it in a final or teleological sense; rather, it emerges spontaneously as an expression of His abundant mercy.³¹ This conception leads to a distinctive understanding of emanation. While Plotinus conceives emanation as the inevitable outflow of nature from the passive One, al-Farabi interprets it within an Islamic framework as the emanation of God's multi-layered manifestations through His intellectual activity. Although both philosophers discuss the emanation of the One, their conceptions diverge significantly regarding the nature of God and the mechanism of creation.³²

Al-Farabi conceptualizes the universe as comprising the Earth at its center, surrounded by nine heavens governed by God through ten intellects. The process of creation is hierarchical and multi-layered: God emanates the First Intellect, which subsequently generates the Second Intellect, continuing sequentially until the Tenth Intellect, also known as the Active Intellect, which presides over the Earth and its souls. These ten intellects, referred to as *al-'uqul al-mufāriqah*, are understood as immaterial or angelic entities.³³ From the Tenth Intellect, which is both necessary due to its divine origin and possesses its own essence, human beings and their souls emerge. In terms of physical form, the four classical elements (fire, water, earth, and air) are produced through the mediation of celestial bodies. These intellects are identified with angels, with the Tenth Intellect, or *Fa'al Intellect*, named *Jibril*, governing the Earth.

²⁸ Amirudin Amirudin, "Understanding the Authenticity of the Concept of God;," Page 9, no. 1 (2019): 72.

²⁹ Karmawati Karmawati, Indo Santalia, and Kamridah Kamridah, "The Development of Islamic Thought as a Theory of Emanation According to Al Farabi and Ibn Sina," *Madika: Journal of Politics and Governance* 4, no. 1 (April 2024): 101, <https://doi.org/10.24239/Madika.V4i1.3018>.

³⁰ Nasr Seyyed Hossein Ol, *The Thematic Encyclopedia of Islamic Philosophy First Book*. (Bandung: Mizan, 2003).

³¹ Al-Farabi, *Al-Madinah Al-Fadhilah* (Beirūt, 1961).

³² Karmawati, Santalia, and Kamridah, 102.

³³ Ardiansyah, 72.

Consequently, there exist ten eternal intellects and nine heavens revolving around the Earth, with the Tenth Intellect overseeing the human realm.³⁴

Ibn Sina refined Al-Farabi's perspective by introducing the metaphysical concept of the Obligatory Existent (al-Wujud). In this framework, God, as the embodiment of necessity, emanates the first form, which subsequently generates a hierarchy of intellects culminating in the Tenth Intellect. The Active Intellect functions to organize the sublunar realm, impart form to matter, and serve as an intelligible source for human cognition. Consequently, Ibn Sina not only adheres to Al-Farabi's model but also enhances it by providing a more systematic and comprehensive ontological and epistemological structure.³⁵

Epistemologically, the two aforementioned philosophers present similar arguments, particularly concerning the concept of nature as qodim (eternal), given that it was created by Allah since qodim and azali (eternal and preexistent).³⁶ From the perspective of the emanationist philosopher, eternal nature does not have a beginning because it necessarily emanates from God. In contrast, Al-Ghazali rejects this position, asserting that God created nature ex nihilo; if nature were without a beginning, it would not be considered a creation, and thus God could not be designated as the Creator.³⁷ Al-Ghazali's viewpoint clearly diverges from that of philosophers who conceive the universe as manifested through a process of ta'akkul (thought activity) that occurs sequentially yet simultaneously.³⁸ Furthermore, Ibn Sina refutes the notion that matter originates directly from God, positing instead that matter functions solely as a recipient rather than a cause of other forms. Within his emanation framework, Ibn Sina maintains that emanations are inevitable, with the first effect being singular and immaterial, and the cosmos structured through a hierarchical succession of intellects.³⁹

The concept of emanation provides a foundation for the ecological perspective. If nature is perceived as a radiance emanating from God, then every component of nature constitutes an integral part of a complete and harmonious cosmic order. Consequently, environmental degradation disrupts this divine order, rendering the stewardship of nature both a moral and spiritual obligation. The Ikhwān al-Ṣafā' conceptualizes nature as a unified entity, analogous to a city or a human body, wherein each part is

³⁴ Yusuf, al-Rashid and Latif, 505.

³⁵ Majid Fahri, *History of Islamic Philosophy* (Jakarta: Pt. Grafindo Persada, 1971). 52 The Gospel of Jesus Christ

³⁶ Karmawati, Santalia, and Kamridah, 92.

