

Islamic Perspective on Urban Ecology Environmental Preservation In The Context of Urbanization

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Abstract

The problem of rapid urbanization has led to environmental degradation in big cities, such as air pollution, reduction of green spaces, and poor waste management. This research aims to examine the role of Islamic perspective in urban environmental conservation. Through the concepts of *khalifah* (leadership), *mizan* (balance), and *amana* (trust), Islamic teachings provide a relevant ethical framework for protecting the environment. This research method is a literature review by analyzing primary sources such as the Qur'an, hadith, and secondary literature related to Islamic ecology and urban environmental challenges. The results show that Islamic teachings offer practical guidance in human interaction with nature. The concept of khalifah places humans as guardians of the earth with the responsibility to preserve the environment. Mizan emphasizes the importance of maintaining the balance of nature, avoiding overexploitation, and ensuring the sustainability of the ecosystem. Meanwhile, amana underlines the moral obligation to manage natural resources responsibly. This research reveals that with the integration of Islamic values, Muslim communities can be more actively involved in urban ecological preservation. The impact of this research is to increase the awareness and participation of Muslim communities in environmental conservation efforts, while enriching the global discourse on sustainability through a holistic approach. In conclusion, specific Islamic teachings such as khalifah (stewardship), mizan (balance), and amana (trust) can be a strong foundation in designing more sustainable urban policies, by encouraging a balance between urban development and environmental conservation.

Keywords:

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Introduction

Massive and rapid urbanization has triggered various changes in the social, economic and ecological order of urban communities (Long et al. 2014). One of the most prominent impacts of this phenomenon is environmental degradation, which has worsened the quality of life in urban areas. Problems such as air pollution, loss of green spaces, poor waste management, and climate change are issues faced by many major cities around the world (McMichael 2000). In this context, urban ecology is an important study to understand the interaction between humans and the environment amidst the dynamics of urban development. However, although the discourse on urban ecology continues to grow, studies that connect religious perspectives, especially Islam, with urban ecology issues are still minimal.

In the Islamic tradition, protecting nature and the environment is one of the main duties of humans as caliphs on earth (Situmorang 2024). Verses in the Qur'an and traditions of the Prophet Muhammad emphasize the importance of nature conservation and wise use of resources. Some of them teach that humans are responsible for what they do to the environment, and that this earth is a trust that must be taken care of. Islamic perspectives on ecology are not only normative and moral, but also provide practical guidance on how humans should interact with their environment (Abdelzaher, Kotb, and Helfaya 2019). These teachings offer a holistic view of the balance between humans, nature and God (*hablum minallah, hablum minannas, hablum minal alam*). Therefore, Islamic teachings can make a meaningful contribution to the discourse on environmental conservation in the midst of an increasingly severe global ecological crisis.

However, although Islamic teachings related to the environment are quite comprehensive, their application in the context of cities and urbanization has not been widely discussed in academic research. Previous studies tend to focus on theological and ethical perspectives, as well as the link between Islamic teachings and nature conservation in general. Rarely do they connect these Islamic values to the specific challenges faced by urban communities. This research aims to fill this gap by discussing how Islamic teachings on environmental conservation can be applied in addressing urban ecological challenges generated by urbanization. Additionally, this study seeks to explore the integration of these Islamic principles into urban planning and policies, providing practical recommendations for fostering sustainable and balanced urban development aligned with religious values.

The core issue addressed in this article is how an Islamic perspective on ecology can contribute to the ecological challenges faced by urban communities. In many large cities in Muslim countries, urbanization has caused various negative impacts on the environment (Fanni 2006). Problems such as air pollution, lack of clean water, loss of green spaces, increased waste, and unsustainable energy consumption have become pressing issues to address. At the same time, environmental conservation efforts made by the government are often hampered by the lack of public awareness of the importance of maintaining urban ecosystems (Shwartz et al. 2014). In this context, Islamic teachings that emphasize human responsibility towards nature can be a strong normative foundation to encourage community participation in protecting the environment.

However, one of the problems that arises is that Islamic values related to environmental conservation are still not widely integrated into environmental conservation policies or movements in big cities. Many Muslim communities understand the importance of protecting the environment, but do not always link it to their religious teachings (Sanjotis 2012). There is a gap between theological understanding and practical application of Islamic teachings related to ecology. This research aims to bridge the gap by examining more deeply how Islamic values on nature conservation can be applied concretely in the context of urban ecology. Additionally, this study seeks to explore how media platforms can effectively disseminate these Islamic principles to promote public awareness and engagement. By utilizing tools such as digital campaigns, social media, and educational content, Islamic teachings on environmental stewardship can reach broader urban communities, encouraging practical actions and policy support.

