

Ecotheology in the Holy Scriptures: A Study of the Intertextuality of the Qur'an and the Bible

Fadhilah Siti Ramdina Bowode

Universitas Islam Negeri Sunan Kalijaga Yogyakarta; fadhilahbowode@gmail.com

Abstract

This study offers ecotheology as an approach that considers the reciprocal relationship between religion and nature. This study attempts to build a dialogue between holy books by examining ecotheological narratives regarding the concept of the environment. This research was conducted to answer several academic questions, namely regarding the concept of ecotheology contained in the Qur'an and the Bible, as well as to examine the comparative patterns of ecotheological narratives in each holy book. The results of this study show that the Qur'an and the Bible both teach compassion for nature through spiritual dimensions and the basis of faith.

Keywords Echotheology, Al-Qur'an, Alkitab.

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Introduction

Religious doctrines are considered to have a significant capacity to shape the mindset and attitudes of religious communities toward ecological issues. Theological history shows that nature has been positioned as a field of control over which humans exercise dominion over the earth. The involvement of Christian communities in environmental issues has emerged relatively recently. However, in recent

decades, attention to eco-theology in the Christian context has developed in various schools of thought. Although the approaches vary, there is a fundamental similarity in the drive to translate theological reflections into practical life. The main contribution of Christian theology to the environmental discourse is the argument that the ecological crisis is not purely scientific or technical in nature. Although there is consensus among ecologists about the various problems facing the earth, changes in human behavior remain minimal. This shows that environmental issues stem from the inner dimension of human beings. The Christian tradition on ecological issues seems to form a pattern of dualistic, which considers nature as an object exploitable and placing humans as entities separate from

nature. This argument was developed by Lynn White against Judeo-Christianity.¹

Religion is the most significant motivation in shaping behavior and encouraging individual action, including in actualizing normative values regarding environmental conservation efforts. The goal of religion is none other than to provide guidance to humans on the path to salvation.² Narratives about the environment in religious texts contain descriptions of the relationship between humans and nature, as well as human responsibility for the surrounding environment. Humans and nature have an interdependent relationship, which indicates that nature is an instrument in fulfilling human needs on earth, while humans, through their intellectual abilities, are given the responsibility to preserve nature and avoid causes that threaten its sustainability. Religion provides guidance to always do good to all creatures on earth.

Human survival is inherently dependent on the availability of natural resources. However, anthropocentric and exploitative attitudes can trigger an ecological crisis. These actions reflect the selfishness within humans, who tend to ignore their role as

messengers in preserving nature. In a theological framework, humans are sent not to exploit nature, but to care for and nurture it. The ecological crisis highlights the importance of environmental protection.³ Theological studies in the history of the Church tend to pay less attention to environmental issues, or at least have not placed particular emphasis on the relational dimension between humans and God in the context of creation.⁴

RESEARCH METHODS

This paper examines theoretical studies on ecotheology from the perspective of the Qur'an and the Bible, using qualitative methods. This paper is descriptive and analytical in nature, narrating terms related to the concept of Eco-theology in both scriptures, analyzed through Julia Kristeva's theory of intertextuality. This analysis presents a comparison between verses that have different editorial content but are substantively the same.

RESULTS AND DISCUSSION

The Paradigm of Ecotheology in the Landscape of the Scriptures

Ecotheology is defined as a discipline that discusses environmental awareness, based on faith.⁵ The earth emerged from a formless

¹ Ryszard F. Sadowski, Biblical and Quranic Argumentation for Sustainable Behaviors Toward Nature, 2023, p.153.

² George O. Folarin, From primordial curse to eschatological restoration: Ecological challenges from Genesis 3:14–20 and Romans 8:18–25, Department of Religious Studies, Obafemi Awolowo University, Nigeria.

³ Emmanuel Twumasi Ankrah, et.al., Re-Examining the Christian Ecological Models in Light of Eco Theology and the Old Testament, E-Journal of

Humanities, Arts and Social Sciences, Vol. 4, 2023, p. 881.

