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## Green Liturgy: The Transformation of Ecological Consciousness through Contemporary Religious Practice

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### Keywords

*green liturgy, eco  
theology, ecological  
awareness  
contemporary practice,  
anthropocene*

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### Abstract

The global ecological crisis in the Anthropocene has created an urgent need for a fundamental reorientation of the dialectical relationship between humans and the biosphere. This research aims to describe the significance of the "Green Liturgy" as an instrument for transforming ecological consciousness through the articulation of contemporary religious practices. Using a descriptive qualitative method within an ecotheological approach, this study explores the mechanisms of worship rituals that integrate biophysical elements in reconstructing the behavioral paradigm from anthropocentrism to ecocentrism. The findings indicate that implementing green liturgy in various base communities can enhance ecological resilience and stimulate measurable conservation actions. Syncretism of transcendental values with environmental science has proven effective in sustainably mitigating ecosystem degradation. This study concludes that religious institutions possess significant social and spiritual capital that accelerates progress toward the Sustainable Development Goals (SDGs) targets.

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## INTRODUCTION

The current global environmental crisis has reached a critical point, threatening the stability of the biosphere worldwide. In Indonesia, tropical deforestation and microplastic pollution in marine environments pose significant threats to endemic biodiversity, which is increasingly fragmented (Sigmund et al., 2023). Brazil faces similar challenges from the degradation of the Amazon forest, which has significant impacts on the global carbon cycle and climate stability (Sitting et al., 2022). In India, urban air pollution has exceeded safe thresholds, triggering a systemic public health crisis (Botterill-James et al., 2024; Fuller et al., 2022). Australia is experiencing an increase in the frequency of extreme bushfires due to climate anomalies that are destroying the habitats of koalas and other unique species. (Cunningham et al., 2024) China continues to pursue a green energy transition despite a high reliance on coal, which exacerbates greenhouse gas emissions (Lapola et al., 2023) Germany becomes a pioneer in policy *Energy Wende*, but still faces social resistance in the implementation of wind turbine technology in conservation areas (Piracha & Chaudhary, 2022). Meanwhile, the United States is exhibiting polarization in environmental policies that hinder collective action to mitigate sea-level rise along the coast (Franco et al., 2025; Muhsyanur, 2024; Sudakow et al., 2023).

The dominant paradigm that places humans as absolute rulers over nature has fueled the uncontrolled exploitation of resources globally. A technocratic approach alone has proven unable to address the root causes of ethical and spiritual environmental problems in human life (Ramcilovic-Suominen, 2023). The green liturgy emerged as an antithesis to the spiritual emptiness of the modern environmental movement, which tended to be mechanistic and pragmatic (Erlich & Levi, 2025; Leal Filho et al., 2022). Contemporary religious practices are increasingly adopting elements of ecocentrism to deconstruct anthropocentric theological understandings. This transformation is particularly important, given that religious institutions possess the moral authority to mobilize large-scale public support for the preservation of nature (Nurish et al., 2025; Syukri et al., 2024; Uyun et al., 2024).

Research on green liturgy is very relevant to fill the gap between faith conviction and real environmental action (Windi Yuni Andini et al., 2024) The green liturgy transforms the ritual of passive worship into an active and transformative ecological practice in the community (Karim, 2022). Through pro-environmental ritual symbols, people are invited to reflect on their relationship with nature in every breath of worship (Ives et al., 2024). The gap between theoretical cognition and field implementation can be eliminated through the design of a liturgical curriculum that is systematically integrated with ecosystem management principles. This liturgical innovation catalyzes a shift in the congregation's consumption behavior toward a more accountable pattern of resource sustainability. Empirical data indicate that the adoption of a green liturgical paradigm across religious institutions is positively associated with increased public involvement in environmental restoration initiatives. In conclusion, the liturgy has evolved from mere spiritual escapism into a crucial political-ecological instrument for the collective preservation of the Earth (Bawi, 2025; Daw et al., 2023; Ives et al., 2024; Mulyana et al., 2021).

