Islamic Ecotheology, Green Radicalism, and SDGs: Ecological Ideology in the Political Islam Movement in Indonesia

Saeful Anwar[1], *Suttrisno*[2], *Muhammad Hanif bin Ali*[3]

[1]Department of Islamic Education, Nahdlatul Ulama Sunan Giri University, Bojonegoro, Indonesia

[2]Madrasah Ibtidaiyah Teacher Education Study Program, Faculty of Tarbiyah, Nahdlatul Ulama Sunan Giri University, Bojonegoro, Indonesia

[3]Faculty of Education, Islamic University Selangor, Malaysia

[1]saefulanwar@unugiri.ac.id, [2]suttrisno@unugiri.ac.id, [3]hanif@uis.edu.my

Abstract

Objectives: This study aims to examine how Islamic ecotheology is constructed within political Islamic movements in Indonesia, particularly focusing on the rise of green radicalism. It explores how Qur'anic ecological verses are politicized by radical groups to criticize democracy and promote the caliphate system. **Theoretical framework:** The study uses Althusser's ideology theory and Fairclough's critical discourse analysis to analyze how ecological narratives are politicized. It also introduces the Radical Ideological Ecotheological (EIR) Model, combining maqāṣid al-sharī'ah and SDGs frameworks. **Literature review:** A systematic review of 42 articles highlights the politicization of Qur'anic ecological verses by political groups and the intersection of Islamic ecotheology with global sustainability discussions. **Method:** The study employs a systematic literature review (SLR) of 42 articles, using Althusser's ideology theory and Fairclough's critical discourse analysis to analyze how radical movements utilize ecological narratives. **Result:** Radical groups selectively use Qur'anic ecological verses to criticize democracy and advocate for a caliphate. The study introduces the Radical Ideological Ecotheological (EIR) Model, which integrates Islamic law objectives (maqāṣid al-sharī'ah) with the SDGs framework. **Implications:** The study suggests practical ways to strengthen ecological literacy in Islamic education, promoting an understanding of Islamic teachings on ecology within the global sustainability discourse. **Novelty:** The introduction of the Radical Ideological Ecotheological (EIR) Model and the integration of Islamic ecotheology with the SDGs framework offer a new perspective on how radical movements politicize Islamic teachings on ecology.

Keywords: islamic ecotheology, green radicalism, islamic politics, ideology, sdgs.

INTRODUCTION

The phenomenon of global environmental degradation has become a multidimensional issue involving ecological, social, political, and religious dimensions. Within contemporary global governance, this crisis is increasingly framed through the Sustainable Development

Goals (SDGs), which emphasize environmental sustainability, social justice, and ethical responsibility as interconnected objectives. In Islamic discourse, environmental degradation is not merely understood as the consequence of unethical exploitation of nature, but also as a manifestation of humanity's failure to fulfill its mandate as khalifah fil ardh (God's representative on earth) [1]. The Qur'an offers a firm moral warning against environmental destruction through the concept of fasad (corruption or damage), underscoring the obligation to preserve cosmic balance within a spiritual and ethical framework. In this regard, Islamic ecotheology emerges as a normative theological response that resonates with the sustainability ethos promoted by the SDGs, particularly in articulating moral accountability, intergenerational justice, and the protection of ecological integrity. Consequently, the development of Islamic ecotheology represents a critical intersection between religious ethics and global sustainability discourse, positioning Islam as an active moral agent in addressing contemporary environmental challenges [2]–[4].

However, in Indonesia's highly dynamic political context, Islamic ecological discourse is not present in an empty space. It became part of a broader ideological contest, including in the current Political Islamic Movement, who tend to take advantage of ecological issues to expand its influence [5], [6]. One of the latest phenomena that is interesting to study is the emergence of what is referred to as "Green radicalism, which is a form of radicalism based on Islamic ideology that uses environmental issues as an entrance to a political agenda and harsh religious doctrine. Such groups not only voice criticism of environmental degradation, but also insert political rhetoric such as rejection of democracy, a positive legal system, and calls for the establishment of a caliphate as an "ideal" solution [7]–[9].