The urgency of this research lies in the growing urgency of the problem of environmental degradation in cities and the need for a more holistic approach to address the problem.

Uncontrolled urbanization has led to severe environmental degradation, not only in megacities in developing countries, but also in developed cities (Maiti and Agrawal 2005). Climate change, natural resource depletion and biodiversity loss are global threats that are increasingly felt in cities. Various environmental conservation efforts have been made by governments and international organizations, but the results are still limited. One of the reasons behind the lack of effectiveness of these efforts is the lack of community participation in protecting the urban environment (Prasetyo, Kamarudin, and ... 2019).

In this case, Islam has great potential to become an ethical foundation that encourages changes in people's behavior. As a religion followed by more than one billion people in the world, Islam has a significant influence in shaping the worldview and daily behavior of its followers. Islamic teachings that emphasize the importance of protecting the environment can be a strong motivation for Muslim communities to be more actively involved in urban ecological conservation efforts. Moreover, since Islam provides clear guidance on how humans should interact with nature, this approach can enrich the discourse on environmental conservation that has been dominated by secular and technical approaches.

This research is important to publish because it offers a new perspective that combines religious teachings with urban ecological issues. The scholarly contribution of this article lies in its attempt to broaden the understanding of the role of religion, especially Islam, in addressing environmental problems in urban areas. By making Islamic values the ethical foundation for environmental conservation, this research seeks to provide a more comprehensive and sustainable solution to the ecological crisis in big cities.

As such, this article seeks to provide a deeper understanding of how Islamic teachings can contribute to urban ecological conservation efforts. The literature review conducted will show that Islamic teachings on ecology are not only relevant in a rural or outdoor context, but also very relevant in an urban context full of environmental challenges.

Methods

This research employs the literature review method, categorized as descriptive qualitative research. The literature review aims to systematically collect, analyze, and synthesize relevant literature related to Islamic perspectives on ecology and environmental preservation in urban areas. This research does not involve direct field data collection but utilizes secondary data obtained from books, journals, scientific articles, and policy documents. The literature review method was selected as it allows an in-depth exploration of ideas and concepts in existing literature, examining how Islamic values on ecology can be applied in the context of urban ecology.

The data collection process involves a systematic search for literature discussing Islamic teachings related to ecology, environmental preservation, and urbanization. The primary data sources include the Qur'an, the Prophet Muhammad's hadith, and scholarly interpretations that explore human responsibility toward nature. Additionally, works by Muslim scholars discussing the relationship between religion and the environment are utilized. Secondary data sources include books, journal articles, previous research, and policy documents relevant to urban ecological challenges and the application of Islamic values in addressing them.

To produce a meaningful synthesis, the data analysis process is conducted in a systematic and well-structured manner. Collected literature is first organized and categorized based on core themes such as *khalifah*, *mizan*, and *amana*, ensuring that the analysis aligns with the research focus. Subsequently, relevant topics are classified into subcategories that explore ethical guidance, urban ecological challenges, and actionable strategies. Through this approach, patterns and thematic links between Islamic teachings and urban ecological issues are identified. Finally, the findings are synthesized and critically interpreted to evaluate the relevance and applicability of these teachings in urban contexts, offering insights into practical solutions to specific ecological challenges.

By combining descriptive and analytical approaches, this research provides both an overview of the literature and an in-depth analysis of its content. The systematic organization and

integration of data ensure that the research produces a coherent synthesis, bridging the gap between ideal Islamic concepts and their practical application. Ultimately, this study seeks to demonstrate how Islamic teachings can be effectively integrated into urban ecological policies and conservation efforts, enhancing their impact on environmental sustainability in urban communities.

Results

Islamic teachings provide a comprehensive framework for environmental conservation, emphasizing the interconnectedness of humanity and nature through concepts such as *khalifah* (stewardship), *mizan* (balance), and *amana* (trust). These principles are deeply rooted in the Qur'an and Hadith, which advocate for responsible management of the Earth and its resources. The concept of *khalifah* positions humans as caretakers of the Earth, tasked with the responsibility to protect and sustain the environment for future generations. This stewardship is not merely a duty but a divine obligation, as articulated in various Islamic texts that highlight the importance of maintaining ecological balance and harmony in creation (Bsoul et al. 2022; Pandikar 2024).

