

## Ecological Crisis and Modern Cosmology: A Critique of the Materialist Paradigm and Reconstruction Through Islamic Conception

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**Abstract** The purpose of the study is to return to the conception of cosmology as something that is not only a natural material but also has an immaterial nature. This research used qualitative techniques based on the search bibliography. The concept of matter that developed during this period was influenced by the development of science. Initially, classical cosmology viewed the universe as a unity encompassing both physical (material) and non-physical (immaterial) aspects, including things considered sacred, such as God. The development of modern cosmology then separated its scientific approach from this sacred dimension. From there, the beginning happens crisis ecology begins with a paradigm shift. Therefore, shifting paradigms through revolutionary science allegedly contains problems that distance man from nature as well as cause damage to sustainable nature. Therefore, the research will discuss about shift in paradigm cosmology, modern science has resulted in crisis ecology, and will criticize as well as sit back to the problem with paradigm Islam. Researchers give a conclusion that crisis ecology today happens to leave from the crisis awareness man that not all matters must be measured with the material will, but there is more sacred that needs to be understood. Finally shift method view in the creation and natural universe makes the Conception of sacredness naturally lost, and the damage system that occurs today.

**Abstrak** Penelitian ini bertujuan untuk kembali pada konsepsi kosmologi sebagai sesuatu yang tidak hanya bersifat material alamiah, tetapi juga memiliki sifat immaterial. Penelitian ini menggunakan teknik kualitatif berdasarkan penelusuran pustaka. Konsepsi tentang materi yang berkembang saat ini dipengaruhi oleh perkembangan ilmu pengetahuan. Awalnya, kosmologi klasik memandang alam semesta sebagai suatu kesatuan yang mencakup aspek fisik (materi) dan non-fisik (immateri), termasuk hal-hal yang dianggap sakral seperti Tuhan. Perkembangan kosmologi modern kemudian memisahkan pendekatan ilmiahnya dari dimensi sakral tersebut. Dari situlah awal mula terjadi krisis ekologi yang diawali dengan pergeseran paradigma. Oleh karena itu, pergeseran paradigma melalui revolusi keilmuan disinyalir mengandung masalah yang menjauhkan manusia dari alam serta menyebabkan kerusakan alam yang berkelanjutan. Penelitian ini akan membahas mengenai pergeseran paradigma kosmologi sains modern yang mengakibatkan krisis ekologi, dan akan mengkritisi sekaligus memposisikan kembali permasalahan tersebut dengan paradigma Islam. Peneliti menyimpulkan bahwa krisis konsep ekologi saat ini terjadi bersumber dari



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krisis kesadaran manusia bahwa tidak semua materi harus diukur dengan materi akan tetapi ada materi yang lebih sakral yang perlu dipahami. Akibatnya, pergeseran cara pandang dalam penciptaan dan alam semesta membuat konsepsi kesakralan secara alamiah menjadi hilang dan kerusakan sistem ekologi yang terjadi saat ini.

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**Keywords** Cosmology; Materialism; Crisis Ecology; Islamic Conception

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## Introduction

The development of cosmology and modern science has shifted the paradigm of modern humans. In general, the beginning emergence of discourse cosmology discusses the creation natural universe from organisms that originate from the arrangement of cosmos in accordance with its creation.<sup>1</sup> However, in developments after, it was born theories of egocentrism, heliocentrism, to relativism were born. With this can see that there has to be a shift in paradigm cosmology.

Shift paradigm cosmological modern science implies that the natural universe is subject matter without subject non-matter. Paradigm material to natural to conceptualize natural as objects that are only based on things that can be rationalized, felt in a way empirical by the five senses.<sup>2</sup> So nature is controlled entirely by humans and ends in exploitation. Nature causes ecological crises, such as pollution, global warming, acid rain, nuclear radiation, changes in the climate, and so on. This is no exception in Indonesia, which is happening disasters are very complex and have consequences for nature and humans.<sup>3</sup>

This can be seen from data released by the National Agency for Disaster Management (BNPB). Disasters in nature that occur during 2023 as many as 5,400 times, with the amount higher compared to 2022. Of the total incidents, more than 99% are disaster *hydrometeorology*.<sup>4</sup> Human existence is also threatened because of progress in technology. Stephen Hawking (1942-2018) was a physicist who said that progress in technology can be made slowly and later can threaten human life. In the past, engineering genetics used to look for medicine, but today this the more resulted in new viruses. One of them is caused by nuclear weapons and engineered viruses, and genetics that can endanger the existence of man.<sup>5</sup> This is an acute problem that shifts the paradigm and requires attention. From here can conclude that the shift in the paradigm caused by modern science produces damage.

The shift in cosmological paradigms from classical to modern times demonstrates a profound

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<sup>1</sup> Bagus, Losen. *Kamus Filsafat* (Gramedia, 2000), pp. 499–500.

<sup>2</sup> Frederick Engels, *Dialectics of Nature Chapter 1* (Introduction, 1883), p. 79.

<sup>3</sup> Network Mining Advocacy and WALHI, *Working Group 30 About Damage Framed Nature with 'New Capital City Created' Who ?*, n.d.

<sup>4</sup> Accessed on November 10, 2024 at 20:20 on the site <https://www.bnpb.go.id/buku/buku-data-bencana-indonesia-tahun-2023> at the beginning In 2021, BNPB has take notes there were 127 floods , 30 lands landslide , 21 nipples tornado , 5 tidal waves and 2 earthquakes earth . In <https://bnpb.go.id/berita/sebanyak-185-bencana-terjadi-hingga-minggu-keempat-januari-2021> . Accessed on January 28, 2021 at 09.00 WIB.

<sup>5</sup> Accessed January 28, 2021 on page <https://www.theguardian.com/international>

transformation in how humans understand the nature of the universe. In classical times, cosmology was viewed as an orderly, harmonious, and meaningful system, where nature was not merely a physical object but also a divine symbol demonstrating divine order.<sup>6</sup> Nature was understood as a being with its own spiritual, moral, and metaphysical standing.<sup>7</sup> However, entering the modern era, especially since the scientific revolution, this paradigm shifted to a mechanistic and materialistic view. The cosmos was no longer understood as a meaningful order, but was reduced to a collection of matter subject to the laws of physics alone. The emergence of theories such as egocentrism, heliocentrism, Newtonian mechanism, relativity, and Big Bang cosmology marked the strengthening of the understanding of nature as an entity that could be measured, controlled, and exploited for human benefit.<sup>8</sup> This shift had profound implications: nature lost its intrinsic value, humans' relationship with nature became instrumental, and resource exploitation was considered legitimate as long as it was profitable. The consequences of this perspective are clearly visible in the form of massive ecological damage, from deforestation and species extinction, pollution, global warming, to hydrometeorological disasters that increase every year.<sup>9</sup> Therefore, reexamining the shifting cosmological paradigm is crucial to understanding that the ecological crisis is not merely a matter of human behavior but is rooted in a flawed understanding of nature.<sup>10</sup> In this context, a return to the Islamic cosmological paradigm is relevant, as Islam places nature as a trust and views humans not as absolute rulers but as caliphs obligated to safeguard, protect, and prosper the earth. The Islamic paradigm restores the spiritual, ethical, and ecological relationship between humans and nature, thus serving as a conceptual basis for addressing the ecological damage caused by the modern scientific paradigm.

Things that are in a line delivered by Juni Ratna Sari in his journal that takes a conclusion from al- Maaraghi, who saw the side of greedy and lustful human beings who cause damage environment.<sup>11</sup> Netty Dahla also said that damage to reef coral in the ecosystem sea Lots due to anthropogenic fishing with the use of technology fish bombs, electricity, and nets, which results in the death ecosystem.<sup>12</sup> Missleini delivers that Lots of activities carried out by humans to nature-like, like deforestation beyond the limit, the use of material chemistry, and the stealing of natural resources, with the industry's overreach in technology use, material-burning vehicles for humans who are getting older and older.

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<sup>6</sup> Religion Nasr, 'The Order of Nature', *Arne Naes, Ecology, Community and Lifestyle: Outline of an Ecosophy*, Trans. David Rothenberg, (Cambridge: Cambridge University Press, 1989), 1996, pp. 182–89.

<sup>7</sup> Andrew Brennan, 'The Moral Standing of Natural Objects', *Environmental Ethics*, 6.1 (1984), pp. 35–56.

<sup>8</sup> Margaret A. Burcie, *The Development of Cosmological Theories and Their Correlation with Biblical Scripture in Ancient Times*, 2025.

<sup>9</sup> Ram Lakhan Singh and Pradeep Kumar Singh, 'Global Environmental Problems', in *Principles and Applications of Environmental Biotechnology for a Sustainable Future* (Springer, 2016), pp. 13–41.