This phenomenon reflects how religious discourse can be instrumentalized in the political-ecological realm. The selective use of ecological verses in the Qur'an by radical groups is one of the symbolic strategies to gain moral legitimacy and public sympathy. For example, the verse QS. Al-Baqarah: 205 or QS. Al-A'raf: 56 is often quoted in anti-state or anti-development propaganda, with a consciously politicized interpretation. This marks a shift in the function of ecotheology from what should function as a spiritual and ethical consciousness to an instrument of political ideological mobilization [10], [11]. This is where it is important to further examine the construction of ecological ideology in the body politic of Islamic movements in Indonesia, both in terms of theology, politics, and strategies in influencing public consciousness.

Islamic ecotheology fundamentally originates from the doctrine of tawhid, which positions God as the ultimate source of ecological balance. Classical scholars such as al-Ghazali in Ihya' Ulum al-Din emphasized that the corruption of nature mirrors the corruption of the human soul. Similarly, al-Razi's Tafsir al-Kabir explains the verse "Do not destroy the earth after its reform" (QS. Al-A'raf: 56) as a command for moral and ecological responsibility. In this view, humans as khalifah fi al-ardh carry a dual trust, spiritual and ecological, to sustain the divine order. These theological insights reaffirm that environmental care is an act of worship ('ibadah), and any ecological destruction violates the essence of Amanah.

First gap. What emerges is the lack of studies that directly highlight the intersection between Islamic ecotheology and Islamic political movements, especially those that lead to forms of green radicalism. Ecotheology studies have been more focused on the normative and ethical dimensions of the environment, without seeing how it can be infiltrated by certain ideological interests. The Qur'an gives a stern warning against the destruction of nature through the term facade (damage), which reflects the importance of maintaining the balance of the cosmos in a spiritual and ethical frame.

Second gap, in an international context, research on eco-Islamic movements generally highlights Islam's involvement in moderate green activism [12], [13], such as Green Muslims in the US or pesantren-based ecological campaigns in South Asia. However, not much has been discussed about how Ecotheology Can Be Used by Radical Groups as part

of an ideologization project [14]. The Qur'an gives a stern warning against the destruction of nature through the term facade (damage), which reflects the importance of maintaining the balance of the cosmos in a spiritual and ethical frame.

Third gap, in national research, many studies have focused on Islamic boarding school environmental activism [15], or the role of scholars in nature conservation, but very rarely study The Involvement of Radical Groups in environmental issues [16]. In fact, in practice, this kind of movement has produced a lot of digital content and social campaigns that are pro-ecological in nature but with a strong ideological content [17]–[21].

Fourth gap, there is no comprehensive mapping related to The Construction of Ecological Ideological Discourse in the political Islamic movement in Indonesia [22]. This discourse is very important to study because it has a great influence on the young generation and urban communities who have ecological concerns, but lack political literacy [23].

Fifth gapmethodologically, the majority of environmental studies in Islam have not used the Critical Discourse to dissect the power relations behind the use of symbols and sentences [24]. Therefore, this approach is needed so that we do not only see texts normatively, but also as a tool of ideological hegemony in the public space.

To understand the construction of ideology in this context, this study uses the Grand Theory of Louis Althusser about ideology as a material practice in the state and non-state ideological apparatus [25]–[27]. Through this concept, we can see how religious symbols and ecological narratives are systematically produced to create a form of collective consciousness directed towards a specific political goal. Althusser also emphasized the importance of understanding how non-state institutions (including political Islamic movements) can produce ideologies that are hegemonic in nature [28]–[30].

