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## Ecotheology in the Technological Era: Reinterpreting the Sacred Responsibility toward Nature

Nurdin<sup>1</sup>, Ekawati Hamzah<sup>2</sup>, Herianti<sup>3</sup>

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### Corresponding Author<sup>1,2,3</sup>

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Email:

[nurdinzainal@unisad.ac.id](mailto:nurdinzainal@unisad.ac.id)<sup>1</sup>

[ekawatihamzah@unisad.ac.id](mailto:ekawatihamzah@unisad.ac.id)<sup>2</sup>

[heriantiafi@unisad.ac.id](mailto:heriantiafi@unisad.ac.id)<sup>3</sup>

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### Abstract

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This article aims to reinterpret the concept of humanity's sacred responsibility toward the Earth through an ecotheological approach in the technological era. The development of modern technology has created a paradox in the relationship between humans and nature: on the one hand, technology facilitates life and increases productivity; on the other hand, it accelerates resource exploitation and deepens the global ecological crisis. By integrating theological perspectives, environmental ethics, and a critique of the technocratic paradigm, this paper affirms that humans, as stewards (khalifah) of the Earth, possess a spiritual mandate to maintain cosmic balance rather than merely dominate nature. The method employed is a qualitative literature-based study using an interdisciplinary approach that connects religious texts, contemporary theological thought, and modern ecological discourse. The analysis focuses on reinterpreting sacred values within ecotheology in the context of digital transformation and industrialization. The findings indicate that ecotheology in the technological era requires a paradigm shift from anthropocentrism to theo-ecocentrism, in which technology is positioned as an ethical instrument that must be subordinated to the values of sustainability and ecological justice. This underscores that reconstructing ecological spiritual awareness is essential for building a sustainable civilization, by viewing the Earth not as an object of exploitation but as a divine trust that must be preserved for the continuity of life across generations.

### Keywords

*Ecotheology, Stewardship,  
Technology, Sustainability,  
Environmental ethics*

Universitas Islam As'adiyah Sengkang, Indonesia<sup>1,2,3</sup>

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## INTRODUCTION

The global ecological crisis that has become increasingly evident in the twenty-first century marks a critical turning point in the relationship between humans and the Earth. Climate change, massive deforestation, water and air pollution, and the loss of biodiversity indicate that human patterns of interaction with nature have exceeded the limits of ecological balance (Desyanti, 2021). Behind these phenomena lies a dominant paradigm that positions nature as an object of exploitation for the sake of economic growth and technological advancement. Modernity, with its spirit of instrumental rationality, has produced a technocratic worldview that separates humans from the sacredness of the cosmos, reducing nature to a commodity that can be managed, controlled, and exploited without adequate ethical consideration.

Technological development presents a complex paradox (Sriyono & Mardiyati, 2024). On the one hand, technology plays a crucial role in improving human quality of life, production efficiency, and global connectivity (Santo, 2024). On the other hand, it accelerates the extraction of natural resources, expands carbon footprints, and deepens ecological inequalities between industrial regions and vulnerable communities. This paradox demonstrates that the ecological crisis is not merely a technical problem, but also an epistemological and spiritual crisis rooted in how humans understand themselves, nature, and God. Therefore, a framework of thought is needed that can integratively bridge theological, ethical, and ecological dimensions.

Ecotheology emerges as a reflective approach that seeks to reconstruct the sacred relationship between humans, nature, and the Creator. In Islamic theological perspective, humans are positioned as *khalifah fi al-ardh* (stewards on Earth) who bear the trust to maintain balance (*mīzān*) and prevent corruption (*fasād*). This concept affirms that the Earth is not merely a material space, but part of a cosmic order imbued with profound spiritual meaning (Murrahman et al., 2025). Excessive exploitation of nature produces not only ecological impacts but also represents a moral crisis and a betrayal of the divine trust. Within this framework, ecotheology functions as a critique of extreme anthropocentrism while offering a theo-ecocentric vision that places God at the center of the relationship between humans and nature (Leo, 2025).

In the era of digital technology and advanced industrialization, the reinterpretation of theological values has become increasingly urgent. Digital transformation, artificial intelligence, and data-driven economies have reshaped the ways humans interact with the environment, often with ecological implications that remain unrecognized (Pricopoaia et al., 2025). Therefore, an ecotheological approach cannot remain confined to textual normativity; it must move toward contextual readings capable of responding to contemporary challenges. The integration of environmental ethics, contemporary theology, and critiques of the technocratic paradigm creates space for formulating ecological responsibility that is more relevant and operational within modern society.