<sup>10</sup> Saad Saood Safdar and Ghulam Shams-ur-Rehman, 'The Roots of the Ecological Crisis in the Theological and Philosophical Landscape of Modern Civilization', *Islamic Studies*, 60.3 (2021), pp. 287–308.

<sup>11</sup> admin,+7., *Kerusakan Lingkungan Menurut Sains Dan Ahmad Mustafa Al Maraghi Ia* (n.d.).

<sup>12</sup> 15626-29843-1-SM, (n.d.).

Things that cause damage to nature. Ecosystem services originate from human behavior pressure sample journal that was delivered by the authors shows that the thread red from all yang done by humans on nature is an erroneous paradigm that sees nature as matter that doesn't own other things besides pay nag that can be used by humans. The shift paradigm<sup>13</sup> through revolutionary science allegedly contains problems that distance man from nature as well as cause damage to sustainable nature.<sup>14</sup> Therefore, this writing will discuss about shift paradigm cosmology modern science has resulted in crisis ecology, and will criticize as well as sit down to return to the Islamic paradigm.<sup>15</sup>

This research uses a descriptive analysis method through literature study. This method allows for an in-depth discussion of the study topic, with a focus on epistemological and cosmological analysis — both in classical and modern traditions. All data are obtained from written sources, namely library studies, with reference to primary and secondary sources. Primary sources include Syed Muhammad Naquib al-Attas's work, *Prolegomena to the Metaphysics of Islam*, which places cosmology within the structure of Islamic metaphysics, particularly regarding nature as a sign of God; and Seyyed Hossein Nasr's work, *An Introduction to Islamic Cosmological Doctrines*, which is the main reference for understanding the epistemology of classical Islamic cosmology comprehensively. Secondary sources used include Thomas S. Kuhn's *The Structure of Scientific Revolutions* and Said Nursi's *Risale-i Nur* (Bediüzzaman).

### **Materialism in Modern Scientific Cosmology**

The scope of cosmology<sup>16</sup> can be reviewed from aspects of historical, ontological, and metaphysical aspects. Aristotle's (384-322 BC) concept states that the natural universe is formed from an orderly system. The universe is understood in an organic way as A basic unity.<sup>17</sup> The same thing believed by Thomas Aquinas (1225-1274) of the 13th century, the belief that endures strongly until century Middle

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<sup>13</sup> The Originator term shift paradigm is Thomas S. Kuhn. In the context of science, Kuhn uses the term "paradigm" for Lots meaning. Thomas Kuhn, *The Structure of Scientific Revolutions* (The University of Chicago Press., 1970), p. 107.

<sup>14</sup> In the world of modern medicine, it is known vivisection practice: cutting alive animals for encouragement business for test medicines. This is No only No inhumane and torturous. The laboratory results are also not yet can ensure similarity between humans and animals. See in Pietro Croce, *Vivisection or Science: An Investigation Into Esting Drugs and Safeguarding Health* (Zad Books, 1999), p. 57.

<sup>15</sup> Muhammad Rizkita, Abdy Nur Muhammad, and Alniatul Fadilah, 'Tracing Secularism: Religion, Power, and Violence in Western and Eastern (Islamic) World', *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 9.1 (2025), pp. 58–70, doi:10.30983/fuaduna.v9i1.9401.

<sup>16</sup> Cosmology own root etymological origin from Greek, consisting of two fundamental words: "Kosmos" (κόσμος) and "Logia" (λογία). By Terminologically, the word "Cosmos" refers to the concept comprehensive order and system in understand natural universe, while "Logia" indicates study systematic or knowledge knowledge. With Thus, cosmology can define as branch knowledge scientific exploration structure, dynamics, evolution, and principles fundamentals that regulate universe in framework understanding comprehensive scientific study. This study covers investigation deep about origin, composition, and fundamental mechanisms that form reality cosmic from perspective scientific and philosophical. Look in Mark Mason, *Complexity Theory and the Philosophy of Education*. Malden (Mass.) (Blackwell, 2008).

<sup>17</sup> Aristotle, *On the Heavens*. Trans. Sir Alexander Grant (Claredon Press, 2015), p. 211.

Ages.<sup>18</sup> That is based on reason, virtue, and faith to understand meaning and value from the natural universe.

In general, cosmology is discussed as a branch of metaphysics that begins with regarding the origin and composition of naturally created a kingdom, as A natural law nature tabi'at. However, during the Renaissance development cosmology experienced changes in the creation of natural universe theories. The Renaissance period started the development of modern science, making discourse cosmology more tend towards the direction of mathematics because the West and Christianity faced crises with great value brought by experience and understanding, as well as interpretation related to life in the Western world.<sup>19</sup> Finally, as Friedrich Engels (1820-1895) said, " *Modern natural science, which alone has achieved an all-round systematic and scientific development* ".<sup>20</sup> For Engels, Exposure to the natural universe as conveyed by philosophers natural ancient times produced only sporadic discoveries that did not produce whatever. Even hegemony regulation Church results in limited room for motion thinking.<sup>21</sup>

*Limitations* realized because of the birth draft cosmology, Copernicus,<sup>22</sup> who had a reverse method view of geocentrism, became *heliocentrism*.<sup>23</sup> From there it began to be seen that empiricism grew and more Lots in demand compared to religion. Religious doctrine is refuted with empiricism because religious doctrine is abstract and ambiguous. While trust will differ from results observed through experience, empirical considered natural, real, clear, and logical. From there, man prepared a road for empiricism and materialism in the 18th century.<sup>24</sup> As form embodiment birth modern science. The Renaissance is considered to be a revolutionary scientific the biggest thing done by humans in history, a great and productive era, big thing too. In terms of thoughts and products that are born from modern

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<sup>18</sup> A. Sonny Keraf, *Filsafat Lingkungan Hidup* (KANISIUS, 2014), pp. 54-55.

<sup>19</sup> Experience, Reason, Fact its history mentioned that Church as base response religiously based societies experience delay give response to change social. see in Harun Hadiwijono, *Theology 20th Century Reformers* (Gubug Mulia, 1993), p. 154.

<sup>20</sup> The developments made by modern science are also called the era of great reform. Because has can prove Lots things that in the past no can prove in a way scientific, during the Renaissance it could be proven with rational-empirical with emergence with theory, big bang, Newton with the figures are Stephen W. Haling, Albert Einstein, Neil de Grasse Tyson, Donald Goldsmith etc. See in Engels, *Dialectics of Nature Chapter 1*, p. 7.

<sup>21</sup> Mancha, J. L. *Studies in Medieval Astronomy and Optics* (Ashgate Publishing, 2006), p. 306.

<sup>22</sup> In the Renaissance era, to be precise 16th century, landscape thinking cosmological experience transformation revolutionary through contribution spectacular Nicolaus Copernicus. Through theory heliocentric, this Polish scientist completely overhauls the paradigm astronomy that previously centered on the earth (geocentric). Copernicus proposed Conception radical that sun is the center of the solar system, with the planets included earth surround it in orbital trajectory. Discovery This No only change perspective man about position they are in nature universe, but also opens up door for revolution scientific questioning belief astronomy established at that time. The theory underline that earth is one of the from millions object sky in breadth the universe that is not limited, with speed the light that reaches approximation of 300,000 kilometers per second. Westfall Richard S., *Newton and the Scientific Revolution: An Exhibition*. Bloomington (Indiana University, 1987), p. 9.

<sup>23</sup> Nicholas Copernicus finds development knowledge influenced by Aristotelian physics must change. Johannes Kepler and Galileo to emphasize invention Copernicus through proof empirical Mancha, J. L. *Studies in Medieval Astronomy and Optics*, p. 308.

<sup>24</sup> When that too point beginning birth development industry modern with scale big , deep, Engels, *Dialectics of Nature Chapter 1*, p. 7.

science.<sup>25</sup> In the discourse cosmology, the Renaissance had to conceptualize the origin natural universe with mathematical and scientific descriptions.<sup>26</sup> This is proven by the birth of the figures of modern science that conceptualize the natural universe.

Rene Descartes (1596-1650) was a mathematician who was also a philosopher *Renaissance*.<sup>27</sup> He doubtful all in a methodical way, except for awareness, which alone reaches knowledge. He looked too natural to have a mathematical structure as desired. For Descartes, nature's own mathematical structure, mathematically, which results in all phenomena can be seen mathematically exactly. Finally, Descartes concludes from philosophy his hesitation that the natural universe is nothing else is A machine giant at work in accordance with laws mechanic. Movement and development No involving role of God. (God is a maker).<sup>28</sup>

The Renaissance period brought a transformation of significant epistemology in the connection between science and philosophy. According to the perspectives of thinkers critical like DW Hamlyn, this era marked a point fundamental back in the method man understands reality and construction knowledge. Science began to take a role central in forming a framework think intellectual, which was previously dominated by religious dogma and speculation philosophical traditions. Cartesian philosophy, introduced by René Descartes, provides a contribution to revolutionary epistemology, laying down the foundation methodological for development of science, technology, and modern intellect. Influence philosophy rationalist This No can underestimated because has opens room for approach systematic and critical understanding of phenomena natural and social, which in turn pushes progress civilization intellectual contemporary.<sup>29</sup> is a fatal error. This is Because ideas were born from figures and philosophers in the age of progress This modern science, in essence, tries to find laws and mechanics that regulate the overall natural universe. From it can be seen shift paradigm through revolution science tearing down Aristotle's concept of dividing the universe into natural the mortal world and nature physical and metaphysical.<sup>30</sup> This means that the civilization built by modern science is a civilization sensible secularism.<sup>31</sup>

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<sup>25</sup> Huston Smith, *The New International Webster's Comprehensive Dictionary of the English Language* (Trident Press International, 1996), p. 16.