In the Indonesian context, this theory is combined with the wacana kritis of Norman Fairclough to identify the relationships between language, power, and ideology in the public narratives formed by these groups. This combination allows for a sharp analysis of social media content, sermons, or Islamic literature used to convey ecotheological discourse that contains radical political content [31].

The novelty of this research lies in two main aspects: (1) it reveals the practice of ecology-based radicalization that has not been widely identified as a new form of contemporary Islamic political strategy; and (2) it develops a model of Islamic ecological ideology analysis based on political interpretation and discourse criticism, which has not been a major concern in Islamic studies. This research not only contributes to the development of Islamic ecotheology but also to the expansion of political Islamic studies and ideological studies in the complex Indonesian context.

LITERATURE REVIEW

Islamic Ecotheology: Ecotheology is a branch of theology that discusses the relationship between humans, God, and nature. In Islam, this concept refers to terms such as caliph, amana (t), and façade as the theological foundation for protecting the environment. The Qur'an explicitly rejects the destruction (façade) on earth (QS. Al-A'raf: 56) and commanded humans to be the guardians of the balance of the ecosystem (QS. Ar-Rahman: 7–9). Islamic Political Radicalism: Islamic radicalism is politically interpreted as the tendency of groups to reject the state system and encourage the implementation of alternative systems based on Islamic ideology. They often use various social issues, including the environment, as an entrance to influence [32].

Ideology Theory and Instrumentalization of Religion: Referring to Althusser and Gramsci, ideology is a set of ideas used to construct collective consciousness. In this context, religious teachings and environmental issues can be mobilized as alat hegemonik to build a dominant narrative. The intersection between Islamic ecotheology and political movements has increasingly attracted scholarly attention, particularly in societies where

religion plays a central role in shaping public morality and political imagination. Islamic ecotheology emerges as a normative framework that situates environmental responsibility within the theological relationship between God, humanity, and the natural world. Central concepts such as khalifah (vicegerency), amanah (trust), and the prohibition of fasad (corruption or destruction) establish an ethical mandate for environmental stewardship. Within this perspective, nature is not merely a resource to be exploited but a divine sign that demands care, balance, and restraint. This theological worldview provides a moral vocabulary that can be translated into social and political action [33]–[35].

At the same time, studies on Islamic political radicalism highlight how ideological movements reinterpret religious doctrines to challenge existing political orders. Radical political Islam is often characterized by its rejection of the nation-state framework and its aspiration to replace it with alternative systems perceived as more authentically Islamic. In this process, social grievances—ranging from economic inequality to moral decline—are frequently instrumentalized to mobilize support, including critiques directed at state-led development agendas associated with the Sustainable Development Goals (SDGs). Environmental degradation has recently become one such grievance, particularly in contexts where ecological crises are visible and directly affect local communities. The environment thus becomes a strategic entry point through which political messages can gain broader resonance beyond traditional ideological constituencies. The convergence of ecotheology and political radicalism produces what may be described as "green radicalism," in which ecological concerns are reframed as evidence of systemic injustice embedded within secular governance and global sustainability frameworks. Within this narrative, environmental destruction is not only an ecological failure but also a moral and theological one, attributed to the abandonment of divine principles. By invoking Islamic ecotheological concepts, political actors are able to moralize environmental issues and position themselves as the guardians of both faith and nature, transforming SDG-related sustainability discourse into a site of ideological contestation. This fusion allows ecological activism to function simultaneously as spiritual duty and political resistance.