⁴ Ronaldo Novelindo Solang, Eco-Theology as the Liberation of the Church Today from Anthropocentrism, Christian Student Journal, Vol. 4, No. 2, 2023

⁵ Robert J. Jacobus, Understanding Environmental Theology: A Summary for Environmental Educators, The Journal of Environmental Education, Vol. 35, 2004, issue 3, page 35.

void, inspired by the command to bring forth a multitude of creatures, produced in the oceans, filling the land, multiplying and filling the earth, finally resulting in the appearance of humans, who were made from dust but are very special. This entire narrative describes a dynamic creation process that is in harmony with the principles of evolution as part of the evolution of science with spirituality.⁶

The basic principles of ecology place humans in a proportional position. In this case, humans have ecological rights that are equal and interconnected with the web of life. All components in the ecosystem, both biotic and abiotic, have ecological rights that include the right to life, the right to a decent environment, and the right to perform their ecological functions. Although nature and its resources are available for human use, this does not make humans the absolute owners of them. Therefore, arbitrary and unlimited exploitation of nature based solely on human interests is a violation of ecological ethics. Awareness of this utilization must always be based on rational and responsible ecological reasoning.⁷ The author will outline the Islamic and Christian perspectives on the relationship between humans and nature, as follows:

The Scope of Islamic Ecology

⁶ Holmes Rolston, Does Nature Need to be Redeemed, *Zygon*, vol.29, no.2, (June 1994), p.205.

⁷ Mujiono Abdillah, Environmentally Friendly Religion from the Perspective of the Qur'an, (Jakarta: Paramadina, 2001), p.23.

Islam, as a holistic religion, offers the concept of eco-theology in addressing the moral dimension of humanity. This framework gives rise to a set of ethical norms and forms the basis for the establishment of a legal system, including in the context of environmental management. Islam implies environmental norms based on spiritual teachings, which include the values of monotheism, amanah as a form of human responsibility, the principle of balance, and an orientation towards safety. Thus, the concept of eco-theology in Islam considers environmental norms that are oriented towards sustainability and the benefit of humanity.⁸

The Islamic eco-theology paradigm builds on the principle of tawhid, which focuses not only on aspects of faith, but also on human behavior towards nature and God. This teaching affirms that nature is a sign of God's greatness, so humans have a responsibility to protect it.⁹ The concept of intercosmic relationships is based on the belief that all creatures in the universe are in a network of interconnections governed by God's will. The Qur'an consistently emphasizes that the heavens, the earth, plants, animals, and humans were created with specific purposes and have their respective functions in maintaining the harmony of life. When humans exploit nature excessively, it is

⁸ Eko Asmanto, et al., *Dialectics of Ecological Spirituality: Eco-Spirituality in Islamic Tradition*, *Kontekstualita* 31, no.1, 2016, p.15.

⁹ Ismail Fajrie Alatas, *Islam, Ecology, and Society: Environmental Ethics in Indonesia*, (Yogyakarta: Pustaka Pelajar, 2018), p.88.

seen as a violation of the balance of creation and inconsistent with the basic principles of tawhid.¹⁰

The relationship between humans and nature in the perspective of the Qur'an describes humans as caliphs on earth, which must be understood not only in the context of leadership, but also through the concepts of subjugation (*taskhīr*) and servitude (*al 'ubūdiyyah*). The role of human caliphate as stated in al-Baqarah verse 30 is accompanied by the cognitive capacity to develop knowledge (al-Baqarah verse 31) and the support of the universe that has been subjugated for the benefit of humans. However, the Qur'an emphasizes that this subjugation comes from Allah, not from human power (see al Jāthiyah [45]:12–13). Thus, even though humans are given the mandate to manage and protect nature, spiritually their position remains equal to that of the universe before Allah.¹¹

Islam teaches that human ecological actions should be based on the principle of respect for the ecological rights of all entities in the environment. This understanding is based on the awareness that the earth was not created solely to fulfill human interests, but rather as a space for all creatures to live. Therefore, in utilizing natural resources for personal interests

and welfare, humans have an obligation to pay attention to the sustainability of the ecosystem. The fulfillment of individual needs cannot be justified if it sacrifices collective interests.¹² In this case, the principle of *fiqh al-maslahah al-'ammah muqaddam 'ala al-maslahah al-fardiyyah*, which emphasizes that the public interest must take precedence over personal interests, becomes the normative reference. Therefore, preserving the environment is a fundamental prerequisite for realizing the main objectives of Islamic law (*maqasid al-shari'ah*).