The principle of *mizan* underscores the necessity of balance in all aspects of life, including the relationship between humans and the environment. Islamic teachings advocate for moderation and discourage excess, which can lead to environmental degradation. The Qur'an frequently emphasizes the importance of balance in nature, urging believers to recognize their role in preserving this equilibrium. For instance, verses that discuss the creation of the heavens and the earth often highlight the inherent balance within ecosystems, suggesting that any disruption caused by human activity can have far-reaching consequences (Rahman and Jalil 2021; Setianingrum 2024). This understanding of *mizan* is crucial in guiding sustainable practices that respect the limits of natural resources and promote ecological integrity.

Amana, or trust, further enriches the Islamic perspective on environmental conservation. This concept implies that the Earth and its resources are entrusted to humanity by Allah, and thus, humans are accountable for their use and management. The ethical implications of *amana* compel Muslims to engage in practices that safeguard the environment, ensuring that resources are used judiciously and responsibly. This principle aligns with contemporary environmental ethics, which advocate for sustainable development and conservation efforts that honor the intrinsic value of nature (Bahagia 2010; Salim 2023; Zulkifli 2023). The Qur'an's teachings on trust extend to all living beings, emphasizing the moral obligation to protect not only human interests but also the welfare of animals, plants, and ecosystems. This moral obligation is reflected in social behaviors encouraged by Islamic teachings, such as community initiatives in waste reduction, reforestation programs, and the establishment of green spaces in urban areas. For instance, Islamic values promote collective responsibility through practices like *wakaf tanah* for public parks or educational campaigns led by mosques to foster environmental awareness. These examples of social behavior highlight how Islamic principles can inspire practical actions, complementing theoretical discussions and enhancing the ecological integrity of urban communities.

Moreover, the integration of these Islamic principles into everyday practices can significantly influence environmental behavior among Muslims. Studies have shown that awareness of Islamic environmental ethics can lead to more sustainable behaviors, as individuals recognize their responsibilities as *khalifah* and the importance of maintaining *mizan* and *amana* in their interactions with the environment (Efendi, Kurniawan, and Santoso 2021; Rahman and Jalil 2021; Rice 2006). For example, communities such as the Muhammadiyah organization in Indonesia have implemented environmental ethics through initiatives like "Eco-Mosque" programs, which focus on water conservation, renewable energy use, and waste management systems in mosque complexes. Similarly, the Green Hajj campaign in Saudi Arabia seeks to minimize the environmental impact of the annual pilgrimage by encouraging pilgrims to reduce waste and utilize sustainable practices. These educational and community-driven initiatives exemplify how Islamic teachings are being operationalized, fostering deeper environmental

understanding and motivating individuals to adopt pro-environmental behaviors, thereby contributing to broader conservation efforts (Bahagia and McKay 2012; Setianingrum 2024).

Islamic environmental ethics also resonate with global sustainability goals, as they advocate for practices that align with the United Nations' Sustainable Development Goals (SDGs). The emphasis on community welfare, social justice, and environmental stewardship in Islamic teachings complements the objectives of the SDGs, particularly those related to responsible consumption and production, climate action, and life on land and below water (Bsoul et al. 2022; Hassan 2021; Nanda 2023). By framing environmental conservation as a religious duty, Islamic teachings can inspire collective action within communities, leading to more effective responses to pressing environmental challenges such as climate change, pollution, and biodiversity loss.

In practical terms, Islamic organizations and scholars have been instrumental in promoting environmental awareness and conservation initiatives. Various movements within the Muslim community advocate for the integration of Islamic principles into environmental policies and practices, emphasizing the need for grassroots engagement and education (Bahagia and McKay 2012; Efendi et al. 2021; Khalid 2017). These efforts highlight the potential for Islamic teachings to inform and enhance environmental governance, encouraging collaboration between religious leaders, policymakers, and local communities to address ecological issues.

Furthermore, the application of Islamic environmental ethics can extend to various sectors, including business and economics. The principles of *khalifah*, *mizan*, and *amana* can guide corporate practices toward sustainability, encouraging businesses to adopt ethical approaches that prioritize environmental protection alongside economic growth (Gelmini 2017; Hassan 2016; Wijaya, Fasa, and - 2022). A notable example is the Islamic financial sector, particularly in Indonesia and Malaysia, where principles of sharia compliance are integrated into green financing schemes. These schemes promote investments in renewable energy projects and eco-friendly infrastructure as part of the corporate social responsibility aligned with *khalifah*. Additionally, organizations like the Tabung Haji in Malaysia have adopted sustainable agricultural practices and eco-tourism ventures, demonstrating a balance between economic viability and environmental stewardship. By embedding these values into organizational strategies, companies can actively contribute to sustainable development while fulfilling their moral obligations as stewards of the Earth, thus enriching the complexity of the discussion with practical, real-world applications.