<sup>26</sup> The new conception of nature was complete in its main features; all rigidity was dissolved, all fixity dissipated, all particularity that had been regarded as eternal became transient, the whole of nature was shown as moving in eternal flux and cyclical course. Look Smith, *The New International Webster's Comprehensive Dictionary of the English Language*, p. 12.

<sup>27</sup> René Descartes, *Discourse on Method*, Trans. John Veitch (JM Dent & Sons Ltd., 1960), p. 165.

<sup>28</sup> Descartes, *Discourse on Method*, Trans. John Veitch, p. 50.

<sup>29</sup> D.W. Hamlyn, *The Penguin History of Western Philosophy*. London: Penguin Books, 1987. Engels, Frederick. *Dialectics of Nature*. 1 (Introduction, 1883), pp. 144–45.

<sup>30</sup> Cf. Karlina Leksono Supelli, 'Cosmology Empirical Constructive A Review Philosophy Knowledge Against the Anthropic Principle Cosmological (Abstract Dissertation)', in <http://lib.ui.ac.id/abstrakpdf.jspdetail?id=83552&lokasi=lokal> (accessed on Monday, December 21, 2023, at 21.35 WIB) <<http://lib.ui.ac.id/abstrakpdf.jspdetail?id=83552&location=lokal>>.

<sup>31</sup> Secularism is a belief that requires A liberation or separation to religious teachings. Secularism in English 'secularism' means: Regard for the world as opposed to spiritual matter; specifically, the beliefs of secularists. The New International Webster's Comprehensive Dictionary of the English Language, (Florida: Trident Press International, 1996), p. 1138. Secularization is

The development of cosmology from classical to modern times demonstrates that each paradigm harbors weaknesses and anomalies that ultimately lead to crisis. The classical cosmological paradigm, established by Aristotle and continued by medieval theologians such as Thomas Aquinas, essentially viewed nature as an orderly, organic system imbued with metaphysical value.<sup>32</sup> However, this model relied heavily on the rigid structure of Aristotelian metaphysics, making it difficult to explain new scientific discoveries. When astronomical observations no longer fit the geocentric model, and as empirical methods began to develop, the classical paradigm exhibited an epistemological anomaly: it was no longer able to adapt to scientific reality. Furthermore, the dominance of the Church in the Middle Ages, which bound human thought, led to a crisis of authority—truth became doctrinal, not observational—thus creating tension between dogma and empirical reasoning. These weaknesses paved the way for the scientific revolution of the Renaissance.

However, the modern scientific paradigm, born from a critique of the classical tradition, also brought its own crises. The file shows that modern science, strengthened by the ideas of Copernicus, Descartes, and the empiricist-materialist school, has revolutionized the way humans understand nature.<sup>33</sup> Nature is reduced to a material, mechanical object, fully explainable by mathematical laws. Descartes viewed nature as a "*giant machine*," and this thinking forms the foundation of modern mechanism. This approach led to the secularization of knowledge: nature had to be emptied of religious values for science to progress.<sup>34</sup> While effective for technological progress, this paradigm produced new anomalies: the loss of the sacredness of nature, the loss of ethical awareness, and the severing of humanity's spiritual connection with the cosmos. When nature is no longer understood as God's creation, but merely as an object of production, massive exploitation, materialism, and ecological destruction emerge.<sup>35</sup> The file asserts that this is the major error of modern secularism, as it eliminates the transcendent element and thus destroys the essence of all things.

Thus, both the classical and modern paradigms have given rise to crises: the classical paradigm experienced an epistemic crisis because it was unable to address scientific developments, while the modern paradigm gave rise to ecological and spiritual crises because it rejected the transcendent dimension. Based on this, the author offers an Islamic paradigm as a more holistic alternative. The

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something that refers to changes and replacements from all things that are restraint and theology become things that are natural and can be rationalized and part from knowledge. See in Pardoyo, *Secularization in Polemics* (Jakarta: Pustaka Utama, 1993), p. 82. Secular can also be interpreted as with the disappearance or the elimination of historical processes or religious norms in society and culture that will ends in freedom arrangement religious values. See in Syed Muhammad Naquib, *Islam and Secularism* (LEAD, 2011), p. 20.

<sup>32</sup> Kelly T. Maeshiro, 'Cosmic Understanding: Paradigms of Nature in Scientific, Religious, and Philosophical Perspective Part I: The Sacred Science of Creation' (unpublished, Union Theological Seminary, 2024).

<sup>33</sup> James M. Lawler, *Matter and Spirit: The Battle of Metaphysics in Modern Western Philosophy before Kant* (University Rochester Press, 2006), XIII.

<sup>34</sup> Peter Harrison, 'Science and Secularization', in *Narratives of Secularization* (Routledge, 2018), pp. 47–70.

<sup>35</sup> Alister McGrath, *The Reenchantment of Nature: The Denial of Religion and the Ecological Crisis* (Image, 2002).

Islamic cosmological paradigm is neither dogmatic like the medieval one nor materialistic like modern science; instead, Islam views nature as a divine revelation, combining reason, revelation, and empirical experience.<sup>36</sup> Islamic cosmology positions humans as caliphs tasked with preserving, not controlling, nature. By integrating moral values, spirituality, and rationality, the Islamic paradigm offers a framework capable of addressing the ecological crisis while providing a new direction for the relationship between humans and nature. This paradigm not only critiques the shortcomings of modern science but also restores the balance of the cosmos within the framework of monotheism.

Civilization and modern science have contaminated existence resulting in secularism disenchantment of nature,<sup>37</sup> that is emptying values spiritual and religious in looking at the natural universe. The emptying of the world of religious values is prerequisite absolute (an absolute precondition) for development science. If this world is emptied of religious values, then science will develop rapidly. However, when the world is considered a manifestation of the supernatural power of science No will develop. With civilized science modern endeavors remove the elements of spiritual religion from the natural universe. Activity elimination<sup>38</sup> or emptying the will remove sacredness science<sup>39</sup> and this according to al-Attas is error the biggest thing done by secularism, because throw it away elements transcendent, which makes secularism has to deify man.<sup>40</sup> Farther, influence emptying religious values of science will leave elements material. From here the emergence of materialism as a paradigm science. With understanding materialism, positivism, rationalism, and empiricism, which originated from the West that entered and underpinned knowledge has damaged essence all something that ends to the destruction of the world.<sup>41</sup>

### **Problems of the Modern Science Paradigm**

Materialism is an understanding that creates reality. It consists of what can be felt empirically and visible in a physical way.<sup>42</sup> Paradigm material states that various things that exist indeed can explained through rules of law physical. Overall changes and events can explain through principal science. Materialism looks at facts as things that are material and must be explained in *frame material*.<sup>43</sup> Holbach (1723-1789) in his work cited by John Bellamy has the idea that the natural universe is matter and motion <sup>44</sup>. Likewise,

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<sup>36</sup> Ibrahim Kalin, 'Three Views of Science in the Islamic World', in *God, Life, and the Cosmos* (Routledge, 2017), pp. 65–98.

<sup>37</sup> Cox, Harvey, *The Secular City Secularization and Urbanization in Theological Perspective* (1999), pp. 26–28.

<sup>38</sup> M Syukri Ismail, *Kritik Te Rh Adap Se Ku Laris m E : Pan Dan Gan Yu s u f Qardh Aw i,* n.d. J Baird Callicott. *Beyond the Land Ethic: More Essays in Environmental Philosophy*. (State University of New York Press, 1999).

<sup>39</sup> Bakar Osman, *Tauhid Dan Sains; Esai-Esai Tentang Sejarah Dan Filsafat Sains Islam*. 2 (Pustaka Hidayah, 1995), p. 78.

<sup>40</sup> Syed Muhammad Naquib, *Islam and Secularism*, p. 38.

<sup>41</sup> Budi Hardiman, *Melampaui Moderenitas Dan Positivisme* (KANISIUS, 2012).

<sup>42</sup> Ali Mudhofir, *KamusTeori Dan Aliran Dalam Filsafat*. (Liberty, 1988), p. 51.