Specifically, the author elaborates on keywords related to eco-theology in the Qur'an, namely concepts of theology that have implications for the relationship between humans and nature, in order to create harmony with nature, so that the study of eco theology is an integral part of the discipline of cosmology.

The Scope of Christian Ecology

The discussion of eco-theology in the Christian tradition is rooted in the understanding that humans are God's partners, sent to care for nature (Genesis 2:15). This understanding is in line with John Stott's statement emphasizing the role of humans in caring for nature as a form of ecological concern and an expressive form of human obedience to God.¹³ According to Karl Phil

¹⁰ Adiatama, Eco-theology: Islam and Christianity Discuss the Environment (Yogyakarta: Rahayu Press, 2024), p.45.

¹¹ Muhammad Quraish Shihab, Membumikan al-Quran (Bandung: Mizan, 1995), pp. 233-234. Seyyed Hossein Nasr, Sacred Science and the Environmental Crisis: an Islamic Perspective, in Islam and the Environment, Hariyah Abdel Haleem (London: Taha Publishers LTD, 1998), p. 125.

¹² Mamluatin Nafisah, Ecological Interpretation: Considering Hifz al-Biah as Usul Ash-Shariah in the Qur'an, Al-Fanar: Journal of Qur'anic Studies and Interpretation, Vol. 2, No. 1, 2019, p. 98

¹³ John Stott, Radical Discipleship: Eight Essential Aspects of True Christian Discipleship, trans. Perdian K. M. Tumanan, first edition (Surabaya: Literatur Perkantas Jawa Timur, 2017)

Erari, environmental stewardship is based on the church's confession of faith that nature is God's creation and property, while humans, as God's creatures who are part of nature, should develop an awareness not to be greedy in exploiting natural resources for personal gain.¹⁴

Nature has inherent ecological rights that must be recognized as equal to human moral obligations. Moral issues demand that the entire ecological order function harmoniously through the development of ethical awareness and relationships between the elements of life.¹⁵ Humans and nature are positioned side by side, but the narrative in Genesis 3 reveals that humans reduce the utilization of natural resources, in the form of actions that are exploitative, thus giving theological consequences that related to the concept of salvation.¹⁶ Christian ethics teaches the concept of salvation as a reality that encompasses spiritual and material dimensions. This concept emphasizes the importance of caring for the soul and responsibility for the preservation of the entire ecosystem.¹⁷

Contemporary ecological discourse has received massive attention among theologians. Environmental conservation is an essential requirement for the sustainability of human life.

Environmental issues are closely related to religion, therefore requiring an eco-theological approach in highlighting this issue. In Christian theology, the universe is believed to be the work of God's creation, while humans also play a role in managing nature and preserving its sustainability, as explained in Genesis 1:28. In this context, Christian education has a strategic role as an instrument of the church in actualizing ecological responsibility, as well as a medium for shaping the collective awareness of the congregation regarding the importance of environmental preservation for the continuity of civilization.¹⁸

The ecological paradigm in Christianity is a reflection of a spiritual crisis. Humanity's inability to build a relationship with God and the environment gives it the potential to exploit and damage nature. In this context, solutions to environmental problems are not purely scientific, but also require ethical and spiritual transformation. Christian ecotheology emphasizes the importance of integrating the values of justice, love, and stewardship as an integral part of faith, and places responsibility for the sustainability of the earth as an essential dimension of religious life.¹⁹

¹⁴ Karel Phil Erari, et al., *Justice for the Weak: 67th Anniversary Commemorative Book*, (Jakarta: IN, 1995), p.197.

¹⁵ Aldo Leopold, *Environmental Ethics: Applied Ethics I: A Multicultural Approach*, Ed. Shari Collins-Chobania (Yogyakarta, IN: PT. Tiara Wacana Yogyakarta, 2001), 136.