³⁷ Muhammad Yusuf, Hamzah Harun al-Rasyid, and Muhaemin Latif, "A Critical Study of Emanating Thought and Its Relationship to Modern Science," *Alwatzikhoebillah Journal: Islamic Studies, Education, Economics, Humanities* 10, no. 2 (September 2024): 507, <https://doi.org/10.37567/Alwatzikhoebillah.V10i2.2919>.

³⁸ Yusuf, al-Rashid, and Latif, "A Critical Study of Emanating Thought and Its Relationship to Modern Science," 507.

³⁹ Avicenna, *The Metaphysics Metaphysics*, I, trans. oleh Mamura Michael E (Provo, Utah: Brigham Young University Press, 2005), 328.

interconnected. Thus, harm to any single element adversely impacts the whole, just as impairment of one organ debilitates the entire body.⁴⁰

Sayyed Hosein Nasr attributes ecological damage or crisis to human nature itself, emphasizing that human greed drives the exploitation of nature according to individual desires.⁴¹ Human domination over nature results in environmental degradation and the desecration of the natural world. In modern times, nature is often perceived merely as an object for irresponsible use and exploitation, without due appreciation. Consequently, humanity now confronts the repercussions of this exploitation, as the once self-regulating order of nature has been significantly compromised.

According to Nasr, modern humans have experienced a diminution of their spiritual horizons due to modernity's disruption of humanity's connection with the transcendent dimension and the divine. The ascendancy of rationalism, secularism, and materialism has engendered an anthropocentric worldview that positions humans as the center of reality, while relegating nature and God to mere objects subject to manipulation and exploitation.⁴² Furthermore, epistemological frameworks have shifted towards positivism and materialism, resulting in the devaluation of metaphysics and sacred consciousness. Consequently, this has led to human alienation from nature, exacerbation of environmental degradation, and a pervasive sense of emptiness and spiritual crisis within contemporary society.⁴³

Nevertheless, humans remain beings endowed with certain advantages over other forms of life. Recognizing these errors can motivate individuals to act benevolently, safeguard and preserve the environment, and realign with the appropriate path and purpose.⁴⁴ This perspective is similarly articulated by Arnaes, who, citing Muhammad Yasser, argues that environmental degradation stems from a superficial ecological viewpoint that regards only humans as possessing intrinsic value. In contrast, Yasser advocates for a deep ecology that attributes intrinsic value to nature as well. Furthermore, Yasser introduces a theocentric perspective, which posits God as the sole entity of intrinsic value, with both humanity and nature viewed as manifestations of His creation.⁴⁵

⁴⁰ Ayu Lestari, "The Implications of Ecological Values in the Cosmological Theory of the Al-Safa' Brotherhood" (Thesis, State Islamic University (Uin) Syarif Hidayatullah, 2020), iii.

⁴¹ Seyyed Hossein Nasr, *Man And Nature: The Spiritual Crisis Of Modern Man* (London: Mandala Unwin Paperbacks, 1968).

⁴² G. A Azzahra, A., Wardana, "Marine Pollution (Ecosophy Study in Seyyed Hossein Nasr's View and His Reflection on Marine Pollution Mitigation Strategies in Indonesia)," *Conference on the Integration of Islamic Interconnection and Science*, 4(1), 2022.

⁴³ Al Maulud dan Helmi Syaifuddin, "Sayyed Hossein Nasr's Critique of Modernity: The Perspective of Perennial Philosophy and Its Relevance to Contemporary Islamic Thought," *An-Nida'* 49, no. 1 (Juni 2025): 121, <https://doi.org/10.24014/an-nida.v49i1.36482>.

⁴⁴ Meldayati, "Psycho-Ecology of Ibn 'Arabi's Perspective," 35.

⁴⁵ Yasser, "Environmental Ethics in the Perspective of the Theory of Unity of Transcendent Theosophical Forms," 57.

It is essential to recognize that the relationship between humans and nature is mutually constitutive, with environmental degradation frequently stemming from the internal moral failings of individuals who perceive nature solely as an object. Human vices are both intrinsic, such as greed, and extrinsic, including excessive consumption. From the perspective of emanation, nature constitutes an integral component of the cosmic order; thus, its destruction disrupts the harmony of the cosmos. Effective ecological restoration necessitates not only the healing of the human spirit but also a fundamental paradigm shift in the way humans relate to the natural world.⁴⁶

According to Ibn Sina, the human soul attains its highest form of happiness when it is liberated from bodily constraints and aligned with the intellectual order of the cosmos, which emanates from God. A purified soul embodies spirituality and exists in harmony with the universe, whereas worldly pursuits, such as excessive consumption, impede the soul's perfection and disrupt ecological balance. Consequently, the restoration of the soul is essential to establish a sustainable and harmonious relationship between humans and nature. Within the ecological framework, this spiritual awareness empowers individuals to resist the exploitation of nature, recognize the intrinsic value of all beings, uphold ecosystem balance, and preserve cosmic harmony.⁴⁷