<sup>43</sup> Santoso Listiyo, *Epistemologi Kiri* (Ar Ruzz, 2009), p. 40.

<sup>44</sup> John Bellamy Foster, *Marx's Ecology, Materialism and Nature* (n.d.), p. 27.



Thomas Hobbes (1588-1679), says that all over the natural universe is materiality and that only that is not an object indeed there is. The same thing Wolfe mentioned<sup>45</sup> is that materialism is the process of eliminating sacred and mystical things.<sup>46</sup> It means if in the end man considers nature as a material, then the law of ecology fully will be ignored.<sup>47</sup>

Perspective material to natural is a method of view human beings who think mark natural is the visible thing in a way real and can sensed with five senses.<sup>48</sup> Perspective this causes exploitation of nature that only fulfills the interest life man without giving attention Enough to nature.<sup>49</sup> So, nature will lose its entity as creations that have been created in accordance with nature.<sup>50</sup> Nature is a manifestation of God. As a result, nature will destroy the moment man follows mix in a way excessive on nature, and nature will change its value. And causes the disappearance of harmony between man with nature <sup>51</sup>. Because humans consider that which has the draft mark highest to be a man.

When modern man deifies reason so will be born from his understanding of positivism<sup>52</sup> which is only trusted something that is a product of reason and nature scientific. It is clear positivism is a flow philosophy that states related sciences nature that only trust all matter in a way empirical and factual. Stream philosophy limits thoughts on everything things that can be proven with observation and methodology scientific. Therefore, positivism puts methodology knowledge nature in space knowledge man about reality <sup>53</sup>.

In the view of August Comte (1796-1857), humans think in a way comprehensive is the one who is able to explain in a way scientific.<sup>54</sup> However, man Still thinks about nature but is limited by the domination of God is a primitive thing.<sup>55</sup> Terms of This man's own power full made natural as something that must be done to submit to the will of humans. Nature is considered as something mechanical that is not own consciousness<sup>56</sup> and humans in power do what just to nature.<sup>57</sup> The paradigm that was built by Comte resulted in freedom in draft value, which is on development furthermore appears positivism logically pioneered by the circle Vienna.<sup>58</sup>

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<sup>45</sup> Etta Linnemann, *Teologi Kontemporer, Ilmu Atau Praduga?* (Institut Injil Indonesia, 1991), p. 29.

<sup>46</sup> M J.L. Mancha, *Studies in Medieval Astronomy and Optics* (Ashgate Publishing, 2006), p. 305.

<sup>47</sup> Fred Magdoff, *What Every Environmentalist Need to Know About Capitalism, Ter. Pius Gintung, Lingkungan Hidup Dan Kapitalisme* (Marjin Kiri, 2018), p. 2.

<sup>48</sup> F. Engels, *Ludwig Feuerbach and the End of Classical German Philosophy*, 1st ed. (Foreign Language Press, 1976), p. 79.

<sup>49</sup> Keraf, *Filsafat Lingkungan Hidup*, p. 49.

<sup>50</sup> Adi Setia, *Ekonomi Ihsani. 2* (Halaqah Muamalah, 2020), p. 69.

<sup>51</sup> Seyyed Hossein Nasr, *Antara Tuhan, Manusia Dan Alam* (IRCiSoD, 2003), pp. 101–03.

<sup>52</sup> Paul K. Feyerabend, *Realism, Rationalism and Scientific Method: Philosophical*. (Cambridge University Press 1, 1995), p. 33.

<sup>53</sup> Budi Hardiman, *Melampaui Modernitas Dan Positivisme*, p. 54.

<sup>54</sup> Auguste Comte., *Introduction to Positive Philosophy* (Hackett Publishing Company, 1988), p. 33.

<sup>55</sup> Comte said as " the theological or fictitious state, metaphysical or abstract state, scientific or positive state, see in 1.

<sup>56</sup> Keraf, *Filsafat Lingkungan Hidup*, p. 66.

<sup>57</sup> John Stuart Mill, *Auguste Comte and Positivism*. New York (Cosimo Classic, 2009), p. 5.

<sup>58</sup> Group intellectuals in Austria, especially in the city Vienna at the beginning 20th century, developing approach epistemological which then known as positivism logical. The characters main such as Rudolf Carnap, Moritz Schlick, Hans Hahn, and Otto Neurath in particular systematic develop framework philosophy that prioritizes observation objective and analysis

Positivism can logically be interpreted as A flow of thinking in limiting philosophy his mind on everything things that can be proven with observation or analysis. Analysis of metaphysical and research structure logical knowledge science has become mainly functional.<sup>59</sup> Positivism logically considers that a problem needs to be handled as a problem knowledge and methods study must be used for solution for Community problems in general. From there, emerged the sentence " *the spirit of a scientific conception of the world*".<sup>60</sup> Orientation positivism logically is in the sciences natural and certain. Meaning, Positivism logical is flow limiting thinking thoughts on everything things that can be proven with observation (observable) can testable, repeatable and measurable.<sup>61</sup> The main objective that you want to achieve achieved by positivism is to free knowledge from restraint and everything metaphysical.<sup>62</sup> Knowledge should kept away from destructive interpretation objectivity with keep away interpretations metaphysical from science, scientists only will make facts that can be arrested with senses For to punish all something.<sup>63</sup>

Paradigm positivistic in the end to abolish because absolute God of phenomenon nature. Make phenomenon one nature related with phenomenon other nature in law natural That alone.<sup>64</sup> After knowing law phenomenon natural adherent understand positivism can see incident natural so that can be modified for the benefit of human beings<sup>65</sup> who then eliminate God. From there something the phenomenon that occurs requires a shift in epistemology. So all action must be based on concepts and theories scientific. Therefore, natural only will make into an object exploited and impacted materials to *deconsecrating values*,<sup>66</sup> that is relativize all values of humanity so that No There is truth absolute. Based on studies that have been delivered. Can be simplified that the problem of paradigm modern science has an impact on the exploitation of nature in a way excess and loss of sacredness natural in front of humans caused by the conception empirical-ratio as mark highest from natural will result in free mark natural in front of man.

Criticism of the modern materialist and positivist paradigms has also come from postmodern thinkers. Materialism—as understood by Holbach and Hobbes—reduces nature to matter and motion, while Wolfe emphasized that this perspective removes all sacred and spiritual aspects from reality. The positivist thinking developed by Comte and reinforced by the Vienna Circle subsequently closed the

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logical in build structure knowledge scientific. The approach used is positivism logical. See John Stuart Mill , 5.

<sup>59</sup> James Kenneth Wright, *Schoenberg, Wittgenstein and the Vienna Circle* (Peter Lang, 2007), p. 76.

<sup>60</sup> Auguste Comte., *Introduction to Positive Philosophy*, p. 33.

<sup>61</sup> Wright, *Schoenberg, Wittgenstein and the Vienna Circle*, p. 58.

<sup>62</sup> Ganguly, SN, *Logical Positivism as a Theory of Meanin* (Allied Publishers., 1967), p. 2.

<sup>63</sup> Hanfling, Oswald, *Logical Positivism* (Columbia University Press, 1981), p. 6.

<sup>64</sup> Auguste Comte., *Introduction to Positive Philosophy*, p. 28.

<sup>65</sup> John Stuart Mill, *Auguste Comte and Positivism*. New York, p. 43.

<sup>66</sup> Syed Muhammad Naquib, *Islam and Secularism*, p. 18; Syed Muhammad Naquib, *Prolegomena to the Metaphysics of Islam: Exposition of the Fundamental Elements of the Worldview of Islam* (ISTAC, 2001), p. 25; Syed Muhammad Naquib, *Minutes For Muslims* (IBFIM, 2014), pp. 196–97.

door to all forms of knowledge other than that which can be empirically measured, tested, and observed.<sup>67</sup> Postmodern thinkers strongly criticized this way of thinking for being too narrow and for making science the sole measure of truth. Postmodernism views positivism as a system that limits human understanding by rejecting the dimensions of value, meaning, and metaphysics.<sup>68</sup> As a result, nature is no longer viewed as a creation with spiritual standing, but merely as a mechanical object to be exploited.

This criticism aligns with positivism's ultimate elimination of God from the interpretation of natural phenomena, leaving humans free to modify nature without considering the long-term consequences. This perspective has fueled environmental damage and the loss of nature's sacredness to humans.<sup>69</sup> In other words, the crisis in modern science is not simply due to technical errors, but to a flawed perspective that disrupts the connection between humans, nature, and God.<sup>70</sup> Therefore, the Islamic paradigm is crucial because it restores a more balanced perspective: nature is not merely matter, but a sign of God; humans are not masters of nature, but guardians. With this perspective, Islam can offer a compromise that addresses both the weaknesses of the classical paradigm and the crises posed by the modern paradigm.