¹⁶ Andreas A. Yewangoe, *Perdamaian* (Jakarta, IN: BPK Gunung Mulia, 1983), p.181.

¹⁷ Miroslav Volf, *Materiality of Salvation: An Investigation in Soteriologies of Liberation and Pentecostal Theologies*, *Journal of Ecumenical Studies*, 26:3 (Summer 1989), p.448.

¹⁸ Roce Marsaulina and Demsy Jura, *The Study of Christian Education on Eco-Theology*, in *Sciendo*, 2021.

¹⁹ Riska, *Christian Eco-Theology: Creation Theology and Responsibility for the Environment*, *Humanitis*:

One approach that can encourage active participation in ecological issues is through the development and promotion of green theology. This theology represents a conceptual framework that integrates environmental issues into theological discourse, emphasizing that ecology is an integral part of faith reflection. This idea encourages Christians, through Bible-based evangelism and teaching, to not only understand the level environmental damage that occurs, but also recognizes the divine mandate to realize the sustainability of creation. The creation narrative in Genesis 1:11, 30 and 2:8 is one of the main theological foundations, where the symbolism of the color green reflects fertility and blessing, and affirms the theological value of the earth in God's plan. Therefore, a deep understanding of God's purpose for nature is crucial in shaping the ecological awareness and response of believers.²⁰

Ecotheological Narratives in the Qur'an

The verses of the Qur'an that contain ecological values need to be raised and studied in depth in the public scientific sphere, using an ecological interpretation paradigm based on contextual reality and supported by contemporary scientific findings. This approach is intended so that interpretation does

not stop at the theoretical level, but can also serve as a practical guide in life. Ecological interpretation can be understood as an interpretive model that adopts an ecotheocentric paradigm, which is an approach that integrates divine values with ecological concerns. This style is reflected in the works of exegetes who demonstrate a critical commitment to environmental issues and actively seek to offer solutions to the ecological problems faced by modern society. Thus, ecological interpretation is not only a thematic interpretation of verses related to ecology, but also an epistemological framework that places solidarity with the environmental crisis as a central element in the practice of interpretation.²¹

The author maps out several verses of the Qur'an that relate to the theology of nature, including:

Humans as Khalifah on Earth (Qs. Al-Baqarah:30)

Ibn Kathir interprets this verse as meaning that Allah sent humans as caliphs to decide matters fairly among all of Allah's creatures. In their position as caliphs, humans are obliged to submit and obey Allah and carry out their leadership functions by upholding the principle of justice in society.²² Meanwhile, Al-Maraghi states that Caliph means a different

Journal of Humanities, Social Sciences and Business, Vol. 2, No. 9, p. 1067.

²⁰ Simoen F. Kehinde, Green Theology in Genesis 1:11, 30, 2:8 and Creating a Sustainable Environment through Orchard Cultivation, The

American Journal of Biblical Theology Volume 23(34). August 21, 2022.

²¹ Ahmad Sadad, Paradigma Tafsir Ekologi, in Kontemplasi, Vol.5 No.1, August 2017, p.55.

²² Ibn Asyur, Tafsir al-Tahrir wa al-Tanwir, Juz 1, (Tunisia: al-Dar al-Tunisia li al-Nasr. 1984), p.389

type of creature from the previous one. On the other hand, it can also be interpreted as Allah's representative in carrying out His commands. Some exegetes argue that what is meant by khalifah here is a substitute for Allah in carrying out His commands to humans. Therefore, the term "humans are khalifah on earth" has become very popular among the general public.²³

The Qur'an describes the concept of khalifah in three categories, namely anthropocentric, anthroposophical, and anthropocosmic. This means that the position of humans is not limited to their relationship with God. At the same time, humans are also seen as part of the universe. The character of khalifah is unique and is only attached to and bestowed upon humans. Therefore, environmental preservation is largely determined by the extent to which humans can realize their function as khalifah in an ethical manner.

