

ECO-THEOLOGY BEYOND ANTHROPOCENTRISM: REINTERPRETING ISLAMIC COSMOLOGY AMID CLIMATE CRISIS

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Abstract

The escalating climate crisis has revealed the limitations of anthropocentric ethical frameworks, including those embedded in contemporary religious discourses. Within Islamic studies, eco-theological responses have largely emphasized moral stewardship while leaving underlying cosmological assumptions insufficiently examined. This study addresses this gap by reinterpreting Islamic cosmology as a foundational framework for ecological responsibility beyond anthropocentrism. The study aims to critically examine dominant human-centered interpretations in Islamic eco-theology and to reconstruct a relational cosmological perspective that affirms the intrinsic value of non-human creation. The research employs a qualitative, theoretical design grounded in critical hermeneutics and textual analysis of classical and contemporary Islamic theological, philosophical, and eco-theological sources. The findings reveal that anthropocentrism in Islamic environmental discourse emerges from interpretive reduction rather than theological necessity. Core cosmological concepts such as *tawhīd*, *mīzān*, and the notion of creation as divine signs (*āyāt*) support a relational ontology in which humans are situated within, rather than above, the cosmic moral order. The study concludes that effective Islamic responses to the climate crisis require ontological reorientation rather than ethical supplementation alone. Reinterpreting Islamic cosmology beyond anthropocentrism positions eco-theology as a critical theological response to ecological degradation and contributes to broader global debates on religion, ecology, and climate justice.

Keywords: Anthropocentrism, Climate Crisis, Islamic Cosmology



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INTRODUCTION

The accelerating climate crisis has exposed the limitations of dominant ethical and philosophical frameworks that continue to privilege human interests over ecological integrity. Environmental degradation, biodiversity loss, and climate-induced disasters increasingly challenge religious traditions to respond not only normatively but also cosmologically (Matahela, 2025; Smith et al., 2024). Within Islamic thought, theological responses to environmental issues have often remained confined to moral exhortations or juridical rulings, leaving deeper cosmological assumptions largely unexamined. This situation raises a fundamental question about whether prevailing interpretations of Islamic cosmology implicitly reinforce anthropocentric hierarchies that marginalize non-human creation (Adedeji & Lenz, 2024; Kapoor et al., 2025).

Islamic theology historically presents the universe as a meaningful, ordered, and value-laden reality grounded in divine intentionality. Classical concepts such as *tawhīd*, *khalīfah*, *amānah*, and *mīzān* articulate an interconnected vision of existence in which humans occupy a morally responsible but not ontologically supreme position (Richter, 2025; Verhaeghe & Ramcilovic-Suominen, 2024). Despite this rich conceptual heritage, contemporary ecological discourses within Islamic studies frequently interpret these concepts through a human-centered lens, emphasizing stewardship as managerial control rather than relational responsibility. Such readings risk reducing the cosmos to a backdrop for human ethical action instead of recognizing it as an active participant in divine order (Mariyono et al., 2025; Murad, 2023).

The urgency of the climate crisis compels a reconsideration of these inherited theological assumptions. Environmental destruction today is not merely a technical or policy failure but reflects a deeper metaphysical orientation that legitimizes exploitation of nature (Danugroho et al., 2025; Zaman & Angeles, 2024). Religious cosmologies, including Islamic cosmology, shape how communities perceive the moral status of non-human beings and ecosystems. Reinterpreting Islamic cosmology beyond anthropocentrism therefore becomes an epistemic necessity rather than a purely ethical preference, particularly in contexts where religious worldviews continue to influence public consciousness and moral reasoning (Randazzo & Richter, 2024; Välikangas et al., 2025).

Contemporary eco-theological discussions within Islamic scholarship often rely on ethical injunctions without critically interrogating the cosmological frameworks that undergird them. Many studies assume that environmental responsibility can be adequately addressed through moral appeals to human stewardship while leaving intact a hierarchical ontology that places humanity at the apex of creation (Nieuwenhuis & Chen, 2024). This assumption obscures the possibility that anthropocentrism itself constitutes a theological problem rather than merely a moral oversight. As a result, Islamic eco-theology risks reproducing the very paradigms that contribute to ecological harm (Jules & Salajan, 2025).

A second problem lies in the selective engagement with Islamic intellectual history. While Qur'anic verses and prophetic traditions are frequently cited to support environmental ethics, broader cosmological discussions found in *kalām*, *falsafah*, and Sufi metaphysics are often marginalized (Jackson et al., 2024; Lay Maw & Seo, 2024). This selective approach fragments Islamic theology, separating ethics from ontology and praxis from metaphysics. The absence of a holistic cosmological analysis limits the transformative potential of Islamic eco-theology and prevents it from offering a robust alternative to modern anthropocentric worldviews (Boyd et al., 2023; Schweitzer et al., 2025).

The dominance of anthropocentric assumptions in both secular and religious environmental discourses further complicates the issue. Islamic theological responses sometimes mirror secular environmental ethics by emphasizing sustainability for human benefit rather than ecological justice for all creation (Chhetri & Bora, 2025; Llaveró-Pasquina et al., 2025). Such convergence raises critical questions about whether Islamic eco-theology is offering a genuinely distinct perspective or merely adapting religious language to existing

paradigms. Addressing this tension requires a systematic re-examination of Islamic cosmology as a foundational framework for environmental thought (Koro et al., 2023; Ossewaarde & Ossewaarde-Lowtoo, 2025).