Theoretical perspectives on ideology provide a useful lens to understand this process. Drawing on ideological theory, religion can be seen as a powerful apparatus for shaping collective consciousness. Religious symbols, texts, and ethical imperatives are not static; they are interpreted and recontextualized within specific social and political struggles. In the case of green radicalism, ecological discourse is embedded within a broader ideological project that seeks to construct hegemony by aligning environmental protection with religious authenticity. This alignment enables movements to naturalize their political goals as divinely sanctioned, thereby reducing the space for critical contestation. In the Indonesian context, where Islam interacts with democratic institutions, civil society, and global environmental discourses, the construction of ecological ideology within political Islam reflects a dynamic negotiation between theology and power. Existing literature suggests that environmental narratives are selectively emphasized, simplified, or radicalized to fit ideological objectives. Rather than promoting a holistic and inclusive ecological ethic, green radicalism often prioritizes oppositional politics, framing environmental salvation as contingent upon ideological transformation. This body of scholarship underscores the need to critically examine how Islamic ecotheology is mobilized, not only as an ethical resource for sustainability, but also as a political instrument within contemporary Islamic movements [33]–[35].

METHODOLOGY

This article uses a qualitative-critical method based on a literature study. Data sources include journal articles, NGO reports, statements by political Islamic groups, and investigative news. The analysis was carried out using the critical discourse approach (Fairclough) to map the relationship between ecological narratives and the interests of political ideologies [36].

This study uses *the Systematic Literature Review* (SLR) approach as the main strategy in examining the development of Islamic ecotheological studies and their relationship with ideological constructions in political Islamic movements, especially in the context of green radicalism in Indonesia. This approach was chosen because it is able to present a systematic, transparent, and measurable synthesis of various previous scientific findings, so that it can display a scientific map as well as identify gaps that are still open for further study. SLR is also relevant in tracing complex and multidisciplinary phenomena such as ecotheology, political Islamic ideology, and environmental crises, each of which has a conceptually and geographically diverse literature.

The review process followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol, consisting of four main stages:

1. Identification – 87 international and national journal articles were collected from Scopus, SpringerLink, Taylor & Francis, and Sinta-accredited databases using the keywords *Islamic ecotheology*, *green radicalism*, *political Islam*, and *environmental ideology*.

2. Screening – Duplicate and irrelevant studies were removed, leaving 52 articles that met thematic relevance criteria.

3. Eligibility – Abstracts and full texts were evaluated based on inclusion criteria (context: Indonesia, theme: Islamic ecology, time span: 2015–2024), resulting in 42 eligible sources.

4. Inclusion – 25 core studies were finally selected for full qualitative synthesis after assessing methodological and theoretical depth.
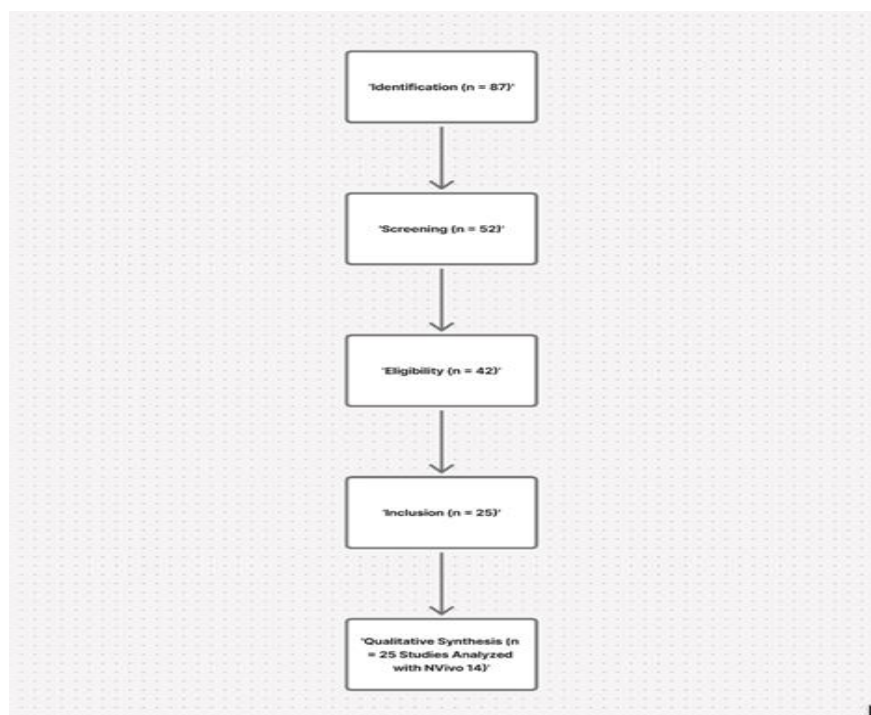