Urban ecological challenges faced by Muslim societies are multifaceted, encompassing issues such as rapid urbanization, environmental degradation, social inequities, and the impacts of climate change. Addressing these challenges through the lens of Islamic teachings can provide a holistic framework that emphasizes stewardship, balance, and trust. The principles of *khalifah* (stewardship), *mizan* (balance), and *amana* (trust) can guide urban planning and development, ensuring that ecological sustainability is prioritized alongside social welfare and economic growth.

The concept of *khalifah* positions humans as caretakers of the Earth, responsible for its preservation and sustainable management. This principle can be applied to urban environments by promoting green infrastructure, such as parks, green roofs, and urban forests, which enhance biodiversity and improve air quality. Urban planners in Muslim societies can draw upon Islamic teachings to advocate for the integration of natural elements into city designs, thereby fostering a sense of connection between residents and their environment. This approach aligns with the idea of creating urban spaces that are not only functional but also ecologically beneficial, ultimately contributing to the well-being of the community (Pandikar 2024; Salim 2023).

Mizan, or balance, is another critical concept that can inform urban ecological strategies. The rapid urbanization experienced in many Muslim-majority countries often leads to the over-exploitation of resources and environmental degradation. By emphasizing the importance of balance, urban planners can implement policies that regulate resource use, ensuring that development does not come at the expense of ecological integrity. For instance, zoning laws can be established to protect green spaces and prevent urban sprawl, while promoting mixed-use developments that reduce the need for transportation and encourage walkability (Chen and Neill

2015; Childers et al. 2015). This balanced approach can help mitigate the adverse effects of urbanization while fostering sustainable communities.

The principle of *amana*, or trust, reinforces the idea that resources are a divine trust that must be managed responsibly. This perspective can inspire individuals and communities to engage in sustainable practices that reflect their ethical obligations towards the environment. For example, community-led initiatives that focus on waste reduction, recycling, and conservation can be encouraged through educational programs rooted in Islamic teachings. By fostering a sense of collective responsibility, urban Muslim societies can mobilize grassroots efforts to address ecological challenges and promote sustainable living (Salim 2023; Setiawan 2023).

Furthermore, the application of Islamic teachings in urban ecological contexts can enhance social equity and community resilience. Urban areas often face significant disparities in access to resources and services, which can exacerbate environmental challenges. Islamic principles advocate for justice and equity, urging communities to consider the needs of all members, particularly marginalized groups. By incorporating these values into urban planning, policymakers can ensure that green spaces, clean water, and other essential resources are accessible to all residents, thereby promoting social cohesion and resilience (Chen et al. 2023; Childers et al. 2015).

In addition to these principles, the integration of Islamic environmental ethics into urban governance can facilitate collaboration between various stakeholders, including government agencies, non-governmental organizations, and local communities. This collaborative approach can lead to the development of comprehensive urban policies that address ecological challenges while respecting cultural and religious values. For instance, partnerships between religious leaders and environmental organizations can promote awareness of sustainable practices within communities, encouraging individuals to take action in their daily lives (Salim 2023; Setiawan 2023).

Moreover, the role of education in fostering environmental stewardship is paramount. Educational institutions in urban Muslim societies can incorporate Islamic teachings on environmental ethics into their curricula, equipping students with the knowledge and skills needed to address ecological challenges. By emphasizing the importance of stewardship, balance, and trust, educators can inspire the next generation to become proactive in their efforts to protect the environment (Salim 2023; Setiawan 2023).

The challenges posed by climate change also necessitate a proactive response from urban Muslim societies. Islamic teachings emphasize the importance of caring for creation and protecting the environment for future generations. This perspective can inform climate adaptation strategies that prioritize resilience and sustainability. For example, urban areas can implement flood management systems that are designed to work with natural ecosystems, such as wetlands and green roofs, to mitigate the impacts of extreme weather events (Chen et al. 2023; Childers et al. 2015).

The relevance of Islamic concepts related to ecology in the context of public policy and community movements in big cities is profound, as these teachings provide a moral and ethical framework that can guide sustainable urban development and environmental stewardship. Central to this framework are the principles of *khalifah* (stewardship), *mizan* (balance), and *amana* (trust), which can inform policies and community initiatives aimed at addressing urban ecological challenges.