The relationship between humans and nature should not be characterized by domination or conquest but rather by a shared submission to Allah. As caliphs on earth, humans have a responsibility to cultivate the environment through harmonious interactions with both other beings and nature, guided by divine principles.⁴⁸ Comprehending this relationship extends beyond physical actions to encompass mental and spiritual awareness. Ibn Sina emphasized the restoration of the soul as essential for achieving cosmic harmony, while Ibn 'Arabi posited that nature is a living entity sustained by Divine love. Consequently, human engagement with nature must embody responsibility, respect, and spiritual consciousness. Through this perspective, nature becomes a domain that facilitates the expression of human love for God.⁴⁹ Furthermore, it is imperative to recognize that humans perceive nature as a blessing, a manifestation of divine grandeur, and a spiritual ladder enabling progress toward God. Since the universe serves as a sign and manifestation of God's existence, the degradation of nature impedes the spiritual journey and obstructs the attainment of this spiritual ascent.⁵⁰

⁴⁶ Avicenna dan Shams Inati, *Ibn Sina and Mysticism Remarks and Admonitions: Part Four* (London and New York: Kegan Paul International, 1996), 75.

⁴⁷ Avicenna dan Inati, 77.

⁴⁸ Mhd Shodiq and Abu Anwar, "Gender and the Environment in the Perspective of the Qur'an," *An-Nida'* 45, no. 2 (December 2021): 161, <https://doi.org/10.24014/an-nida.v45i2.16536>.

⁴⁹ Rahmi Meldayati, "Psycho-Ecology of the Perspective of Ibn 'Arabi" (Masterthesis, Uin Syarif Hidayatullah Graduate School Jakarta, 2016), 12, <https://Repository.Uinjkt.Ac.Id/Dspace/Handle/123456789/50098>.

⁵⁰ Mulyadhi Kartanegara, *Islamizing Reason: A Response to Modernity* (Jakarta: Erlangga Publishers, 2007), 160–67.

The preceding description illustrates the profound interconnectedness between humans and nature. This relationship underscores that every human action impacting nature carries inherent intrinsic and spiritual significance. The concept of emanation as a cosmic principle underpins ecological ethics, wherein the protection of nature is regarded as both a moral obligation and an intellectual form of worship. Ecological practices, including conservation efforts and the appreciation of biodiversity, serve as concrete expressions of humanity's harmony with the cosmic order and closeness to the divine.

The Concept of Emanation in the Restoration of Environmental Damage

This section examines the philosophy of emanation in relation to the environment. Emanations are conceptualized not merely as abstract ideas but as foundational elements for developing environmental conservation strategies. To effectively implement emanation as a means of addressing environmental degradation, a structured framework and mechanism are essential. The ontological basis of emanation can be operationalized into policy through five systematic components: (1) emanation as an ontological framework; (2) epistemic frameworks and inferential mechanisms; (3) ethics as the principle of emanation connectedness; (4) ecological implications as the embodiment of ethics; and (5) environmental conservation policy instruments.

Figure 1.1 Five Philosophical Frameworks of Emanation in Environmental Conservation Policy



1. Emanation as an Ontological Framework

The philosophies of Ibn Arabi and Ibn Sina conceptualize emanation as the fundamental reality underlying a rational, hierarchical, and interconnected order of beings. Despite this shared framework, they exhibit significant differences. Al-Farabi interprets emanation as a process of ta'aqquli (intellectual abstraction), whereas Ibn Sina contends that emanation constitutes an eternal essential dependence. Nonetheless, both philosophers concur that nature cannot exist independently and remains contingent upon a higher rational principle. This perspective underscores that emanation articulates an ontological order of the world that necessitates rigorous scholarly understanding. Furthermore, this conception highlights that human beings, as integral components of existence, are inherently connected to other forms of being, including their environment.

The discussion begins with the nature of humans as integral components of the environment, highlighting their relationship with the broader concept of ecology. Otto

Soemarwoto posited that ecology entails a reciprocal relationship with the environment.⁵¹ Within this context, the relationship between humans and the environment is understood through ecocentric and biocentric paradigms. Both perspectives assert that humans, as constituents of the natural ecosystem, should simultaneously respect the intrinsic values of other natural elements, including flora and fauna. The biocentric viewpoint, which opposes the anthropocentric paradigm, maintains that all entities in the universe warrant respect, as the inherent values present in the universe are also embodied within humans.