Figure 1. PRISMA Flowchart for SLR

All data from 87 initial sources were processed using NVivo 14 for qualitative coding and thematic mapping. Peer review triangulation was conducted with two Islamic studies experts to validate coding consistency (Cohen's Kappa = 0.82, indicating high reliability).

The first step in the implementation of this study begins with the formulation of research questions that focus on three main points: how Islamic ecotheology is conceptualized in contemporary scientific literature, the extent to which ecological narratives are used by political Islamic movements for ideological purposes, and how the phenomenon of green radicalism is developed in the context of Islamic political discourse in Southeast Asia, especially Indonesia. These three focuses then became the basis for searching literature data through five main academic databases, namely Scopus, Web of Science, ScienceDirect, Taylor & Francis Online, and DOAJ. The search process was conducted using a combination of keywords in English, such as: "Islamic ecotheology," "eco-Islam," "radicalism," "political Islam," "green activism," and "Indonesia." To ensure sustainability and up-to-date context, publication time limits are set between 2015 and 2024.

From the initial search results, 276 scientific articles were identified as containing relevant keywords. Furthermore, selection is carried out based on predetermined inclusion and exclusion criteria. Inclusion criteria include articles that have gone through *a peer-review* process, are written in English or Indonesian, are available in *full-text format*, and explicitly address the relationship between Islam, the environment, and political or ideological issues. Meanwhile, articles in the form of opinions, popular news, blogs, and non-academic writings, as well as articles that focus on non-Islamic environmental issues or are not related to political radicalism, are eliminated. After the selection process, 42 articles were obtained that were worthy of in-depth analysis.

Each article that passed the selection was then studied using *data extraction techniques* based on some main variables such as the author's name, year of publication, key concepts used (e.g. caliph, maqasid, façade, or ecological hijrah), the form of Islamic actors involved (mass organizations, political parties, Islamic boarding schools, underground movements), the way of using ecological verses in the narrative, and the theoretical and policy implications proposed by the researcher. To analyze these articles, the authors use a *thematic synthesis* approach with the help of NVivo 14 software, which facilitates data coding and thematic mapping.

The findings of the SLR process are then classified into three major themes, namely: first, the theological foundation of Islamic ecotheology in the Qur'an and the practice of the ummah; second, ideological mobilization through ecological narratives in political Islamic movements; and third, instrumentalization of ecological verses and symbols for radical political interests. These three themes form the basis for building the main argument of this article that Islamic ecotheology is not only present as a spiritual awareness of the environment, but can also be infiltrated as an ideological tool in religious political conflicts.

To strengthen the validity of the findings, a two-stage validation process was carried out. First, through consultation with experts and academics in the field of Islamic and political studies, to confirm the accuracy of the thematic classification. Second, by triangulating data through media reports, official statements by political Islamic groups in Indonesia, and NGO publications highlighting religion-based ecological campaigns. This entire process is carried out while maintaining academic ethics and scientific integrity, even though this research does not directly involve human subjects.

Through an integrated SLR approach, this study not only uncovers conceptual trends in the academic literature on Islamic ecotheology but also succeeds in mapping the empty space in the study of political radicalism based on environmental narratives. Thus, this methodology functions as a bridge between theological discourse and ideological analysis that have often been separated in contemporary Islamic studies.