### **Materialism and Crisis Ecology**

Exploitation of exaggeration caused by error method view in development science and technology leads to damage to order life nature and impacts all system life. Like as it is in practice development often found patterned development conventional. According to Emil Salim, quoted by Yonathan, the pattern development conventional which is only considers the consequence term short.<sup>71</sup> Like as it is in development conventional source Power naturally ignored completely. While in development conventional Analysis Impact Environment (AMDAL) does not apply become a system<sup>72</sup> so the impact damage environment is not taken into account.

Crisis ecology<sup>73</sup> can be in the form of damage to nature that causes loss of utilization land for

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<sup>67</sup> Thomas E. Uebel, 'Education, Enlightenment and Positivism: The Vienna Circle's Scientific World-Conception Revisited', *Science & Education*, 13.1 (2004), pp. 41–66.

<sup>68</sup> Elizabeth Adams St. Pierre, 'Another Postmodern Report on Knowledge: Positivism and Its Others', *International Journal of Leadership in Education*, 15.4 (2012), pp. 483–503.

<sup>69</sup> Alister McGrath, *The Reenchantment of Nature: The Denial of Religion and the Ecological Crisis* (Image, 2002).

<sup>70</sup> Lynn White Jr, 'The Historical Roots of Our Ecologic Crisis', *Science*, 155.3767 (1967), pp. 1203–07.

<sup>71</sup> Yonatan Pongtuluran, *Manajemen Sumber Daya Alam Dan Lingkungan* (Andi Offset, 2015), p. 54.

<sup>72</sup> AMDAL has stage planning that was initiated with plan general, study eligibility, then enter in arrangement initiator and entry in AMDAL document that determines plan in accordance with spatial planning. Then enter in decision for allowed spatial planning development or no. Stage planning through Law no. 32 of 2009 concerning protection and management environment live, see in

<https://indonesia.go.id/layanan/kependudukan/ekonomi/prosedur-mengurus-amdal> accessed on February 6, 2021.

<sup>73</sup> Joshtrom Isaac Kureethadam, *The Philosophical Roots of the Ecological Crisis: Descartes and the Modern Worldview* (Cambridge Scholars Publishing, 2017), p. 63.

production man like example utilization land farmers are now on the verge of crisis and threaten the sustainability life humans and animals that depend on their life on the land production.<sup>74</sup> Then the clean water crisis that occurred now, is Still in progress by 2025, according to Maude Barlow (1947-present) two two-thirds of the amount residents on earth will feel water shortage.<sup>75</sup> In the United States forest Rain changed become land shepherding, then became land commodity export soybeans. In Southeast Asia, the land changed become plantation palm oil whose oil is explored used in making biodiesel.<sup>76</sup>

Destruction of forests tropical No only displaces resident original forest, but also causes the release not enough more than 25% CO2 can bother the stability of health man.<sup>77</sup> The declining quality of land consequence erosion, extraction of grass in a way excessive for shepherd livestock, and low use of ingredients organic threaten productivity land world agriculture in general wide. Fish in seawater or freshwater has contaminated by mercury affected by the pile of rubbish scattered plastic in the ocean. Also, various forms of the limb results industry like a light bulb, close it bottles, brushing teeth, and splinters of plastic piling up in the ocean Pacific which results description That culminate at sea loose and the majority animal animal-contaminated ingredients toxic chemicals in the water.<sup>78</sup> The damage that occurred shows that man day has ignored to the environment, as conveyed by Richard.

Development technology which is a result of modern science has given birth to disaster, good for humanity, nature, and ethics. Damage This is seldom very realized by most people.<sup>79</sup> Whereas the impact of the damage can be seen in a way real. Like change the climate that occurs becomes a threat to life Because will impact big for species on the face of the Earth. Because every decade will become hotter compared to previously.<sup>80</sup> As is done by agriculture uses technology as a tool for the sustainability of the agricultural process. Agriculture used fertilizers, pesticides, and herbicides organic in 1898. As a result, revolution green shifting claims in line with the response development philosophy agriculture to the damage caused. This makes tradition return to traditional –organic and ecological in a way essential.<sup>81</sup> Motivation from development This does not stop at the aspect ecologically, but also in the aspect of materialistic for-profit farmer capital and First World Countries.

In development next, if damage natural is Still carried out by modern humans continuously,<sup>82</sup> as

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<sup>74</sup> Fred Magdoff, *What Every Environmentalist Need to Know About Capitalism*, Ter. Pius Gintung, *Linguangan Hidup Dan Kapitalisme*, p. 18.

<sup>75</sup> Maude Barlow, *Blue Covenant* (New York: New Press, 2007), p. 3.

<sup>76</sup> Isaac Kureethadam, *The Philosophical Roots of the Ecological Crisis: Descartes and the Modern Worldview*, p. 63.

<sup>77</sup> Paul McMahon, *Feeding Frenzy: The New Politics of Food* (Profile Boos, 2013).

<sup>78</sup> Lindes Hoshaw, *Afloat in The Ocean, Expending Island of Trash* (New York, 2009), p. 34.

<sup>79</sup> According to Heidegger, the essence technology is disclosure, “revealing” and then become more specific, “Enframing”. Enframing defined as “the gathering together that belongs to that setting-upon which sets upon man and places him in position to reveal the real, in the mode of ordering, as standing-reserve. Look in Donald E Polkinghorne, *Practice* (n.d.), p. 42.

<sup>80</sup> Budi Hadrianto, *Islamisasi Sains Sebuah Upaya Mengislamkan Sains Modern* (INSIST, 2019), p. 9.

<sup>81</sup> Fred Magdoff, *What Every Environmentalist Need to Know About Capitalism*, Ter. Pius Gintung, *Linguangan Hidup Dan Kapitalisme*, p. 6.

<sup>82</sup> Noer Fauzi Rachman, *Petani & Penguasa: Dinamika Perjalanan Politik Agraria Indonesia*. (InsistPress, 2017), pp. 235–36.

mentioned by David humans need to evolve from this abnormal environment.<sup>83</sup> So in fact the most disadvantaged by abnormality environmental consequence of the damage that occurred are men Like myself.<sup>84</sup> This happens Because man will lose his identity and is threatened to sink into the current globalization culture.<sup>85</sup> Likewise the conditions are enough human vulnerability and dangerous from various disaster-related nature with sustainability his life.

### **Criticism of Materialism in Cosmology of Modern Science**

Paradigm cosmology is modern<sup>86</sup> science that has delivered modern man to crisis ecology. This is happening Because paradigm modern science has switched to paradigm science that is free secular mark.<sup>87</sup> The view that has been brought by modern humans is the mechanistic-materialistic worldview that has succeed develop technology use make it easier for humans. On the other hand, it reduces the complexity and riches of life man That Alone with modern science and technology that has experienced constriction understanding man only in reality which is worldly and aside from reality hereafter.<sup>88</sup> Then phenomenalism is knowledge to incident visible nature just means phenomenon metaphysical rejected by modern science. Therefore, Nasr said that modern science does not can enter Islam– reject metaphysical. This means that God is rejected by modern science because God is substance No looks in a way sensory. It is very materialistic.

Error group positivism-materialism lies in the conceptualization that nature is considered a system closed (self-sustaining) running with itself and is the concept that everything must matter. While I thus so will Lots lack If everything only measured with material.<sup>89</sup> As facts are not free, but load theory (always understood through framework theoretical), and error theory. None of the theories can be explained fully with empirical data, the word anomaly is always possible there is. Then fact No free. But value-laden. Interaction between subject and object researcher. Research results in No reportage object, but rather results in interaction man with natural a universe full of problems and always changed.<sup>90</sup>

Whereas according to Said Nursi's (1877-1960 AD) view of events natural universe Certainly has

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<sup>83</sup> Fred Magdoff, *What Every Environmentalist Need to Know About Capitalism*, Ter. Pius Gintung, *Lingkuangan Hidup Dan Kapitalisme*, p. 6.

<sup>84</sup> David Wallace., *The Uninhabitable Earth*, Terj. Zia, *Bumi Yang Tak Dapat Dihuni* (Gramedia, 2019), p. 19.

<sup>85</sup> Fred Magdoff, *What Every Environmentalist Need to Know About Capitalism*, ter. Pius Gintung, *Lingkuangan Hidup Dan Kapitalisme*, p. 27.

<sup>86</sup> Poespo Wardoyo, TM Soerjanto, and Alexander Seran, *Philosophy Knowledge: The Essence Knowledge and Criticism of the Vision of Logical Positivism and Implications Its Influence* (Kompas Publishing, 2015), p. 18.

<sup>87</sup> Which makes all form incident natural the size is ratio and five senses. According to historian Marvin Perry, that the West is A civilization big, but also at the same time a tragic drama. " Western Civilization is a tragic drama" See In Marvin Perry, *Western Civilization: A Brief History* (Houghton Mifflin Company, 1997), p. xxi.