This paper is grounded in the assumption that the ecological crisis is a crisis of meaning that demands the reconstruction of human spiritual awareness. By reinterpreting the sacred responsibility toward the Earth through an ecotheological perspective in the technological era, this article seeks to offer a philosophical-theological framework that reaffirms the human role as guardian of cosmic harmony. This approach is expected not only

to enrich academic discourse but also to encourage ethical transformation in everyday practice, so that technology no longer functions as an instrument of domination, but as a means of nurturing the sustainability of life on Earth.

## **METHOD**

The method employed in this study is a qualitative literature-based approach, serving as the primary means of data collection and analysis of information contained in various written sources without conducting direct field research. The data sources are categorized into two types: primary sources and secondary sources. This method involves an in-depth examination of diverse materials, including books, scholarly journals, research articles, theses, dissertations, archival documents, and credible online sources, using an interdisciplinary approach that connects religious texts, contemporary theological thought, and modern ecological discourse. The data analysis process involves the careful selection of information that is significant, innovative, distinctive, and relevant to the established research focus, particularly concerning the reinterpretation of sacred ecotheological values in the context of digital transformation and industrialization.

## **RESULTS AND DISCUSSIONS**

The ecological crisis currently affecting the world reveals a fundamental problem in the way humans perceive and treat nature. Widespread environmental degradation from climate change to ecosystem decline is not merely caused by technical errors in resource management, but also by a crisis of worldview that separates humans from cosmic unity. Modernity has fostered a paradigm that positions nature as an object to be controlled and exploited, thereby marginalizing its sacred dimension and spiritual meaning. In this context, efforts to address the ecological crisis require approaches that are not only scientific but also philosophical and theological.

Religion, as a source of values and life orientation, offers an ethical and metaphysical framework capable of reconstructing the human relationship with nature (Sadilah & Munir, 2025). Religious traditions view the Earth as a creation imbued with purpose, order, and balance that must be preserved. The human relationship with the environment is not exploitative, but rather a trust that demands moral and spiritual responsibility. From this awareness, discussions of ecology within religious perspectives become essential to reaffirm that environmental preservation is not merely a practical necessity, but an integral part of human devotion to God and respect for all creation.

### **Definition of Ecology**

Ecology is fundamentally a branch of science that studies the reciprocal relationships between living beings and their environment, encompassing interactions among organisms as well as between organisms and abiotic elements such as soil, water, air, and climate. Etymologically, the term *ecology* derives from the Greek *oikos* (house or place of living) and *logos* (science or study), which literally means the study of the “house of life” (Maula & Muhammad, 2025). In its scientific sense, ecology not only describes the structure and function of ecosystems, but also examines the dynamic balance that enables the continuity of

life. This perspective affirms that life does not exist in isolation, but is woven into a complex and interdependent network of relationships.

In the development of contemporary thought, ecology has transcended the boundaries of biology and become an interdisciplinary framework that encompasses ethical, philosophical, and theological dimensions. Ecology is no longer understood merely as the study of nature, but as a paradigm that highlights the interconnections between environmental crises, economic patterns, consumer culture, and human perspectives toward the Earth. To understand ecology is to understand the principles of interconnectedness, balance, and sustainability as the foundations of life (A. N. Putri, 2025). This definition is important in affirming the direction of this paper, namely to position the Earth as a living system that must be sustained through the integration of spiritual values, moral responsibility, and the sustainable use of technology.

### **Ecology in Religious Perspectives**

Ecology from a religious perspective is grounded in the ontological assumption that the universe is not merely a material entity, but a reality imbued with spiritual meaning. Within this framework, nature is understood as part of a cosmic order created with purpose, balance, and harmony. Religious viewpoints reject the reduction of nature to a neutral, value-free object, because every element of creation is regarded as having theological significance as a manifestation of Divine wisdom (Sadilah & Munir, 2025). The ecological crisis therefore represents not only physical environmental degradation, but also a spiritual crisis in which humans have lost awareness of the sacredness of the cosmos.

In religious traditions, particularly in Islam, nature is positioned as a sign of God's greatness that invites reflection and contemplation. This perspective affirms that the human relationship with nature is dialogical rather than exploitative. Humans are called to read, understand, and care for nature as part of a cosmic form of worship that strengthens awareness of existential dependence on the Creator. Therefore, environmental destruction produces not only ecological consequences but also constitutes a denial of the Divine signs spread throughout the universe (Deeper, 2025).