RESULTS AND DISCUSSION

The Theological Foundations of Islamic Ecotheology: Between Cosmic Ethics and Contextual Interpretation

Table 1. Classification of Literature Based on Themes

Theme	Number of Studies	Key Focus
Theological Foundation	12	Qur'anic interpretation of ecology, tawhid-based ethics
Ideological Mobilization	8	Political use of ecological discourse in Islamic activism
Green Radicalism	5	Radical ecological narratives opposing democracy

This conceptual model illustrates the integration of theological foundation, ideological mobilization, and green radicalism within the political Islam movement. The EIR model connects tawhid-based ecological ethics with political discourse, showing how environmental narratives evolve into ideological instruments. It highlights that a balanced Islamic ecotheology should harmonize spirituality, environmental care, and political moderation (wasathiyah).

Literature studies show that Islamic ecotheology is built on the foundation of Qur'anic verses that speak of the balance of nature (mīzān), the prohibition of damage (fasād), and the mandate of man as caliph. Articles by Foltz, Mevorach, and Sayem are the main reference that describes the position of man in Islam not as conquerors, but as ethical guardians of God's creation [37]. At this stage, ecotheology is normative and cosmic: inviting Muslims to interpret the relationship with nature as a form of worship and spiritual obedience. However, in the Indonesian context, this meaning began to transform according to the socio-political context.

Some of the national articles analyzed, such as Zailan, show a tendency that environmental messages in Islam are beginning to be articulated more actively by Islamic educational institutions such as Islamic boarding schools and digital da'wah communities [38]. In this context, there is a shift from contemplative understanding to ecological praxis: namely, the involvement of Muslims in conservation movements, zero waste, and policy advocacy. However, the interpretation of environmental verses is often still literal and not accompanied by a maqasid or contextual approach, so it is prone to interpretive deviations.

Further analysis shows that there are two poles in the production of Islamic ecotheological discourse. The first pole is the normative-transformative group, which makes ecotheology a moral ethics and character education. The second pole is the ideological-political group, which begins to use ecological symbols and verses as justification to sue the state system. This is where the intersection between theology and ideology begins to appear in the framework of ecotheology that is strategically constructed for political interests [39].

Islamic ecotheology fundamentally originates from the doctrine of tawhid, which positions God as the ultimate source of ecological balance. Classical scholars such as al-Ghazali in Ihya' Ulum al-Din emphasized that the corruption of nature mirrors the corruption of the human soul. Similarly, al-Razi's Tafsir al-Kabir explains the verse "Do not destroy the earth after its reform" (QS. Al-A'raf: 56) as a command for moral and ecological responsibility. In this view, humans as khalifah fi al-ardh carry a dual trust, spiritual and ecological, to sustain the divine order. These theological insights reaffirm that environmental care is an act of worship ('ibadah), and any ecological destruction violates the essence of amanah.

Within the framework of Althusser's ideological theory, we can understand that religious texts in the field of ecology have turned into material practices in the non-state ideological apparatus, in this case, political Islamic movements. The verses that were originally intended for spiritual awareness undergo a functional transposition into a tool of symbolic power legitimization. Thus, Islamic ecotheology is no longer just an ecological invitation, but part of an ideological battleground that takes place in the Islamic public space.

The novelty of these findings shows that Islamic ecotheology in Indonesia is now moving from the moral-spiritual realm to the political-ideological field. This transformation is not entirely negative, but indicates that the space for Islamic interpretation has always been open and vulnerable to being mobilized according to the social context. This leads to the need to build a critical-political ecotheological model based on maqasid and discourse, as the theoretical offer of this study. This leads to the need to build a critical-political ecotheological model based on maqasid and discourse, as the theoretical offer of this study.