Ecological Damage (Qs. Ar-Rum:41)

Thanthawi Jauhari, in his tafsir al-Jawahir, explains that the damage that occurs to nature is not only caused by human actions, but also originates from nature itself, in the form of microbes or viruses that can cause disease. For this reason, humans, as caliphs sent to earth, should be able to act justly towards each other and towards other creatures. Justice here is

defined as the wise management of natural resources by humans, thereby establishing a harmonious reciprocal relationship.²⁴

According to Quraish Shihab, the universe was created by Allah in a harmonious order that is in tune with human needs. However, humans then carried out destructive actions that caused damage to this balance. Therefore, these destructive actions have resulted in humans being led into difficulties in living due to the destruction of balance on land and in the sea.²⁵

In other cases, such as environmental damage visible on the surface of the earth, which is also related to liquid gas contamination, is caused by, among other things, the disposal of waste from industries, especially factories detergents that produces colored and pungent-smelling waste. One practice that exacerbates this condition is the excessive use of wastewater from chemical processing for crop irrigation. In addition, the disposal of waste from extrusion industries, health care facilities, and various other sources of waste into water bodies such as rivers contributes to the pollution of lakes, seas, and the aquatic environment in general.²⁶ This interpretation tends to highlight scientific studies.

²³ Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi*, trans. Bahrun Abu Bakar (Beirut: Darul Kutub, n.d.), 134.

²⁴ Thanthawi Jauhaari, *Tafsir al-Jawahir fi Tafsir al-Qur'an*, Juz 14, (Cairo: Mathba'ah al-Bab al-Halabi, n.d.), p.77.

²⁵ Quraish Shihab, *Tafsir al-Misbah: The Message, Impression, and Harmony of the Qur'an*. Lentera Hati, 2010.

²⁶ Zagħlu al-Najjar, *Tafsir Ayatul Kauniyah fi Tafsir al-Qur'an al-Karim*, (Jakarta: Amzah, 2006), p.453

The Qur'an also mentions the term ifsad to refer to acts of destruction, which semantically is closely related to the term islah, which means improvement or conservation, including in the context of the environment. This term is found in Surah al A'raf verse 56, which explicitly explains the prohibition of causing damage to the environment. The derivation of this word emphasizes the urgency of environmental conservation efforts as an aspect of human moral and spiritual responsibility.²⁷

The wisdom that can be taken from this verse is that human life is filled with blessings. Through these blessings, humans are meant to be responsible as caliphs who play a role in prospering the earth. In this case, humans need to be fully aware of their position as stewards of the environment, taking into account ecological impacts, maintaining ecosystem balance, and doing things that have a positive impact on the sustainability of nature.

The Relationship between God and Humans (Qs. Al-A'raf:54)

In Ibn Kathir's interpretation, it is explained that the entire contents of the heavens and the earth are completely under the power of Allah.²⁸ This view is in line with ath Thabari's interpretation, which emphasizes that when

Allah decrees a command, all of His creatures submit and obey Him. This shows that no other creature, including idols, is capable of creating or controlling anything in this universe.²⁹ Thabari adds that obedience to Allah in performing acts of worship is an obligation for all creatures.³⁰

Based on the interpretations of exegesis experts, the author analyzes that the transcendental relationship between humans and God is closely related to moral aspects. Human obedience to God must also always take into account the laws of nature. Conversely, if humans violate the boundaries set by God, it will have a negative impact on humans themselves.

Ecotheological Narrative in the Bible God's Sovereignty over Nature (Psalm 24:1)

God created all aspects of life, including human morality, which reflects God's handiwork in direct creation. God has complete authority over the entire contents and order of the universe. Texts in the Bible provide indications of the concept of God as the creator and ultimate ruler of the universe and all life within it.³¹

Humans as Caretakers of Creation (Genesis 2:15)

²⁷ Zainuddin Al-Razi, Mukhtar al-Shihah, (Beirut, 1952), p. 75.

²⁸ Imad ad-Din Abi al-Fida Ismail Ibn Katsir ad-Damsyiqy, Tafsir al-Qur'an al-Karim, Vol. 2 (Beirut: Maktabah An-Nur Al-Ilmiah, 1991), p. 275.