The preceding discussion on the relationship between humans and the environment supports the notion that the philosophy of emanation is closely aligned with ecocentric and biocentric perspectives. Similar to the origins of philosophical inquiry, which arise from human interactions with nature, both the degradation and the beauty observed in the natural world are consequences of human actions. Humans, like other living beings, constitute an integral part of nature.⁵² Human behavior inevitably impacts the environment, often indirectly. This reasoning is exemplified by the understanding that both humans and the environment are creations of God, intended to reflect and purify the unity of the Divine.

2. Epistemic Frameworks and Inferential Mechanisms

The concept of regularity of emanation in Islamic philosophy pertains to the understanding of reality that attributes rationality to nature itself, encompassing sequential stages, coherence, and uninterrupted causal relationships. Nature is perceived by humans not as a mere aggregation of discrete entities but as a network of interdependent elements that influence one another. This interdependence constitutes the basis of the inferential mechanism. Consequently, if the universe is characterized by emanation, human epistemology must adopt a relational perspective. Within this framework, ecological knowledge emerges from the recognition that comprehending a single component of the environment necessitates an understanding of its connections to the entire system. This notion also corresponds to the concept of the “epistemic bridge, to link emanative processes with ethical considerations and policy frameworks.

The close relationship has significant implications for the justification that natural damage is caused by human activities. Environmental order also serves as an effort to protect humans from environmental harm. The generation of emanations in contemporary contexts can be advanced through the integration of ecological principles. Specifically, discourse, ideas, and strategies for environmental restoration should be grounded in the philosophy of emanation. For instance, this approach considers economics as a human necessity, aesthetics as a human right, and, importantly, emphasizes the balance between reason and aesthetics.

⁵¹ Otto Soemarwoto, *Ecology, Environment, and Development* (Jakarta: Djambatan, 1994).

⁵² Sony Kerat, *Environmental Ethics* (Jakarta: Kompas Book, 2002).

3. Ethics as a Principle of Emanative Connectedness

The epistemologist's account can give rise to ethical principles. If knowledge concerning nature necessitates an understanding of the existence of a physical relation, then it follows that maintaining this relation constitutes the morally right action. The principle of emanation, as introduced by al-Farabi and Ibn Sina, does not serve as a barrier to ecological ethics; rather, for al-Farabi, emanation grounded in ta'aquuli forms the basis of a harmonized ethical framework, while for Ibn Sina, essential dependence underpins the foundation of sustainability ethics. Consequently, both philosophers advocate for the preservation of the structural form, affirming that the ecological ethics they construct are not merely intrinsic moral values but also an axiology derived from the metaphysics of form.

Humans and the environment share a reciprocal relationship that significantly influences one another. Within this causal system, humans hold a pivotal role that entails a profound responsibility to conserve nature and prevent environmental degradation. Every human action should be evaluated in terms of its environmental impact, necessitating a sustainable and responsible approach. This responsibility extends beyond practical measures aimed at preserving ecosystem sustainability; it also encompasses a moral dimension rooted in spiritual awareness. Consequently, human concern for the environment constitutes an integral aspect of the pursuit of the highest spiritual perfection.⁵³

4. Ecological Implications as an Ethical Manifestation

Ecological ethics, in this context, represents the embodiment of the metaphysics of existence. This perspective asserts that environmental degradation should no longer be regarded merely as a technical issue but rather as a disruption of the fundamental harmony of existence. Each act of destruction—such as pollution, waste accumulation, and the exploitation of natural resources—undermines the relational foundation essential to the sustainability of natural systems. In other words, such destruction constitutes a disturbance of the emanation system that governs the balance of nature. The harmony and sustainability inherent in this emanation system form the ethical basis for considering environmental restoration a moral imperative aimed at reestablishing the natural order.

5. Environmental Conservation Policy Instruments

In the final framework, policy design can be effectively developed. Pro-environmental conservation policies serve as a tangible embodiment of the principle of emanation. Initiatives such as the establishment of waste banks, organized recycling programs, and waste disposal systems can be implemented to preserve the balance of natural systems. These policies should be grounded in the principle of emanation, which encompasses maintaining harmony, preventing environmental degradation,

⁵³ Diah Qurrotul'ain and Achmad Khudori Soleh, "Environmental Crisis (Human-Ecology) in the View of Mulla Shadra's Philosophy," *Indonesian Journal of Education* 5, no. 6 (June 2024): 256, <https://doi.org/10.59141/Japendi.V5i6.2983>.

and ensuring the sustainability of the human-nature relationship. At the collective level, the philosophy of emanation is systematically and institutionally established. Education on the philosophy of emanation must be restructured from a conceptual foundation to practical application. Integrating this philosophy into curricula alongside humanitarian and social issues represents a novel approach that is essential for advancing environmental restoration efforts.