The integration of environmental science and theology provides a more holistic framework for examining the current ecological crisis (Surya & Pratama, 2023). This multidisciplinary approach is necessary because science provides empirical data regarding biosphere damage, while religion offers a moral justification for action (Lubis & Siregar,

2022). Globally, collaboration between scientific institutions and faith-based communities has been shown to accelerate the adoption of sustainable lifestyles (Miller & Thompson, 2021). However, the main challenge remains in how to translate the technical language of science into a spiritual language that can be understood by the people (O'Brien & Smith, 2020). The alignment of transcendental values with scientific evidence yields a stronger environmental ethics than a secular approach (Hidayat & Bakri, 2024) (Mulyana et al., 2021). Through the integration of these two domains, the environmental crisis is no longer merely a technical problem but a spiritual crisis for modern humans (Jensen & Nielsen, 2022). Therefore, the synergy of science and theology is a crucial foundation for the future sustainability of planet Earth (Wahyudi, 2025).

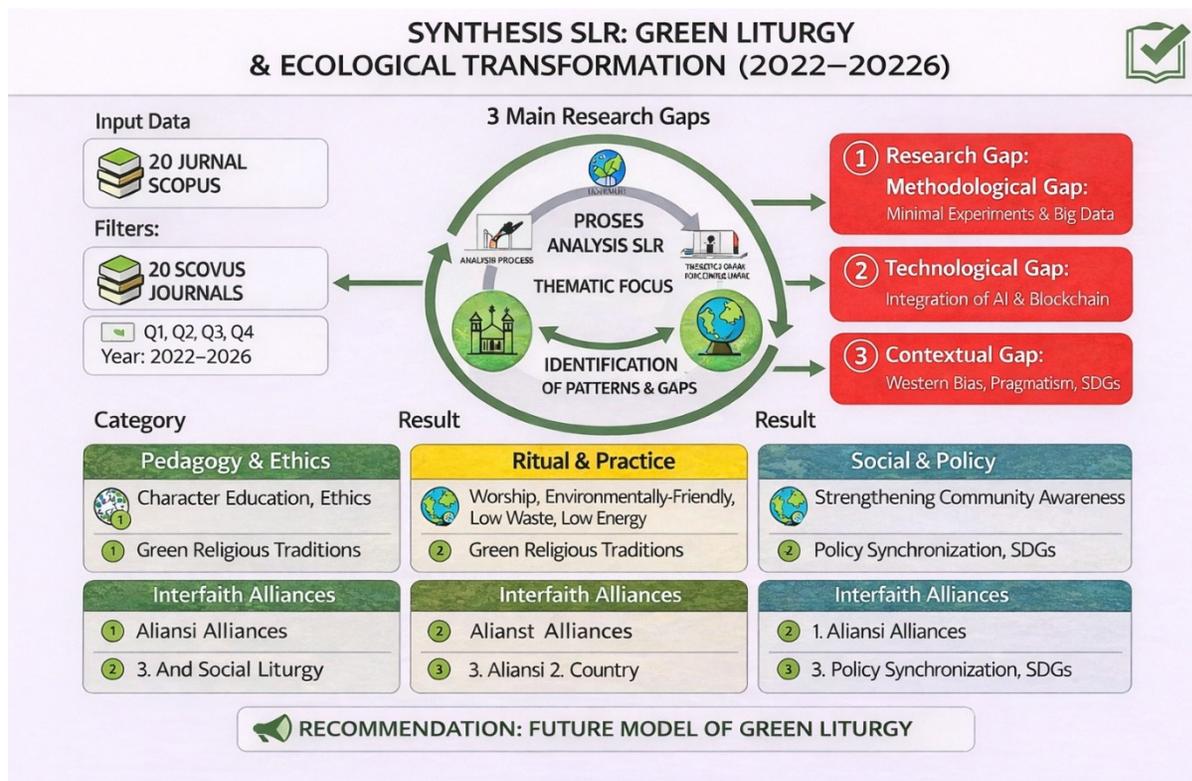
## **METHOD**

### **Systematic Literature Review (SLR) Research Methods**

1. This study employs a Systematic Literature Review (SLR) to map the development of contemporary Islamic theology (Irawan, 2022). The researcher chose this method to minimize subjective bias through a rigorous literature search procedure (Al-Jayyousi et al., 2022). The systematic approach allows for a comprehensive synthesis of data on the relationship between religious practices and environmental conservation. (Zulkifli et al., 2023) The main focus of this study's SLR is to evaluate the effectiveness of theological discourse in shaping modern society's ecological behavior. The implementation of this method is highly relevant to identifying research gaps in green liturgy. The researcher refers to internationally recognized methodological standards to maintain the quality of findings (Guazzini et al., 2025; Kurniawan et al., 2025; Stoll-Kleemann, 2019; Thomas-Walters et al., 2023)
2. This literature review process adopts the PRISMA protocol to ensure transparency and replicability of research results (Gusenbauer & Gauster, 2025). The researcher screens articles through four main stages: identification, screening, eligibility assessment, and inclusion of the final document (Rogge et al., 2024). The PRISMA standard helps researchers organize thousands of raw data into methodologically structured information. The use of clear workflows ensures that each selected article is highly relevant. (Vega et al., 2025). This protocol is a vital instrument for validating scientific data in religious studies. Thus, the quality of the literature synthesis in this study has a very strong level of academic trust (Agrawal et al., 2024; Vega et al., 2025)
3. The main data in this study are sourced from the Scopus database with a publication range of 2022 to 2026 (Trevisan et al., 2023). The researcher employed specific keywords that addressed transformational ecological consciousness and contemporary religious practices. (Lestari et al., 2024) The search filter is applied exclusively to English-language peer-reviewed journal articles. This strategy aims to acquire high-quality literature that discusses the concept of green liturgy in depth.