²⁹ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Jami' al-Bayan fi Ta'wil al-Qur'an*, Volume 11 (Beirut: Maktabah an-Nur al-Ilmiah, 1988), p.194.

³⁰ Ath-Thabari, *Tafsir al-Bayan*, p. 339.

³¹ Andrew S Kulikovsky, Creation, Preservation and Dominion: Part 1 God, Humanity and the Created Order, *Journal of Creation* 23, no. 1 (2009), pp. 86–93.

The creation of humans is first found in the narrative of Genesis 1:27, which states that humans are given the freedom to treat nature as a source of life, but this does not mean that humans can act arbitrarily towards nature.³² Furthermore, in Genesis 2:15, it is explained as follows:

"Then the Lord God took the man and put him in the Garden of Eden to work it and take care of it."

Through this word, the Holy God showed His extraordinary love for Adam by creating him from a sacred environment before he was moved to the garden of paradise, as stated in "and the Lord took him," although this sentence is interpreted metaphorically as verbal communication between God and Adam, in the form of inspiration and intuition to move or settle there. This reflects the principle that human life is not meant to be lived in vain, even when in a state of innocence. However, this life was not a life full of burdens and suffering as it became after the fall of man. On the contrary, Adam's existence was meant to be a pleasant and recreational experience. Nevertheless, the line between what is given naturally and what needs to be developed through human skill or intervention (art or technology) is not entirely clear. In that context, there was no need for agricultural activities such as plowing, sowing seeds, or watering, because God had provided

everything beautiful and useful for consumption, and supplied the garden with a river for irrigation. This interpretation is consistent with a number of rabbinic treatises in the Jewish tradition.³³

To conclude with the Pentecostal perspective on the doctrine of creation, it is important to note that these foundations represent the perspective of Pentecostal groups who adhere to Instant Creation. Not all Pentecostals hold this specific belief, and interpretations of creation can vary even within the Pentecostal tradition.³⁴

Sin and the Corruption of Nature (Romans 8:19-22)

Human sin not only damages the relationship between humans and their Creator, but also causes suffering for all creatures. As this verse explains:

"For the creation waits with eager longing for the revealing of the sons of God."
(Romans 8:19)

Some interpret the word "creatures" in this passage to refer to the entire universe as God's creation, both living and non-living, which has suffered greatly as a result of human sin. They are symbolically depicted as waiting for liberation and restoration, so that they can return to their perfect state in the Garden of Eden. However, there are also those who argue that certain parts of the world are not included

³² Robert. P. Borrong, *New Earth Ethics*, (Jakarta: 2004), p.237.

³³ John Gill, *Exposition of the Old and New Testaments*, (London: George Keith).

³⁴ Kwasi Atta Agyapong, et al., *The Earth Is the Lord's (Psalm 24:1): A Pentecostal Perspective on the Doctrine of Creation*, E-Journal of Humanities, Arts and Social Sciences, Vol. 2, Issue 10, 2023, page 12.

in this interpretation. There are also those who understand "creatures" to be angels, who must serve sinful humans and are depicted as groaning and waiting for the moment when all of God's children saved, so that they would be freed from that task. But this view is questionable, because angels are joyful beings, and it is impossible for them to experience suffering or futility as described.

Another opinion says that what is meant is all of humanity, who because of sin, fall into suffering, death, and futility. They feel the burden of life and long for liberation. However, longing for spiritual things is not something common to all humans, so this view is not considered the most appropriate. There are also those who interpret "creatures" as people who have been spiritually renewed (new creations), who still struggle with sin within themselves and long for true freedom and glory in heaven. But they have actually been freed from the power of sin and live in righteousness, so they are no longer in bondage to destruction. The most widely accepted view is that "creatures" here refers to non-Jewish nations. The expression "creation" or "all creation" is intended to describe the non-Jewish world that is awaiting salvation and restoration through the work of God.