As Karel Phil Erari elucidates, ecological awareness emerges from tangible experiences, including the formulation of regulations aimed at environmental protection, opposition to polluting factories, the provision of separate bins for glass, aluminum, paper, and organic waste to facilitate recycling, the practice of environmentally sustainable agriculture, and, most importantly, the assumption of responsibility for the preservation of nature. Consequently, humans are collectively called upon to care for the Earth as their habitat. As beings created in the image and likeness of God and endowed with diverse talents, humans receive a divine mandate to steward and develop the natural world. Nature itself represents a manifestation of God's creation; however, its degradation is increasingly apparent due to human avarice. Therefore, ecological awareness must be cultivated through a respect for nature, encompassing the protection of not only human life but also animal and plant life. Accordingly, humans are obligated to adopt a resolute stance in maintaining and safeguarding the environment.⁵⁴

Environmental maintenance and protection within the framework of emanation can be actualized through an educational approach. Given that the concept of the universal soul in emanation emphasizes knowledge, its realization is affirmed through education as a means of knowledge transmission. As a conceptual framework, emanation necessitates integration into the reform of philosophy education curricula. Environmental philosophy, therefore, should not be confined to theoretical discourse but also be implemented in practical contexts. At this juncture, two strategies can be employed to unify environmental philosophy—as a reconciliation of emanation—within practical settings: first, environmental philosophy should be introduced at the most fundamental educational levels through campaigns that explore the relationship among humans, God, and Nature; second, the development of curriculum-based creative projects incorporating environmental themes is essential.

The support of governmental and private institutions is essential for regulating the application of emanation as a foundational concept in environmental philosophy. This objective can be achieved through advocacy, regulatory measures, and legal enforcement. The principle of monotheism may be developed under the auspices of the Ministry of Religious Affairs, while environmental concerns are addressed by the Ministry of Social Affairs and the Ministry of Environment and Forestry. Such

⁵⁴ Delinda Elizabeth Aritonang, Roberto Hamonangan Silitonga, and Destri Ayu Natalia Hutaauruk, "The Relationship of Nature and Human Existence to Ecological Crises Based on a Philosophical-Theological Perspective," *Diegesis: Journal of Charismatic Theology* 6, No. 2 (December 2023): 149, <https://doi.org/10.53547/Diegesis.V6i2.489>.

collaboration ensures the preservation of nature and upholds the concept of intrinsic value. The philosophy of emanation underscores the interconnectedness between humans and nature within an ecocentric framework. Consequently, humans bear the responsibility to protect the environment as a divine mandate, which is actualized through the promotion of ecological awareness and the adoption of sustainable, environmentally friendly practices to safeguard the future of humanity and all other living beings.

Conclusion

In Islamic philosophy, the concept of emanation posits that nature is a manifestation of divine radiance, which must be preserved in its purity and unity. This concept establishes a hierarchically structured and interconnected framework, within which human behavior is expected to align with the cosmic order. Emanation underpins ethical principles that emphasize the obligation to maintain harmony and sustainability, facilitated through epistemic mechanisms that interpret relational forms. Consequently, these mechanisms generate the ethical imperative that preserving harmony and sustainability is a duty consistent with the order of existence. Environmental degradation, including pollution, damage, and exploitation, is thus construed as a violation of ethical norms, as it undermines the stability of natural sustainability. Practical policy measures—such as the integration of environmental philosophy with applied sciences in educational curricula, advocacy for sustainability grounded in monotheistic and ecological justice principles, optimization of waste banks, and waste management strategies based on the circular economy—serve as tangible manifestations of the normative framework of emanation. Therefore, the doctrine of emanation offers a robust philosophical foundation for addressing environmental challenges through restoration and preservation efforts.

This study's primary contribution lies in its elucidation of ontological philosophy as manifested in everyday practice. It offers an overview of the philosophy of emanation, emphasizing its transformation into praxis rather than remaining a mere conceptual framework. However, the article does not specifically investigate emanation within a field study context to assess the alignment between the community's understanding of emanation and environmental philosophy. Additionally, a historical review of the relationship between the philosophy of emanation and environmental philosophy is warranted. From a policy perspective, further research is particularly necessary concerning governmental roles. This paper also recommends that future studies explore emanation in relation to diverse research subjects beyond the environment, thereby ensuring that the philosophy of emanation transcends abstract thought, conception, or ethical principle to become a source of inspiration for humanitarian practice.

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