Ideological Mobilization through Ecological Narratives: Rhetorical Strategies of Political Islamic Movements

Table 2. Ideological Instrumentalization of Ecological Verses

Qur'anic Verse	Intended Message	Political Implication
QS. Al-A'raf: 56	Avoiding destruction on Earth	Framed as a rejection of modern secularism
QS. Al-Baqarah: 205	Condemnation of corruption	Used to delegitimize democratic governance
QS. Ar-Rum: 41	Signs of human damage	Linked to the call for caliphate and eco-jihad rhetoric

This SLR finds a systematic pattern of how ecological narratives are used by political Islamic movements to support their ideological agendas. Articles such as works indicate that groups such as HTI, FPI, and sympathizers of transnational Islamic movements use environmental issues not as the main agenda, but as propaganda channels. The issue of the development of the capital city of the archipelago, reclamation, and mining exploitation is packaged with Qur'anic narratives about the destruction of the earth, and then associated with the sins of the democratic system and capitalism [40].

It was found that several articles and online da'wah media from this group cite verses such as QS Al-A'raf: 56 and QS Al-Baqarah: 205 to illustrate that the government is doing the façade of fil ardh (destruction on the earth). However, this quote is not accompanied by an authoritative interpretation approach, but is used as a moral slogan that envelops an ideological message. Through visual rhetoric, sermons, and social media narratives, the movement builds a symbolic opposition between "Islam that saves the earth" and "the secular state that destroys it."

In Fairclough's critical discourse approach, this strategy suggests the use of language as a tool of domination and identity production. The ecological discourse is shaped in such a way as to create a collective image of the people who are oppressed by destructive systems and invite radical change by changing the system [41]. The environmental message is just the gateway to a deeper ideological consciousness: Sharia as the only solution to the ecological and moral crisis.

This model of ecological da'wah communication also reflects what Althusser called the production of ideology through the non-state ideological apparatus. In this context, mosques, social media, and da'wah communities function as spaces for the production of false consciousness, where people are invited to think that environmental solutions are total and can only be achieved through the Islamic system as a whole. This analysis reinforces the finding that ecotheology has undergone a shift from ethics to hegemony.

The theoretical novelty of this subchapter is the presence of the framework of "Ideological Ecotheology" as a form of symbolic construction that envelops radical movements. This study not only dismantles the content of the verses used, but also the power relations behind them, as well as their performative effect on the consciousness of the people. This is the foundation for the development of a critique of ecology-based Islamic discourse in the context of contemporary Indonesian politics, part of an ideological battleground that takes place in the Islamic public space.

The Radical Ideological Ecotheological (EIR) Model developed in this study offers not only a political reading but also an Islamic cosmological framework (ru'yat al-Islam lil-kaun). It emphasizes that ecological consciousness in Islam arises from recognizing divine unity in all creation (tawhid al-kaun), positioning humans as moral agents within the sacred cosmos. By re-centering Islamic ecotheology within this worldview, the model bridges theology, politics, and sustainability, offering a de-radicalized and holistic paradigm for contemporary Islamic thought.

Green Radicalism as a New Pattern of Islamic Political Ideologization: Affirming Discourse Transformation

The phenomenon of green radicalism revealed in the results of this SLR shows that the use of environmental narratives has become a new terrain for the struggle for influence by political Islamic groups. Unlike classical forms of radicalism, which use explicit symbols of violence or rejection of the system, green radicalism uses a soft radical approach, which relies on moral values and environmental crises as the opening point of discussion. But in the end, the rhetoric is directed at the formation of collective opinions to reject democracy and call for an alternative system. This creates an ambiguity between pure Islamic environmental activism and ideologically charged movements. Some articles even show that the public has difficulty distinguishing between ethical green activists and those who carry a covert political agenda. This is a challenge in the world of digital da'wah and the increasingly fluid Islamic public space. In this case, the role of social media becomes a new ideological apparatus that reinforces the radical narrative of green Islam.