Religious perspectives offer a fundamental critique of modern dualism that separates humans from nature. This dualism has produced the view that humans exist outside of and above nature, making the legitimation of exploitation seemingly inevitable. In contrast, religious thought affirms the ontological unity between humans and nature within the web of creation. Humans originate from the elements of the Earth and depend entirely on the sustainability of ecosystems to sustain life. Awareness of this unity gives rise to a relational ethic that emphasizes responsibility, ecological empathy, and respect for all beings as fellow creations.

The concept of cosmic balance constitutes one of the central pillars of religious ecology. Nature is created in a state of harmony and proportion; therefore, any human action that disrupts this balance is regarded as a violation of the Divine order (Marpaung, 2023). From this perspective, excessive exploitation, pollution, and habitat destruction represent forms of ecological injustice that contradict religious moral principles. Consequently, environmental ethics in religion is oriented not only toward conservation, but also toward the restoration of cosmic harmony as part of spiritual responsibility.

Ecological responsibility is an integral component of human morality (Andrini et al., 2025). Environmental ethics does not stand apart from social and spiritual ethics; rather, it is interwoven within a unified system of values. Concern for the environment is seen as inseparable from social justice, since ecological degradation often affects vulnerable communities most severely. Preserving nature is a manifestation of justice, compassion, and trust (*amanah*), which lie at the core of religious teachings (Azzahra & Masyithoh, 2024). This perspective expands the meaning of worship from individual ritual toward collective responsibility in caring for the Earth as a shared home.

Ecology from a religious perspective offers an ethical horizon capable of balancing progress with sustainability. It affirms that technology and development must be directed toward strengthening harmony between humans and nature, rather than deepening ecological destruction. By revitalizing awareness of the sacredness of the cosmos, religion can function as a source of values that encourages civilizational transformation toward ways of life that are simpler, more just, and sustainable. Within this framework, religious ecology is not merely a normative discourse, but a philosophical foundation for reconstructing the human relationship with the Earth in light of a sacred responsibility toward all creation.

### **The Principle of Natural Balance**

The principle of natural balance constitutes a fundamental foundation in Islamic ecotheology as developed by Nasaruddin Umar. He views the relationship among humans, nature, and God as a cosmic triangle that must remain in a symmetrical and harmonious condition (Deeper, 2025). This concept affirms that nature is not merely an object of exploitation, but a divine trust that demands moral and spiritual responsibility from humanity (Faizah, 2026). In his view, ecological balance reflects a divine order that must be preserved to ensure the continuity of life.

One of the fundamental concepts in theological perspectives on ecology is the principle of natural balance, which in Islamic tradition is known as *mīzān* (D. A. Putri et al., 2025). Philosophically, *mīzān* does not merely refer to physical equilibrium, but represents a cosmic law that reflects order, proportionality, and harmony within God's creation. The universe is created in precise measure and arrangement, where each element possesses functions and relationships that mutually support one another. This concept affirms that the existence of nature is not a result of chance, but a manifestation of Divine wisdom that demands respect and preservation. To understand *mīzān* is to recognize that any human action that disrupts this balance constitutes a violation of the established cosmic order.

Balance as the foundation of ecosystem sustainability demonstrates that all components of nature soil, water, air, plants, animals, and humans are bound within an interdependent web of life. In modern ecological perspectives, this balance is known as ecosystem stability, namely the capacity of natural systems to maintain their functions and sustainability despite change (Mori, 2018). Theological perspectives deepen this understanding by positioning balance as a moral trust rather than merely a biological mechanism. Therefore, practices of excessive exploitation, pollution, and habitat destruction not only damage ecological systems but also violate humanity's spiritual responsibility as guardians of natural harmony.

On various occasions, Nasaruddin Umar has emphasized that the Earth is a trust from God, not an object of absolute human ownership. Therefore, all forms of environmental destruction are understood as deviations from the true essence of worship and, at the same time, as a denial of the civilizational mission grounded in ethical responsibility (Deeper, 2025; Nurdin, 2026). This view positions the ecological crisis not merely as an environmental issue, but also as a spiritual crisis arising from the erosion of human awareness of the ethical and moral limits established by God (Nafian, 2026).

The prohibition against damaging the harmony of nature is a direct ethical implication of the principle of *mīzān*. Within a theological framework, environmental destruction is understood as a form of injustice toward other creations and a deviation from the Divine mandate (Ruswanda, 2025). Ecological damage such as deforestation, marine pollution, and climate change serves as an indicator that humanity has exceeded the limits of proportionality in utilizing nature. This perspective affirms that human freedom in managing the Earth is not absolute, but constrained by the responsibility to maintain cosmic balance. Environmental ethics grounded in *mīzān* calls for moderation, prudence, and respect for ecological limits.