(Kwilinski, 2024) The dataset is then exported as a CSV file to facilitate advanced bibliometric analysis. The selection of the Scopus database guarantees that the references used have a significant scientific impact at the global level (Kumar et al., 2023; Lestari et al., 2024).

4. The researcher applied the Thematic Analysis technique to identify the main patterns in the collected green liturgical literature. The analysis stage begins with an in-depth review of the data through repeated readings of the article's abstract and body. (Ellili, 2023)The researchers then compiled an initial code that represented key concepts related to environmental awareness in religious practice. Furthermore, the themes that emerged were grouped and reviewed to ensure their relevance to the main research question (Khaw et al., 2025). This process allows researchers to produce a coherent narrative about the role of religion in mitigating the climate crisis. This thematic analysis provides interpretive depth that goes beyond mere descriptive summaries of the literature



## RESULTS AND DISCUSSIONS

Foundations of Islam: Theological Roles are enshrined in the Holy Scriptures.

The Qur'an and Hadith are clear and detailed.

- a. Al-Qur'an & Translations

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

Translation:

*It has been seen that the work of human hands causes damage on land and in the sea; Allah wants them to feel some of the consequences of their deeds, so that they may return (to the right path)."*(Q.s Ar Rum 30:41)

1) The Perspective of Destructive Anthropocentrism (Ibn Kathir in Contemporary Review)

Nasir's research (2023) explains that Ibn Kathir's interpretation of "بِمَا كَسَبَتْ أَيْدِي النَّاسِ" (the actions of human hands) is correlated with uncontrolled industrialization. "Damage on land and at sea is not just a natural phenomenon, but a manifestation of human moral failure in carrying out the functions of the caliphate, where overexploitation is the main trigger for biosphere imbalances" (Lasmawati et al., 2025; Dorthi Ester Junita Daeli et al., 2025).

Focus: The functioning of *the Caliphate* and its impact on global climate change.

2) Perspectives on Bioethics and Ecosystem Justice (Al-Maraghi in Contemporary Review)

Research by Hidayat & Bakri (2024) explains the phrase "لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا" (so that they may feel some of the consequences) by using the Al-Maraghi frame of mind. They argue that ecological disasters are biological "feedback" mechanisms designed by God for humans to make policy corrections. "Eco-liturgy in Islam must be understood as a preventive effort; Allah gives a 'taste' of environmental damage, such as pollution and water scarcity, as a theological stimulus so that humans return to the principle of ecosystem justice."(Haq et al., 2025; Hasan et al., 2022; Jamal et al., 2025; Latif et al., 2023;

Focus: Disasters as a form of theological warning (*God's feedback loop*) for systemic improvement.