<sup>88</sup> Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science* (ISTAC, 1989), pp. 25–30.

<sup>89</sup> Bennett Gayamon, *Bridging Science and Religion* Ter. Jessica (SCM Press., 2006), p. 282; Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science*, p. 29; Seyyed Hossen Nasr, *Antara Tuhan, Manusia Dan Alam*, p. 117.

<sup>90</sup> Cemil Akdoğan, *Asal-Usul Sains Modern Dan Kontribusi Muslim*, 2 (Islamia, 2005), 1, p. 77.

two meanings. All phenomena natural besides their own meaning immanent physical (meaning is-meaning based on from himself) which is related to law nature that causes it, also has transcendent meaning (meaning literal)<sup>91</sup> which refers to the Creator law natural That Alone namely God who is metaphysical<sup>92</sup> Metaphysics is not something that is obtained through ratio and empirical but through intuition intellectual. Metaphysics is related directly to a theory about the sacred and deep reality of perfection spiritual.<sup>93</sup> Speak about spirituality so speak about connectivity to something more big outside self namely God

Whereas essence from the natural universe is not only to material things. But non-material. Non-material in nature is related to God, namely, the belief that the natural universe Is created by God. From the perspective of Nursi's view, the creation natural universe with all its diversity proves the existence Almighty Sole Creator.<sup>94</sup> In creation natural universe allegedly exists universal wisdom. Because order and regularity of His creation. Can seen moment seasons that occur on earth clearly show benefits and universal wisdom. Scientists' secular will say that That happens Because mechanics natural just the same. Moments happen phenomenon nature, for Muslim scientists think they happen because of the Power of Allah the Almighty.<sup>95</sup> Whereas scientists' secular against matter said, they respond that phenomena naturally happen Because is governed by natural law.

Not any source except Allah. Relationship causality is indeed nothing but form mixed hand of God. The more man is aware will matter This so increasingly understands that God moves regularity natural universe and works with perfect. Regularity is naturally considered an indicator existence of God's form. Nursi conceived Islamic cosmology with the principle of monotheism, that nature is a holy book that reflects the shadow of God. Nursi mentioned that the natural universe is a revelation in the form of natural physical.<sup>96</sup> This is obtained Not with the use of method view science but with the concept, always there is a Cause that must be There is before the natural universe as A truth.<sup>97</sup>

Apart from Almighty God there is nothing other parties who have true sovereignty except God's power. Then nature universe Actually indication about existence Essence the Good News Form (The Necessarily Existent One). As form existence from God is dependence all over creature is at in needs

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<sup>91</sup> Consumption that is not only on him or on the physical just, but meaning that indicates manifestation from the names of God. According to Nursi, meaning harfi That own meaning to be rational always to contemplate on God's work and reading the names of Allah in His work so that humans confess the existence of God. See in Said Nursi., *On The Nature and Purpose of Man, Life and All Things* (Sozler Publications, 2004), p. 3.

<sup>92</sup> Ismail, *Kritik Te Rh Adap Se Ku Laris m E : Pan Dan Gan Yu s u f Qardh Aw i*, " n.d. J Baird Callicott. *Beyond the Land Ethic: More Essays in Environmental Philosophy*, p. 3.

<sup>93</sup> Seyyed Hossen Nasr, *Antara Tuhan, Manusia Dan Alam*, pp. 99–100.

<sup>94</sup> Badiuzzaman Said Nursi., *Al-Ayat Al-Kubra: Menemukan Tuhan Pada Wajah Alam Semesta*. (Anatolia, 2009).

<sup>95</sup> Seyyed Hossen Nasr, *Islam and Misery Modern Man*. Translated by Anas (Pustaka, 1983), p. 108.

<sup>96</sup> Mardin, *Religion and Social Change in Modern Turkey* (n.d.), p. 211.

<sup>97</sup> Serdan Dogan, "The Influence of Modern Science on Badiuzzaman Said Nursi's Thinking.", 1 (no. Islamic Sciences, 2014), XII, p. 35.

that also require existence One Mandatory Form of Place dependent, namely God. As conveyed by Nursi that life is a greatest manifestation of the Pre-Eternal Self-Subsistent One, a perfect inscription of His, a most beautiful work of His art. Criticism quoted by Osman about modern science can be summarized in three conclusion, first modern science is not the only one the most valid science about order nature. But only A premises assumption about known objects and thinking subjects.

Both modern sciences are civilization that often destroys himself alone and not Can equated with Islam based on Islamic Worldview. Third modern science and technology nature free value and give opportunity all over man for assess it. From Nasr's criticism it can be seen that modern science does not truly perfect for made into guidelines life man because its limitations and impacts' criticism quoted by Osman about modern science can be summarized in three conclusions, first, modern science is not the only one the most valid science about order nature. But only A premises assumption about known objects and thinking subjects. Both modern sciences are a civilization that often destroys themselves alone and not Can equated with Islam based on the Islamic Worldview. Third modern science and technology nature free value and give opportunity all over man to assess it.<sup>98</sup> From Nasr's criticism it can be seen that modern science is not truly perfect for making guidelines for life man because of its limitations and impacts.

Seyyed Hossein Nasr asserted that the root of the problems of modern cosmology lies in the desacralization of knowledge, reducing nature to an inanimate object devoid of metaphysical meaning. In the Islamic tradition, the cosmos is not merely a material space, but rather a verse reflecting the Names and Attributes of God.<sup>99</sup> Therefore, the structure of reality cannot be adequately understood through empirical means alone. Nasr argued that the mechanistic-materialistic paradigm has stripped nature of its symbolic dimension, giving rise to the exploitative attitudes of modern humans, which in turn have resulted in a global ecological crisis.<sup>100</sup> In this view, materialism fails not only metaphysically but also ethically, separating nature from the divine moral order.

Muhammad Iqbal expanded on this critique by demonstrating that materialistic cosmology fails to capture the existential dynamics and creativity that underlie reality from an Islamic perspective.<sup>101</sup> Iqbal rejected the conception of the world as a static machine and asserted that reality is processual and open to Divine will.<sup>102</sup> He views materialism as a metaphysically sterile worldview because it is unable

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<sup>98</sup> Osman, *Tauhid Dan Sains; Esai-Esai Tentang Sejarah Dan Filsafat Sains Islam*. 2, p. 376.

<sup>99</sup> Khalina Mohammed Khalili, 'Criticisms on Ontological Relativism of Modern Science By Syed Muhammad Naquib Al-Attas and Seyyed Hossein Nasr.', *Al-Shajarah: Journal of the International Institute of Islamic Thought & Civilization*, 29.1 (2024).

<sup>100</sup> Amir Maliki Abitolkha, 'Seyyed Hossein Nasr's Teaching on Sufism and Its Relevance to Modern Society', *Jurnal Theologia*, 32.1 (2021), pp. 1–22, doi:10.21580/teo.2021.32.1.8069.

<sup>101</sup> Yaseen Noorani, 'Muhammad Iqbal and the Immanence of God in Islamic Modernism', *Religion Compass*, 8.2 (2014), pp. 60–69.

<sup>102</sup> Yaseen Noorani, 'Muhammad Iqbal and the Immanence of God in Islamic Modernism', *Religion Compass*, 8.2 (2014), pp. 60–69, doi:10.1111/rec3.12093.

to explain the phenomena of consciousness, will, and teleological orientation inherent in human existence and nature. The world is not simply a deterministic sequence, but rather an arena for the manifestation of God's creativity; thus, materialism is considered not only reductionist but also ontologically erroneous.

Ismail Raji al-Faruqi reinforces this critique through his rejection of modern Western epistemology, which separates facts from values and places science in a value-free science.<sup>103</sup> According to him, materialism destroys the principle of monotheism as the basis for the unity of knowledge by treating nature as an autonomous entity unrelated to the moral purpose or will of the Creator. When knowledge stops at the material level and loses its transcendent orientation, it ceases to be a means of tazkiyah (self-purification) but becomes a tool capable of destroying social and ecological structures.<sup>104</sup> Al-Faruqi's critique asserts that science that rejects metaphysics automatically loses stable ethical criteria and is therefore never sufficient to serve as a basis for human life orientation.

Meanwhile, Mulla Sadra, through his philosophy of Wisdom Muta'aliyah, put forward the most profound ontological critique of materialism. Sadra rejected materialism's basic assumption that matter is the primary reality. For him, existence (*wujud*) is a fundamental, hierarchical reality (*tasykik al-wujud*), while matter is merely the lowest level on the ladder of reality.<sup>105</sup> Thus, materialistic cosmology is not only erroneous but also incomplete, as it fails to recognize the hierarchical structure of the universe and ignores the higher, immaterial reality. He asserted that causality is not a mere physical mechanism, but a manifestation of Divine will that radiates existence across all levels of reality. Sadra's critique serves as a strong argument that materialism fails to capture the essence of existence, which is moving, gradational, and based on God as the Necessary Being.