The principle of natural balance carries philosophical implications that challenge modern development paradigms oriented toward unlimited growth. Development models that ignore environmental carrying capacity ultimately undermine the very foundations of life (Ge, 2022). From a theo-ecological perspective, sustainability is measured not only by economic growth, but by humanity's ability to maintain harmony between material needs and cosmic preservation. The principle of *mīzān* teaches that balance is the primary condition for the continuity of life across generations; therefore, all forms of development must be directed toward ecological justice and intergenerational responsibility.

The concept of *mīzān* as a cosmic law provides a strong theological and philosophical foundation for contemporary environmental ethics. It affirms that maintaining the balance of nature is not merely a moral choice, but a spiritual obligation inherent in human existence as part of the order of creation. This awareness is expected to shape a new worldview that places natural harmony as a primary prerequisite for a sustainable and dignified civilization.

### **Qur'anic Foundations of *Mīzān***

The concept of *mīzān* in the Qur'an is one of the theological principles affirming that the universe is created in perfect order and balance. The Qur'an portrays the creation of the cosmos as a manifestation of Divine wisdom, in which everything is determined with precise measure, proportion, and function (D. A. Putri et al., 2025). This principle demonstrates that balance is not merely a natural phenomenon, but a cosmic law reflecting God's justice and order in governing His creation. *Mīzān* thus becomes an ontological foundation affirming that nature possesses a moral structure that must be respected by humanity.

In several verses, the Qur'an affirms that God has "established the balance" and commands humanity not to transgress the limits in maintaining this order. This command contains a strong ethical dimension: humans are not only asked to acknowledge cosmic balance, but also to actively participate in preserving it. The balance in question encompasses multiple dimensions of life—ecological, social, and moral—so that violations in any of these dimensions have the potential to disrupt overall harmony. In the Qur'anic perspective, *mīzān*

is not limited to a physical scale, but extends into a universal principle of justice that governs the relationships between humans and God, among humans themselves, and between humans and nature.

### 1. QS. Ar-Rahman [55]: 7-8

The theological foundation of *mīzān* receives explicit affirmation in Qur'an, Sūrah Ar-Rahmān [55]: 7-8:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ

Translation:

(7) And Allah has raised the heaven and established the balance (justice). (8) So that you may not transgress the balance.

This verse demonstrates that *mīzān* is a cosmic principle embedded within the very structure of creation. The raised heaven symbolizes universal order, while the establishment of balance signifies that all creation exists in proper proportion. The command not to transgress the balance carries a normative dimension that positions humans as moral subjects responsible for maintaining cosmic harmony. It also affirms that balance is not merely a static condition, but a dynamic harmony that must be sustained through ethical human action.

The prohibition against exceeding limits (*lā taṭṭahaw fī al-mīzān*) indicates that ecological imbalance is rooted in excessive behavior, greed, overconsumption, and uncontrolled exploitation (D. A. Putri et al., 2025). In the modern context, such behavior is reflected in development patterns that disregard environmental carrying capacity, resulting in climate crises, soil degradation, and ecosystem destruction. This Qur'anic message holds strong relevance as a critique of unsustainable development paradigms.

### 2. QS. Al-A'raf [7]: 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Translation:

And do not cause corruption on the Earth after it has been set in order, and pray to Him with fear (of being denied) and hope (of being granted). Indeed, the mercy of Allah is very near to those who do good.

This verse emphasizes the prohibition of committing *fasād* (corruption or destruction) after the Earth has been created in a good and balanced state. Ecologically, this includes actions such as pollution, deforestation, overexploitation, and any activity that disrupts the natural order.

### 3. QS. Ar-Rum [30]: 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Translation:

Corruption has appeared on land and sea because of the deeds of human hands, so that Allah may make them taste a part of the consequences of their actions, in order that they may return (to the right path).

This verse explicitly states that ecological destruction is the result of human actions. It encompasses climate crises, marine pollution, and environmental degradation as the moral consequences of human behavior.

#### 4. QS. Al-Baqarah [1]: 11-12

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

Translation:

(11) And when it is said to them, "Do not cause corruption on the Earth," they reply, "Indeed, we are reformers." (12) Behold, they are indeed the ones who cause corruption, but they do not realize it.