"For the creation was subjected to futility, not by its own choice but by the one who subjected it, in hope." (Romans 8:20) Interpretation: This shows the futility and emptiness of the minds of non-Jews, who live without God and Christ, and the Holy Spirit,

without the Law, the Gospel, and the grace of God. It also shows their pride in themselves, in their wisdom, knowledge, learning, and eloquence. Likewise, their philosophy is futile, especially their crude idolatry, polytheism, or worship of many gods. Along with their various lusts and evils, to which they have become addicted, to such an extent that they can be said to be completely subjugated to them, because they are under the rule of these things, their slaves, and in such subjection that they cannot free themselves from them.

"For the creation itself will be set free from its bondage to decay and will obtain the glorious freedom of the children of God." (Romans 8:21) The term "bondage" here refers not only to their bondage to sinful desires, but also to their bondage to Satan, who is considered the ruler of this world, especially to the idols they worship.

These idols actually corrupted them and enslaved their lives. They longed for freedom from all of that, namely the true freedom given by grace to the children of God. This freedom includes freedom from the power of sin and Satan, from the pressure of enslaving religious laws, and the freedom to live out the teachings of the gospel with joy. They also gained the freedom to approach God without fear, including freedom from the fear of death.

Ultimately, the most glorious freedom is the freedom they will experience in the life after this world, free from fragile and sinful bodies, from suffering and sorrow, from ridicule and persecution, from Satan's

temptations, and from doubt and fear. Instead, they will live in eternal joy, seeing God directly through Christ, and freely associating with angels and saints.

"For we know that all creation groans and suffers together until now." (Romans 8:22)

This condition is described as a woman who is pregnant and nearing the time of delivery. Spiritual rebirth occurs through God's love, which can be analogized as a seed that grows new life within a person. Thus, the gospel becomes a means of conveying God's love, through the apostles as the bearers of souls to Christ. They work hard and endure suffering, like the pain experienced by a mother during childbirth, until Christ truly lives in the hearts of those who repent. This shows that even though many people have repented, there is still an opportunity for people in the future to return to the path of salvation.

Intertextual Analysis of the Qur'an and the Bible on Ecotheological Narratives

The concept of eco-theology in two sacred texts, the Qur'an and the Bible, as highlighted in the title of this study, implies the relationship between humans and nature. In general, both holy books discuss the role of humans as stewards of the environment, which does not rule out the possibility of negligence towards actions that destroy nature. After conducting research related to eco-theological narratives in the Qur'an and the Bible, the author concludes that both holy books explain environmental stewardship.

In the context of humans as agents of environmental destruction, the Qur'an provides a comprehensive explanation by explicitly mentioning humans as the cause of destruction on land and sea. Meanwhile, in the Bible, humans are more described as actors whose actions lead to barrenness and emptiness. Regarding the status of humans as caliphs, the Qur'an emphasizes that Allah appointed humans as caliphs on earth, while the Bible details this authority through symbolic descriptions of a crown of glory and power over living creatures on land, sea, and air.

Based on the author's examination of the two sacred texts, the Qur'an and the Bible, it can be concluded that the relationship between humans and the environment as reflected in the Qur'an and the Bible shows a similarity in perspective, namely that humans have a dual role: as guardians responsible for environmental sustainability, as well as potential agents of destruction. From this explanation, it appears that these two holy books have complementary thematic connections. However, there are fundamental differences in their approaches to environmental preservation. The Qur'an explicitly links environmental preservation with spiritual dimensions, such as prayer and worship, which reinforce humanity's moral responsibility towards nature.

Conclusion

The concept of eco-theology encourages religious people to build harmonious relationships with nature through a

theological understanding oriented towards environmental preservation. Eco-theology emphasizes awareness of humanity's position in the cosmic order and its purpose on earth. Through the principles contained in sacred texts, eco-theology functions as a spiritual mechanism for humans and controls their behavior towards nature. In this context, religion acts as a theological mediation that connects the divine, human, and cosmic dimensions in creating a balance of life.

Ecotheology is part of constructive theology that focuses on an ecocentric perspective. Ecotheology aims to create harmony among all living beings through a religious spiritual lens. Ecotheology not only seeks to reveal problems in the relationship between religion and nature, but also enables solutions between the two. Therefore, human behavior towards the environment should be based on principles such as respect for nature, ecological responsibility, and care and love for all elements of life.

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