On the other hand, al-Ghazali has long demonstrated that materialistic explanations of causality are not absolute, because the "order of nature" is not a necessary consequence of material mechanisms, but rather a habit created by God.<sup>106</sup> This classical critique undermines the claim of natural autonomy in materialistic cosmology and restores God as the ultimate foundation of cause and effect. Al-Ghazali's critique is not only epistemological but also theological, as it asserts that metaphysical reality cannot be reduced to empirical phenomena.

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<sup>103</sup> Sawaluddin Sawaluddin and others, 'The Islamization of Science and Its Consequences: An Examination of Ismail Raji Al-Faruqi's Ideas', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 10.2 (2022), pp. 115–28, doi:10.15642/jpai.2022.10.2.115-128.

<sup>104</sup> Rodliyah Khuza'i, Irfan Safrudin, and Hendi Suhendi, 'Islamization of Isma'il Raji al-Faruqi's Knowledge (Study of Contemporary Epistemology)', unpublished paper delivered at Proceedings of the Social and Humaniora Research Symposium (SoRes 2018) (Bandung, Indonesia, 2019), *Proceedings of the Social and Humaniora Research Symposium (SoRes 2018)*, doi:10.2991/sores-18.2019.61.

<sup>105</sup> Redi Irawan, Agiel Laksamana Putra, and Hisam Sidqi, 'Examining the Concept of Unity of Existence According to the Perspective of Islamic Philosophers and Mystics', *Sinergi International Journal of Islamic Studies*, 3.2 (2025), pp. 96–112, doi:10.61194/ijis.v3i2.754.

<sup>106</sup> Hulya Yaldir, *Ibn Sinā and Descartes on the Origins and Structure of the Universe: Cosmology and Cosmogony*, n.d.



Thus, from various philosophical perspectives—including Sadra's metaphysics, al-Faruqi's epistemology, Nasr's spirituality, and Iqbal's modern reconstruction—materialism in modern scientific cosmology is proven to contain serious anomalies: it ignores the transcendent dimension, reduces reality to matter, rejects revelation as the ultimate source of knowledge, and eliminates moral values and meaning from the structure of the cosmos. These critiques collectively reinforce the argument that materialistic cosmology lacks the ontological, epistemological, or ethical capacity to serve as a comprehensive paradigm for understanding the universe. The Islamic paradigm offers a more complete cosmology: reality is understood as a multi-level being rooted in God, nature as a sign of His existence, humans as readers and guardians, and revelation as the highest instrument of knowledge for understanding the deepest meaning of existence.

Limitations Modern science looks from the theory generated from modern science only trust knowledge in a way empirical-ratio. Limitations of runway science the criticized by Immanuel Kant. He says that the characteristics of knowledge That nature general, not merely on the empirical ratio, absolute, and giving understanding.<sup>107</sup> One understanding with Kant, al-Attas mentions limitations of empirical ratio as reject measuring truth is narrowing and consequences from reduction power and ability cognitive and sensory to scope external only. The purpose is to describe and systematize what happens in nature and what doesn't Once find meaning in nature. Al-Attas also emphasized that reason and experience are not capable give meaning problem special. So, the meaning is That can pass intuition. Because intuition is capable of synthesizing things to see in a way separated by reason and experience.<sup>108</sup>

More far again draft knowledge in Islam. The five senses channel the lowest level of knowledge Then increase in reason, and intuition and the highest is revelation. The five senses are the lowest Because only catch particular to the world around us. In Islam actually, if a man believes in a revelation so He will see The Greatness of God. Revelation is the source the highest given to the Prophet as guidance the highest religion of Islam. Revelation is base of framework metaphysics that peels philosophy science as a system that describes reality and truth from corner view rationalism and empiricism.<sup>109</sup> Without revelation, science is considered the only authentic knowledge (*science is the sole authentic knowledge*).<sup>110</sup> Without the revelation of science knowledge This only related with phenomenon. As a result, the conclusion to a phenomenon will always be changed in accordance with the development of the times. Likewise, the reality that is understood without revelation, will be limited to the natural

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<sup>107</sup> Kant gives three decision that: 1. Decision analytic a priori, 2. Decision synthesis a posteriori, 3. Decision synthesis a priori. And the third this is what Kant called as knowledge scientific. See in Immanuel Kant., *Critique of Pure Reason* Trans. JMD Meiklejohn (Prometheus Books., n.d.), p. 60.

<sup>108</sup> Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science*, p. 38.

<sup>109</sup> Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science*, p. 9.

<sup>110</sup> Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science*, p. 4.

real this is what is considered the only reality. Revelation is also a basic reason to browse all things. Revelation also straightens out reason through characteristic sacred-absolute. So, humans will be obedient to revelation and obligation adapt thinking reason with revelation.<sup>111</sup>

Limitations to truth only to empirical ratio make authority and intuition tend denied as sources and methods of legitimate knowledge.<sup>112</sup> Authority and intuition are not only denied but also reduced its function only to reason and experience sensory only<sup>113</sup> and lead to freedom mark science. While knowledge has No free value (value free), condition will value (value-laden).<sup>114</sup> In this case, value-laden obtained from intuition and authority higher levels tall from source knowledge in Islam. Al-Attas said intuition does not come to just anyone. But come to the person who has undergone his life with experience religious truth through high spiritual level. In intellectual intuition comes the person who has to understand the essence of The Oneness of God.<sup>115</sup> It means relatedness between man with nature that realizes the essence of The Oneness of God will understand the connection between humans, nature and God are not only connection because consequence However more from that. That natural universe is a sign ('alamah) and knowledge ('ilm). So, the existence of nature is a sign will the existence of God the Creator is convincing self-humans and nature that His creations are of a nature Perfect and Great.<sup>116</sup>

### **The Nature of the Universe in Islam**

In Islam, the relationship between humans and nature and also between science and religion can be found clearly in the Qur'an. Nasr explains QS. al-Hadid: 3 as Reality The highest. According to Nasr as reality supreme, Allah is the Inner and the Exalted<sup>117</sup> center and circle. Allah is the first and one. The Oneness of Allah is at the heart of the Qur'an regarding Allah and Islamic spirituality. The first Islamic testimony is the creed which includes overall metaphysics and having the strength to change the soul man toward perfection eternal is the god illallah (no) there is no god except Allah). Synthesis highest this Islamic teaching is a statement about the essence of God as the One, Most Holy, and Free from duality and allies. As a source of all reality, beauty, goodness, and everything something in the natural universe. Testimony also means "no", There is reality except the reality of God.<sup>118</sup>

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<sup>111</sup> Al Qathan, *Mabahits Fi Ullum Al-Quran* (Maktabah al- Ma'arif, 2002), pp. 26–28.

<sup>112</sup> Sources and methods knowledge according to al-Attas there are 3. *First*, the five senses which include 5 external senses, such as touch, taste, see, and hear, as well as the five internal senses such as representation, estimation, retention, (recollection) and fantasy. Second, true news based on to authority that is authority absolute and authority relatively Absolute authority is authority divinity (Quran) and authority prophethood (Apostle), while authority relatively is draft consensus of scholars (Tawatur) and khabar from trusted people in a way general. Third, common sense and intuition. See in scheme al-Attas' epistemology in Hamid Fahmi Zarkasyi, *Framework Studi Islam* (UNIDA Gontor Press, 2018), pp. 13–14.

<sup>113</sup> Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science*, pp. 28–29.

<sup>114</sup> Syed Muhammad Naquib, *Islam and Secularism*, p. 134.

<sup>115</sup> Syed Muhammad Naquib al-Attas, *Islam and the Philosophy of Science*, pp. 37–38.

<sup>116</sup> Hadrianto, *Islamisasi Sains Sebuah Upaya Mengislamkan Sains Modern*, p. 125.

<sup>117</sup> al- Shabuni and Ali, *Safwah al Tafsir* (Dar al- Sabuniy, 1997), I, p. 19.

<sup>118</sup> *Islam Dan Nestapa Manusia Modern* (Pustaka, 1983), p. 9.

It means testimony means integrating man into the Oneness of Allah. The entire spirituality of Islam can be said sourced from awareness will The Oneness of God and its realization in the integration life of a person, who is the fruit of Tawhid.<sup>119</sup> The revelation that was revealed to humans is not separated from the revelation of the cosmos which is also a book from Allah.<sup>120</sup> With fully rejects separate man from nature because Islam sees both of them as blessings and not separate. Humans look for transcendent and supernatural beings, but No can against the profane nature that is related directly with grace and supernatural existence. Nasr said that inside the heart natural man try transcendence nature, and nature Alone helps the process with condition man can ponder and not make a separate area from reality but make it as a unity with reality. That thing can be proven with reflection that every creature of God's creation with Asma' Allah is beautiful, factual, and comprehensive. Because all some things reflect divine<sup>121</sup> footprints even as form reflection from reality highest capable give meaning.<sup>122</sup>

Said Nursi said that nature is a great and pure manifestation of the Most Holy God. Therefore, man as a caliph sent by Allah answers to beautify and maintain her holiness. So Said Nursi's holiness describes nature, he also mentioned nature as A book great " the mighty book " while the Qur'an is its interpretation and explanation .<sup>123</sup> Nature is also as great work a very beautiful, majestic, and great art "wonderful work of art".<sup>124</sup> His prohibition against destroying the Earth is A form explanation that The grace of Allah is near to people who do virtuous like caring for the Earth and preserving nature.