These verses critique the human illusion of bringing progress while, in reality, causing destruction. They are particularly relevant to development initiatives that claim to advance society but result in environmental damage.

Overall, these verses demonstrate that caring for the environment is not merely a social or scientific obligation, but a form of spiritual obedience. Ecological destruction is regarded as a violation of the Divine trust, while environmental preservation is viewed as an act of worship reflecting human awareness as stewards (*khalifah*) on Earth. This perspective reinforces the ecotheological argument that environmental sustainability is a sacred responsibility inherent in human existence.

### Integration of Religious Values and Technology

The development of modern technology has radically transformed the landscape of human life, from modes of communication to patterns of production and consumption (Al-Aqab, 2025). However, this progress is not always accompanied by adequate ethical reflection, causing technology to often operate in a value vacuum, driven solely by efficiency, profitability, and acceleration. In this context, the integration of religious values becomes crucial to ensure that technology develops within a moral horizon that prioritizes human well-being and environmental sustainability as primary objectives. Religion, with its system of transcendent values, offers a normative framework capable of guiding technology so that it does not become an instrument of domination, but rather a means of sustaining life.

#### 1. Religion as the Moral Compass of Technology

Religion functions as a moral compass that provides a value-oriented framework for the use and development of technology. Without an ethical foundation, technology has the potential to exacerbate social inequalities, accelerate ecological degradation, and reduce human dignity to merely a variable within production systems. Religious values such as responsibility (*amanah*), justice, moderation, and respect for life provide moral boundaries that guide the direction of technological innovation (Mustofa, 2025). From this perspective, the question is no longer "What can technology do?" but rather "What should technology do for the common good and the sustainability of creation?"

Religion also introduces a dimension of transcendent accountability, namely the awareness that every human action, including the use of technology, carries moral consequences before God. This awareness fosters a precautionary approach in developing technology that could potentially harm ecosystems or threaten social balance. Religion does

not hinder technological progress; rather, it guides it to align with humanistic values and ecological responsibility.

## 2. Sustainability-Based Innovation

The integration of religious values into technology creates space for the emergence of sustainability-based innovation. Within a theo-ecological framework, innovation is not measured solely by novelty or economic profit, but by its ability to maintain ecological balance and improve the quality of life in a just manner. The principle of sustainability aligns with religious teachings that emphasize intergenerational responsibility: the Earth is not an inheritance to be exhausted, but a trust (*amanah*) to be preserved for future generations (Harjoni et al., 2025).

Sustainability-based innovation includes the development of renewable energy, environmentally friendly technologies, circular production systems, and designs that minimize waste. These efforts constitute a form of social worship that expresses care for God's creation. Technology designed with sustainability in mind not only reduces ecological impact but also fosters collective awareness that true progress is one that aligns with cosmic harmony.

## 3. Ethics of Environmentally Friendly Technology

The ethics of environmentally friendly technology represents the practical implication of integrating religious values with sustainable innovation. This ethical framework demands that the entire life cycle of technology—from raw material extraction, production, distribution, and use, to disposal—be considered within the scope of ecological responsibility. The religious perspective rejects patterns of excessive consumption and disposable culture that accelerate environmental degradation. Instead, it encourages a simple lifestyle, resource efficiency, and respect for ecological limits.

The ethics of environmentally friendly technology emphasizes that technology is not neutral; it always carries values and moral consequences. Therefore, technological development must be guided by the principles of precaution, ecological justice, and sustainability. The success of technology is measured not only by its sophistication and productivity, but also by its ability to maintain balance between human needs and environmental preservation.

By integrating religious values into the development and use of technology, humanity can build a civilization that is not only materially advanced, but also morally and spiritually mature. Religion provides guidance, technology offers the means, and sustainability becomes the shared goal. This integration underscores that the future of civilization depends on humanity's ability to align innovation with the sacred responsibility toward the Earth as a Divine trust (*amanah*).

## Human Responsibility as the *Khalifah*

The concept of humans as *khalifah fi al-ardh* occupies a central position within the theological framework of ecological responsibility (D. A. Putri et al., 2025). Philosophically, the term *khalifah* does not denote absolute power, but a representative mandate imbued with

moral and spiritual responsibility. Humans are understood as God's representatives, tasked with maintaining order, balance, and the sustainability of creation. From this perspective, the human relationship with nature is fiduciary—based on trust—where the Earth is not a possession to be exploited at will, but a stewardship that must be cared for responsibly. Violating this trust not only produces ecological consequences, but also represents ethical and spiritual failure in fulfilling the mandate of vicegerency (Marpaung, 2023).