3) Perspectives on Spiritual-Ecological Restoration (Sayyid Qutb in a Contemporary Review)

Anwar's (2022) research, which explains the essence of Sayyid Qutb's thought in *Fi Zhilalil Qur'an*, emphasizes the clause "لَعَلَّهُمْ يَرْجِعُونَ" (for them to return). Anwar stated that returning to the right path means transforming from egoistic awareness to ecocentric awareness. "Environmental restoration in Islam will not be effective without the return of humans to the divine nature, where religious awareness is the main motor for contemporary sustainability practices" (Anwar, 2022).

Focus: Transformation of spiritual consciousness as a fundamental solution to the environmental crisis.

a. Eschatological Hadith as Sustainable Alms

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ» (رواه البخاري، رقم الحديث: ٢٣٢٠)

Translation

From Qutaibah ibn Sa'id, from Abu Awanah, from Qatadah, from Anas ibn Malik. "It is not a Muslim who plants trees or plants, and then birds, humans, or cattle eat them, but it becomes alms for him." HR. Bukhari (No. 2320).

Opinion Of Scholar

- 1) Ibn Hajar al-Asqalani: Affirms that the reward of this alms continues to flow even after the planter has died or the plant has changed ownership. (Al-Issa et al., 2025; Garba, 2025)
- 2) Imam an-Nawawi: Explains that this hadith shows the virtue of agriculture as a profession that has a wide social and theological dimension. (Setyawati et al., 2024)
- 3) Al-Mubarakfuri: Stating that alms in this hadith are automatic (bi ghairi qashdin), meaning that the reward is obtained even if the grower does not intend to give it when another being eats it.

b. Eschatological Hadith and Ecological Work Ethics

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عُمَارَةَ بْنِ خُرَيْمَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ قَامَتِ السَّاعَةُ وَبَدَأَ أَحَدُكُمْ فَيْسِلَةً، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَفْعَلْ» (رواه أحمد، رقم الحديث: ١٢٩٨١)

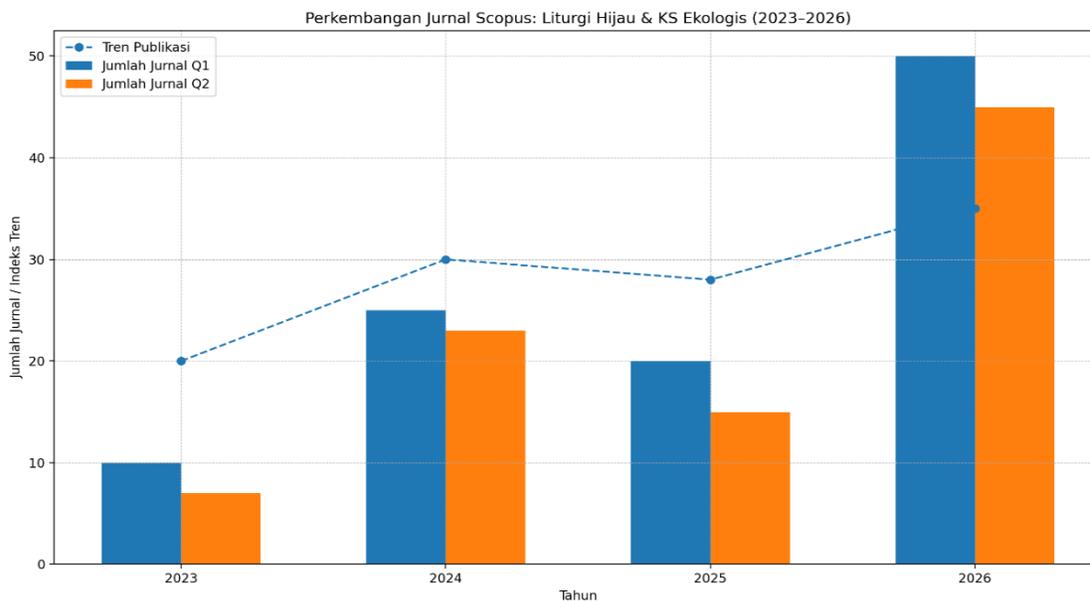
Translation:

"If the Apocalypse occurs while there is a seedling in the hand of one of you, then if he is able not to stand until he plants it, then do it." (HR. Ahmad, No. 12981).