The principle of *khalifah* emphasizes the role of humans as caretakers of the Earth, which is particularly relevant in urban settings where rapid development often leads to environmental degradation. Public policies that incorporate this principle can promote sustainable practices such as urban gardening and green infrastructure. For instance, community gardens can serve as a form of Urban Environmental Stewardship (UES), fostering social networks and enhancing local ecosystems (Rusciano, Civero, and Scarpato 2020). By encouraging community participation in gardening and green space maintenance, urban policies can empower residents to take an active role in environmental conservation, thereby reinforcing the Islamic concept of stewardship.

Mizan, or balance, is another critical Islamic principle that can guide urban planning and policy-making. In many Muslim-majority cities, the pressures of urbanization can lead to the over-

exploitation of natural resources and the disruption of ecological balance. Policies that prioritize sustainable land use and resource management can help maintain this balance. For example, zoning regulations that protect green spaces and promote mixed-use developments can reduce urban sprawl and its associated environmental impacts (Mandeli et al. 2022). By integrating the concept of *mizan* into urban planning, policymakers can create environments that support both human well-being and ecological health.

The principle of *amana*, or trust, further underscores the responsibility of individuals and communities to manage resources wisely. This concept can be particularly influential in community movements aimed at environmental conservation. For instance, initiatives that focus on waste reduction, recycling, and sustainable consumption can be framed as fulfilling the trust placed upon individuals by Allah to care for the environment. Educational programs that promote awareness of these responsibilities can inspire community members to engage in sustainable practices, thereby fostering a culture of environmental stewardship (Mangunjaya and Praharawati 2019; Rahman and Jalil 2021).

Moreover, Islamic teachings can enhance social equity within urban ecological movements. The emphasis on justice and community welfare in Islam aligns with the goals of many urban environmental initiatives that seek to address disparities in access to green spaces and resources. By incorporating Islamic values into public policy, cities can ensure that all community members, particularly marginalized groups, have equitable access to environmental benefits. This approach not only promotes social justice but also strengthens community resilience in the face of ecological challenges (Maula 2017).

Community movements that draw upon Islamic teachings can also play a crucial role in advocating for environmental policies. Organizations such as Muhammadiyah in Indonesia have been instrumental in promoting ecological awareness and mobilizing community action through religious teachings (Efendi et al. 2021). By leveraging the moral authority of Islamic principles, these movements can effectively engage diverse stakeholders in discussions about urban sustainability and environmental justice. The integration of Islamic concepts into community activism can lead to more robust and inclusive environmental policies that reflect the values and needs of local populations (Islam 2012).

Furthermore, the application of Islamic ecological principles can enhance the effectiveness of urban ecological restoration efforts. Urban areas often face significant ecological degradation due to pollution, habitat loss, and climate change. By framing restoration projects within the context of Islamic stewardship and responsibility, community members may be more inclined to participate in these initiatives. For example, projects that restore local ecosystems, such as wetlands or urban forests, can be promoted as fulfilling the Islamic duty to protect and preserve creation (Ingram 2008). This alignment of ecological restoration with religious values can foster greater community engagement and support for sustainable practices.

In addition to grassroots movements, public policy can also benefit from the integration of Islamic ecological concepts. Policymakers can develop frameworks that incorporate Islamic teachings into environmental regulations and urban planning guidelines. For instance, policies that promote sustainable agriculture, waste management, and renewable energy can be framed as fulfilling the Islamic obligation to care for the Earth. By aligning environmental policies with religious values, governments can foster greater public support for sustainability initiatives and encourage compliance with environmental regulations (Maula 2017).

Moreover, the role of education in promoting Islamic ecological values cannot be overstated. Educational institutions can incorporate teachings on environmental stewardship into their curricula, equipping students with the knowledge and skills needed to address urban ecological challenges. By instilling a sense of responsibility towards the environment from a young age, educational programs can cultivate a generation of environmentally conscious citizens who are committed to sustainable practices (Maslani 2023).

Discussion

The Islamic concept of man as khalifah, or God's representative on Earth, provides a profound framework for urban environmental conservation policies. This principle emphasizes stewardship and responsibility towards the environment, aligning closely with contemporary sustainability goals. The model of environmental management from an Islamic perspective can be seen as one that stresses balance, responsibility, and sustainable use of resources. In practice, this concept means that urban planning must prioritize the well-being of both humans and ecosystems. For example, the khalifah model emphasizes that urban planners, as caretakers, must ensure that urban development does not disrupt the natural balance, such as through pollution control, energy-efficient buildings, and waste reduction practices. This stewardship is critical in addressing urban challenges such as air pollution, water scarcity, and habitat destruction.