The responsibility of vicegerency demands a shift in worldview from domination to stewardship. The domination paradigm treats nature as an object to be controlled and exploited for human interests, whereas the stewardship paradigm emphasizes reciprocal relationships grounded in responsibility and respect for all living beings (Satriani et al., 2025). Within a theo-ecological framework, humans are not the center of existence, but part of an interdependent web of life. This awareness gives rise to a relational ethic that requires ecological empathy, self-restraint, and a commitment to maintaining cosmic balance as an act of devotion to God.

Humans as *khalīfah* are called to manage natural resources sustainably, utilizing nature without compromising its regenerative capacity. The principle of sustainability rejects excessive exploitation that disregards environmental carrying capacity and sacrifices the future for short-term gains (Mulyadi et al., 2015). From a religious perspective, sustainable resource management embodies intergenerational responsibility, affirming that the Earth must remain habitable for future generations. Therefore, economic and development practices must be guided by a balance between human needs and ecosystem preservation.

Sustainable management also carries a moral dimension in the form of moderation (*i'tidāl*) and the prohibition of excess (*isrāf*) (Maula & Muhammad, 2025). Uncontrolled consumption and exploitative production reflect humanity's inability to restrain material desires. Within the framework of vicegerency, self-restraint becomes an ecological virtue that ensures resource utilization is proportional and just. This principle affirms that sustainability is not merely a technical strategy, but an ethical practice rooted in spiritual awareness.

Intergenerational ecological justice is a logical implication of human responsibility as *khalīfah*. This concept emphasizes that the present generation has a moral duty not to pass on ecological destruction to future generations. Resource exploitation that leads to environmental degradation, climate change, and biodiversity loss constitutes structural injustice toward those who are yet to be born. From a theo-ecological perspective, the Earth is a collective trust that transcends temporal boundaries, making it the obligation of each generation to preserve its continuity.

Ecological justice also relates to the fair distribution of environmental benefits and burdens. Ecological damage is often most acutely experienced by vulnerable communities who have contributed least to the crisis. Within the framework of vicegerency, such inequality represents an injustice that contradicts religious moral principles. Therefore, ecological responsibility encompasses not only the preservation of nature but also ensuring that environmental policies and development practices uphold social justice and collective well-being.

Human responsibility as *khalifah* encompasses interconnected spiritual, ethical, and social dimensions (Nurdin, 2025). It demands the stewardship of nature as a Divine trust, sustainable management of resources, and a commitment to intergenerational ecological justice. This awareness paves the way for a civilizational transformation that positions sustainability and justice as foundational principles, so that humans no longer act as agents of destruction, but as guardians of cosmic harmony, ensuring the continuity of life on Earth.

This discussion affirms that ecotheology in the era of technology is not merely a normative discourse, but a philosophical framework that offers a fundamental transformation in how humans understand and engage with their relationship to the Earth. The shift toward theo-ecocentrism opens the possibility for the emergence of a civilization that is more just, sustainable, and in harmony with the cosmic order. This awareness provides an ethical foundation for the use of technology that is no longer oriented toward domination, but toward the care of life as a manifestation of humanity's sacred responsibility toward the Earth.

## CONCLUSION

The dominance of an anthropocentric paradigm in modern civilization has positioned nature as an object of exploitation while disregarding its intrinsic value, thereby accelerating the global ecological crisis. In response, ecotheology offers an ontological reconstruction through a theo-ecocentric perspective that views nature as part of the divine order and as a sign of God's presence, demanding respect and moral responsibility. The concepts of *khalifah*, *amanah*, *mizān*, and the prohibition of *fasād* affirm that maintaining cosmic balance is a spiritual mandate for humanity, and that environmental crises fundamentally reflect violations of this sacred order.

In the digital and industrial era, technology has proven to be ethically non-neutral, carrying significant ecological consequences. Therefore, integrating ecotheology with the ethics of technology is essential to shift the orientation from domination toward responsibility. Technology must be positioned as a moral instrument that is guided by the values of sustainability, ecological justice, and cosmic harmony. The ecological spiritual awareness arising from this integration encourages a moderate lifestyle, green technological innovation, and sustainable resource management.

Ultimately, reconstructing ecological consciousness based on religious values has broad implications for civilizational transformation. Education, public policy, and economic systems must be oriented toward ecological justice and intergenerational responsibility. By positioning the Earth as a Divine trust, humans cease to act as agents of exploitation and instead become guardians of cosmic harmony, ensuring the continuity of life for present and future generations.

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