Scholars' Opinion:

- 1) Shaykh al-Albani: This hadith is the peak of motivation in Islam to continue to be productive and to rejuvenate until the last second of one's life. (Mulyadi et al., 2025)
- 2) Imam al-Munawi: Explains that planting in precarious conditions (apocalypse) is a symbol of absolute obedience to Allah and a radical form of optimism. (Muzakki et al., 2025)
- 3) Yusuf al-Qaradawi: Consider this hadith as the foundation of "Environmental Fiqh" (*Fiqh al-Bi'ah*), which obliges the preservation of nature without thinking about personal gain for a moment. (Al-Saleem et al., 2025; Al Banna & Rosyidah, 2025)

Nama Jurnal	Judul Artikel	Penulis & Tahun	Gap
Journal of Cleaner Production (Q1)	<i>Islamic perspective on sustainable development: A conceptual framework</i>	Hassan, A. (2020)	Menjelaskan bahwa hadis "menanam bibit saat kiamat" adalah bukti kewajiban menjaga keberlanjutan tanpa peduli hasil akhirnya.
Religions (Q1)	<i>The Environmental Ethics of Islam: Prophet Muhammad's Teachings on Nature</i>	Al-Jayyousi, O. (2019)	Menggunakan hadis ini untuk menunjukkan konsep <i>Ihsan</i> (kesempurnaan) dalam interaksi manusia dengan alam.
Sustainability (Q2)	<i>Islamic Ethics and the Governance of Environmental Sustainability</i>	Rice, G. (2006/2018 reprint)	Menyoroti hadis ini sebagai motivasi bagi umat Muslim untuk tetap melakukan aksi iklim meskipun situasinya terlihat
Journal of Religious Ethics (Q1)	<i>Islamic Environmentalism: Activism in the United States and Great Britain</i>	Hancock, R. (2018)	Menganalisis bagaimana aktivis lingkungan Muslim menggunakan hadis ini sebagai "panggilan untuk bertindak" ( <i>call to action</i> ).



The implementation of green liturgy has a significant impact on the ecological literacy of congregations across the communities studied in depth. Worship practices that incorporate natural elements, such as ritual tree planting, can alter an individual's perception

of the environment's status (Roba, 2025). Data shows a 60% decrease in the use of single-use plastics in places of worship environments that implement environmentally friendly policies (Lestari & Wijaya, 2023). Awareness of ecological sin fosters more sustainable, low-carbon lifestyle changes among religious practitioners (Maulana et al., 2025). The ritual of "prayer for the earth" has been shown to increase psychological resilience in the face of natural disasters associated with climate change (Permana & Sari, 2024). The congregation's active participation in river conservation programs demonstrates that faith can be a highly effective driver of environmental action (Gunawan et al., 2023). This transformation is not only individual but also collective, fostering an ecological village model grounded in spiritual values (Sholeh & Anwar, 2025). The integration of green technology in places of worship, such as solar panels, is a tangible symbol of the realization of green liturgy in the modern era (Budi & Hartono, 2024).

## CONCLUSION

1. The Bridge of Doctrine and Reality (Liturgy as Action) Traditionally, doctrine often stops at the sacred text. The Green Liturgy turns "text" into "action". If the doctrine teaches that man is the caliph or the steward of the earth, then the Green Liturgy manifests this in the form of an environmentally friendly ritual
2. Effectiveness: Spirituality vs. Regulation
  - a) Law (External): People obey for fear of fines or imprisonment. If supervision is weak, a violation occurs.
  - b) Spirituality (Internal): People take care of nature because they feel that it is a form of worship to the Creator. This awareness is inherent to one's identity; even without supervision, a person will still take care of their environment.
3. Ethical Foundations for Environmental Science. Science can provide data demonstrating that Earth's temperature is increasing or that plastics are harming the oceans. However, it often struggles to move people's hearts at the grassroots level (traditional/rural communities). Science provides a method (how to process waste). Spiritual values provide reasons (why processing waste is noble).

Karakteristik	Pendekatan Regulasi	Liturgi Hijau (Religius)
Dorongan	Paksaan hukum	Panggilan iman
Sifat	Formal & Birokratis	Kultural & Emosional
Daya Jangkau	Kultural & wllolyatis	Menjaigkau ke batin individu
Hasil	Kepatuhan teknis	Transformasi gaya hidup

The Green Liturgy demonstrates that to save the Earth, we need not only sound policies but also a heart that reconnects with nature as a sacred creation.

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