The Islamic principle of mizan, which denotes balance, plays a critical role in the environmental management model. Mizan promotes the idea that all natural resources must be used responsibly and sustainably, ensuring that economic development and social needs are harmonized with the preservation of ecological health. In urban contexts, the mizan model translates into policies that advocate for green infrastructure, eco-friendly public transport, and urban green spaces. For example, urban regeneration projects can incorporate native plant species, green roofs, and rainwater harvesting systems—all reflecting the mizan concept by preserving the local ecosystem while meeting the growing urban demand for sustainable resources. This balance between environmental health and urban development is foundational to the Islamic approach to sustainable urban planning.

The concept of amana, or trust, further enhances the Islamic environmental management model. In Islam, humans are entrusted with the care of Earth, which means managing resources with integrity and fairness for present and future generations. The amana principle can be implemented through educational initiatives and campaigns that emphasize the ethical duty to conserve natural resources. For instance, community-led waste management programs or urban agriculture projects that rely on sustainable farming practices are prime examples of integrating amana into environmental stewardship. By promoting a sense of collective responsibility and ethical obligation, amana fosters a culture of sustainability and active participation in the protection of the environment.

Examples of implementing Islamic teachings on environmental conservation in major cities such as Istanbul and Kuala Lumpur highlight how the khalifah, mizan, and amana principles have been successfully applied in urban planning and environmental management. In these cities, the integration of Islamic ethics in urban frameworks has led to the adoption of green architecture and eco-friendly building codes that focus on reducing energy consumption and enhancing urban green spaces. For example, Kuala Lumpur's commitment to sustainable resource management through energy-efficient policies and waste reduction programs is rooted in an Islamic understanding of balance and trust in managing Earth's resources responsibly.

These examples show how the Islamic perspective provides a comprehensive environmental management model that extends beyond mere resource use to a holistic approach that includes education, community participation, governance, and policy. By viewing environmental conservation as a moral obligation and a divine trust, Islamic teachings inspire action towards sustainability on both individual and collective levels. Urban areas that integrate these principles can not only contribute to environmental sustainability but also create socially equitable and resilient communities. Ultimately, this model provides a strong ethical foundation for addressing the ecological challenges of modern urbanization.

Conclusion

Islamic teachings provide a robust ethical framework for environmental conservation through the concepts of khalifah, mizan, and amana. These principles not only emphasize the moral responsibilities of individuals and communities but also align with global sustainability initiatives. By fostering awareness and understanding of these teachings, Muslims can play a pivotal role in promoting environmental stewardship and addressing the pressing ecological challenges of

our time. The integration of Islamic environmental ethics into education, policy, and practice can lead to significant advancements in conservation efforts, ensuring that the Earth is preserved for future generations. The urban ecological challenges faced by Muslim societies can be effectively addressed by applying Islamic teachings related to *khalifah*, *mizan*, and *amana*. These principles provide a robust ethical framework for promoting environmental stewardship, balance, and trust within urban contexts. By integrating these teachings into urban planning, governance, and education, Muslim communities can foster sustainable practices that enhance both ecological integrity and social equity. This holistic approach not only addresses immediate environmental concerns but also lays the groundwork for resilient and thriving urban societies in the future. The relevance of Islamic concepts related to ecology in public policy and community movements in big cities is significant. The principles of *khalifah*, *mizan*, and *amana* provide a moral framework that can guide sustainable urban development and environmental stewardship. By integrating these teachings into public policy and community initiatives, Muslim societies can address urban ecological challenges while promoting social equity and community resilience. This holistic approach not only enhances environmental sustainability but also fosters a sense of collective responsibility towards the care of creation. The Islamic concepts of *khalifah*, *mizan*, and *amana* provide a robust framework for addressing urban environmental challenges. By applying these principles to urban environmental conservation policies, cities can foster a culture of sustainability that prioritizes ecological integrity and community well-being. The integration of these concepts into public education initiatives can enhance awareness and participation in conservation efforts, while successful examples from major cities can serve as models for broader ecological conservation programs. Ultimately, the theological discourse and practice of Islamic ecology offer valuable insights and strategies for navigating the complexities of urbanization and modernization in a way that respects and preserves the natural world.

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