The qualitative approach in this study makes it possible to unravel how meaning is shaped and constructed in the narrative, not just in the text, but also in the social context and political purpose behind it. The discourse of environmental damage is used as a tool for state delegitimization and a means of legitimacy for groups that position themselves as saviors. At this point, green radicalism became the latest form of ideological da'wah in Indonesian Islamic politics. The novelty proposed by this article is the recognition of the presence of the third phase of Islamic political radicalism: from physical violence, to legal ideologicalization, and now to ecological ideologizing. This is a shift in strategy as well as an expansion of the field of discourse that has not been widely realized in the study of political Islam. Therefore, there is a need for a new analytical approach that combines theology, ecology, and ideological studies simultaneously.

A major theoretical contribution to these findings is the emergence of what can be termed the Radical Ideological Ecotheological Model (EIR Model), which is a model that explains how ecological values in Islam can be symbolically constructed to support radical political narratives. This model not only expands the study of contemporary Islamic politics but also warns about the potential manipulation of Qur'anic values in the public domain. The findings of this study reveal that radical groups instrumentalize ecological symbols for political ends, which contradicts the prophetic ethics (akhlaq nabawiyyah) rooted in mercy and stewardship. The Prophet Muhammad (peace be upon him) taught the sanctity of nature through actions such as forbidding wastefulness, protecting animals, and preserving water. Within the maqasid al-shariah framework, ecological preservation aligns with hifz al-nafs (protection of life) and hifz al-bi'ah (protection of the environment), an emerging extension proposed by contemporary scholars. Hence, true Islamic ecotheology must reconcile environmental activism with spiritual moderation (wasathiyah) and ethical responsibility.

CONCLUSION

This study concludes that Islamic ecotheology, originally conceived as an ethical and spiritual foundation for responding to environmental crises, has undergone a significant shift in meaning and function within the contemporary Indonesian political context. Using a qualitative approach based on a Systematic Literature Review of 42 scientific articles, this research finds that several political Islamic movements have increasingly instrumentalized environmental narratives as a strategic medium for advancing ideological agendas and articulating rejection of democratic governance frameworks. These narratives are frequently framed in opposition to state-led development models and sustainability agendas associated with the Sustainable Development Goals (SDGs). This phenomenon gives rise to what this study conceptualizes as green radicalism, a form of radicalism that employs ecological symbols, Qur'anic verses, and environmental ethics to disseminate anti-state discourses in a subtle yet systematic manner. Discourse analysis of da'wah materials, social media content, and political Islamic literature reveals that verses concerning environmental destruction are selectively mobilized as theological legitimations for critiquing secular governance and global sustainability frameworks. Within the analytical framework of Althusser's ideology theory and Fairclough's critical discourse analysis, this process reflects the production of ideology through non-state apparatuses that shape the collective consciousness of the ummah toward specific political orientations. Consequently, ecotheology is no longer confined to the domain of ecological piety aligned with the ethical spirit of the SDGs, but is redirected toward the pursuit of political hegemony. The primary theoretical contribution of this study is the formulation of the Radical Ideological Ecotheology Model (EIR Model), which explains how environmental religious texts are produced, circulated, and mobilized within political Islamic ideology. This model expands the discourse on radicalism beyond physical violence to include symbolic and discursive dimensions. The study further highlights the need to develop critical ecotheology grounded in maqāṣid al-sharī'ah and Islamic moderation (wasathiyah) as a constructive alternative compatible with SDG-oriented sustainability. It recommends that Islamic educational institutions strengthen ecological tafsir literacy, while policymakers and mainstream Islamic organizations actively counter the ideological misuse of religious ecology.

Acknowledgments

Author Contribution

All authors contributed equally to the development and completion of this paper. Saeful Anwar, Suttrisno and Muhammad Hanif bin Ali collaboratively designed the research framework, conducted the systematic literature review, and synthesized the analytical findings. Suttrisno took the lead as chief writer and conceptual editor, while Saeful Anwar contributed as research team coordinator, translator of selected articles, and reviewer of theoretical sections.

Conflicts of Interest

The authors declare that there is no conflict of interest related to the writing, review, authorship, or publication of this article. This study was conducted independently and did not receive funding or influence from any political or ideological institution.

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