Nasr stated that sent man on earth to become a caliph, in order to become guards<sup>125</sup> and central stability natural universe. According to him, humans do not quite enough answers like that because character theomorphic.<sup>126</sup> So that if man the to do damage to the natural universe, in fact, He has deviant, rebellious, and treasonous trust is also responsibility the answer as a caliph on earth.<sup>127</sup> From him Nursi wanted emphasize that God is reason First from all something and is the only one place depends.<sup>128</sup> Then testimony man to the existence of God is his testimony that there is no god except Allah. So that all visible forms in the natural universe are just creations of the Creator, not the Creator.<sup>129</sup>

Yusuf Qardawi explains the meaning Allah forbids all forms of damage like pollution and damage

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<sup>119</sup> Hossen Nasr Seyyed, *Ensiklopedia Tematis Spiritualitas Islam*, " Buku Pertama (Mizan, 2002), p. 417.

<sup>120</sup> Seyyed, *Ensiklopedia Tematis Spiritualitas Islam*, " Buku Pertama, p. 14.

<sup>121</sup> Seyyed Hossen Nasr, *Antara Tuhan, Manusia Dan Alam*, p. 114.

<sup>122</sup> Badiuzzaman Said Nursi., *Al-Ayat Al-Kubra: Menemukan Tuhan Pada Wajah Alam Semesta.*, p. xiii.

<sup>123</sup> Seyyed Hossen Nasr, *Between God, Man and Nature* (IRCISO . Nursi, Said. Rasail Nur-The False, 2003), p. 115.

<sup>124</sup> Said Nursi, The Rays, pp. 654-655 in ebook erisale is accessed on the page <http://www.erisale.com/?locale=en&bookId=204&pageNo=677#home> accessed on November 14, 2020.

<sup>125</sup> Serdan Dogan, "The Influence of Modern Science on Badiuzzaman Said Nursi's Thinking,.", XII, p. 244.

<sup>126</sup> It is also hinted at in QS. Al-A'raf: 56.

<sup>127</sup> Yusuf Qaradawi, *Islam A Friendly Religion Environment Ter. Abdullah Hakam Shah, et Al* (Al- Kautsar Library ., 2002), p. 222.

<sup>128</sup> Nasr, *Between God, Man and Nature*, p. 117.

<sup>129</sup> Badiuzzaman Said Nursi., *Al-Ayat Al-Kubra: Menemukan Tuhan Pada Wajah Alam Semesta.*, p. Xv.xvii.

balance ecosystem<sup>130</sup>. In order to create harmony between man with natural universe. Humans must with Correct accept the norms and rhythms of nature and not try to dominate and control it. Humans must accept and follow natural things and not try to bother nature with modern technology.<sup>131</sup>

Said Nursi said that about existence of humans on Earth has a purpose to know the creator's nature, and faith, and worship Him with the obligation to know Allah.<sup>132</sup> Yusuf Qardawi explains Islam positions humans and nature in the same position as God's creation.<sup>133</sup> All elements (God's creation) are form real God's creation. Essence from humans and nature is the same, for prostrate to God.<sup>134</sup>

Furthermore, the appointment of humans as caliphs (QS. Ql-Baqarah: 30) is not merely a functional mandate to exploit resources; classical commentaries (al-Qurtubī, Ibn Kathīr, al-Tabarī) place the meaning of caliphate in the context of the mandate, moral responsibility, and representative status of humans created to interpret, interpret, and maintain the divine order. These commentaries consistently emphasize that the caliphate embodies cosmic ethics—a position that requires epistemic submission to revelation and respect for the institutionalized balance (mīzān) of the cosmos.<sup>135</sup> From this perspective, materialistic claims that present nature as a closed system contradict the Qur'anic meaning of caliphate, which requires a teleological and ethical relationship between humans, nature, and God.

Yusuf al-Qardawi formulated the practical fiqhiah and ethical implications of the Qur'anic narrative: in his studies and fatwas on "*ri'āyah al-bi'ah*"<sup>136</sup> he conceptualized the prohibition of *fasād* (damage) in the Qur'an as a legal and moral basis for preventing pollution, disruption of the ecological balance and unlimited exploitation; al-Qaradawi's contemporary tafsir translates the concepts of mīzān and khalifah into practical norms for environmental policy —so that the rejection of the domination of technology over natural rhythms is not primitive romanticism, but rather a responsible reading of the Qur'an towards human trust. In this way, modern commentaries expand classical readings into concrete ethical and legal agendas.

The synthesis is that Qur'anic commentaries—both classical and modern—coherently reject the assumption of the autonomy of the cosmos presupposed by philosophical materialism. These interpretations (a) emphasize the position of God as primary reality and God-as-verse that gives meaning to nature; (b) interpreting the caliphate as an ethical mandate for care and preservation; and

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<sup>130</sup> Badiuzzaman Said Nursi., *Al-Ayat Al-Kubra: Menemukan Tuhan Pada Wajah Alam Semesta.*, p. Xv.xvii.

<sup>131</sup> Due to because God has create natural No walk with at will and without rules , all has measured according to level balance and proper calculation , see in Qaradawi, *Islam A Friendly Religion Environment Ter. Abdullah Hakam Shah, et Al*, p. 12 dan 34.

<sup>132</sup> Nasr, *Between God, Man and Nature*, p. 105.

<sup>133</sup> Affirmed in the Koran Suarah al-Nahl verses 3 to 8.1- Shabuni and Ali, *Safwah al Tafsir*, 1.

<sup>134</sup> Yusuf Qaradhawi, *Islam Agama Ramah Lingkungan*. (Putaka Al-Kautsar, 2002), pp. 20–21.

<sup>135</sup> Mariya Golovacheva, *Qur'anic Cosmology in the Works of Fakhr Al-Dīn Al-Rāzī, Ibn Al-'arabī, And Sayyid Quṭb: Towards A Moral Reading*, 2018.

<sup>136</sup> Hasan Al Banna and Umi Rosyidah, 'The Construction of Ecological Fiqh from the Perspective of Yusuf Al-Qardhawi', *Ma'mal: Jurnal Laboratorium Syariah Dan Hukum*, 7.2 (2025), pp. 214–33, doi:10.15642/mal.v7i2.468.

(c) defining fasād as a moral category encompassing ecological damage, so that acts of destroying nature constitute a failure of faith and social responsibility. The modern interpretations of these figures at least merely repeat the classical text but activate its practical implications: they make the interpretation of the Qur'an as an epistemological, ontological, and fiqhiyah basis for challenging materialistic cosmology while offering a holistic paradigm that integrates empirical science with moral-theological interpretation of nature.

## **Conclusion**

Crisis ecology does not end actually due to error perspective of modern humans towards the natural universe. That thing left from the shift method view in creation natural universe makes Conception sacredness natural lost and human modern look at nature with draft mark reason human. The consequences of man's own control are full to the natural universe and end to the exploitation of nature in a way excessive. Causing disaster nature that is not visited. It means modern humans have removed the involvement Lord in the existence natural universe and replaced it with modern science. Even though when seen more Far. Modern science-based empirical-ratio will see all matter only with the limitation of five senses. Therefore, modern man must change method his view to become method view more Islam-friendly to the environment.

Modern humans have lost their spirituality in seeing nature. Must be immediately built return dimensions esoteric so that Can to weave return connection harmonious with nature. In other words, modern science must integrate with the metaphysics of Divine Reality. So, look at nature as a mirror of the power of God. Not solely material for fulfillment lust just. Period press makes knowledge natural and must combined with values and sublime Islamic teachings that condemn God's end.

However, this paper still has several shortcomings. The explanation of the causal relationship between the development of modern science and ecological damage still needs to be detailed to strengthen the argument. Furthermore, there is no empirical data or concrete examples of the forms of ecological crisis that could support the analysis presented. The approach used is still normative, so it needs to be supplemented with a more systematic theoretical framework. Comparison with the thoughts of figures from both Western and Islamic traditions would also enrich understanding. This paper also does not offer practical solutions that can be applied in efforts to build environmental ethics based on Islamic values. Nevertheless, this description still provides an important insight into the urgency of reconstructing the modern human perspective on nature.

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