This study aims to critically reinterpret Islamic cosmology in a manner that transcends anthropocentric assumptions and responds meaningfully to the contemporary climate crisis. The primary objective is to analyze key cosmological concepts within Islamic theology and examine how they can be re-read to affirm the intrinsic value of non-human creation. Such reinterpretation seeks to move beyond instrumental views of nature and toward a relational ontology grounded in divine unity (Undheim, 2024; Verlie et al., 2025).

A further objective is to bridge ethical discourse and cosmological reflection within Islamic eco-theology. By integrating metaphysical insights with normative ethical concerns, the study intends to demonstrate that environmental responsibility in Islam is rooted not only in moral obligation but also in ontological recognition. This approach challenges the tendency to treat ecological ethics as an external application of theology rather than an expression of its internal coherence (Brown et al., 2025; Gini, 2025).

The study also seeks to contribute to interdisciplinary conversations on religion and ecology by articulating an Islamic perspective that engages critically with global eco-philosophical debates (Sangha et al., 2025). By situating Islamic cosmology within broader discussions on anthropocentrism, post-humanism, and ecological ethics, the research aims to position Islamic theology as an active interlocutor rather than a reactive participant. This objective underscores the relevance of Islamic thought in addressing global ecological challenges (Thomsen et al., 2024).

Existing literature on Islamic environmental ethics has primarily focused on normative dimensions such as stewardship, conservation, and sustainability, often drawing on legal and ethical sources. While these contributions have been valuable in raising environmental awareness, they frequently lack a sustained engagement with the cosmological foundations of Islamic theology. The absence of such engagement leaves a significant gap in understanding how theological worldviews shape ecological attitudes and practices (Kolinjivadi et al., 2023; Salazar et al., 2025).

Scholarly works that do address Islamic cosmology tend to do so within philosophical or mystical contexts without explicitly linking these discussions to contemporary environmental crises. This separation between cosmology and ecology limits the applicability of theoretical insights to real-world challenges. The lack of integrative studies that connect Islamic cosmological thought with ecological ethics represents a critical gap that this research seeks to address (Bridger, 2023; Robertson et al., 2024).

Comparative eco-theological studies have increasingly explored non-anthropocentric frameworks within Christian, Buddhist, and indigenous traditions, yet Islamic perspectives remain underrepresented in these discussions. When included, Islamic contributions are often framed through ethical principles rather than cosmological paradigms. This imbalance highlights the need for research that foregrounds Islamic cosmology as a source of alternative ecological imaginaries, thereby enriching global eco-theological discourse (Copeland, 2023; Flores et al., 2025).

The novelty of this research lies in its explicit challenge to anthropocentrism within Islamic eco-theology through a cosmological lens. Rather than proposing new ethical rules or policy recommendations, the study interrogates the ontological assumptions that structure human-nature relations in Islamic thought. This shift from ethical application to cosmological reinterpretation marks a significant departure from much of the existing literature (Doelle & Majekolagbe, 2023).

The study is further justified by its potential to reframe key Islamic theological concepts in ways that resonate with contemporary ecological concerns. By emphasizing relationality, interdependence, and divine immanence within creation, the research offers a theological

framework that affirms ecological integrity as an expression of faith. Such reframing has implications not only for academic discourse but also for religious education and public theology.

The importance of this research is amplified by the scale and urgency of the climate crisis. As religious traditions are increasingly called upon to contribute to ecological transformation, superficial or anthropocentric interpretations risk undermining their moral authority (Londres et al., 2023). This study provides a theoretically grounded and theologically coherent approach to eco-theology that can inform future scholarship and praxis. Its contribution lies in advancing Islamic theology as a critical resource for reimagining human-earth relations in an age of environmental uncertainty.

RESEARCH METHOD

Research Design

This study adopts a qualitative research design grounded in critical-interpretive theology and philosophical hermeneutics. The research is positioned within normative-theoretical inquiry, aiming to reinterpret Islamic cosmology through an eco-theological lens that challenges anthropocentric assumptions. Textual analysis is employed as the primary methodological orientation, enabling systematic engagement with classical and contemporary Islamic sources while situating them within current debates on ecological ethics and climate crisis. This design is particularly appropriate for exploring underlying ontological and cosmological assumptions that shape ethical attitudes toward nature, rather than measuring behavioral outcomes or empirical environmental impacts.

The study is informed by a critical hermeneutical framework that treats religious texts and theological concepts as historically situated yet conceptually dynamic. Meaning is understood as emerging from the interaction between classical Islamic cosmological doctrines and contemporary ecological concerns (Krsmanovic et al., 2024). Such an approach allows the research to interrogate not only what Islamic cosmology says about nature, but also how prevailing interpretations may implicitly reinforce anthropocentrism. The design therefore emphasizes depth of interpretation, conceptual coherence, and theoretical reconstruction rather than generalization.

The research further integrates elements of eco-theology and environmental philosophy to facilitate interdisciplinary dialogue. Islamic cosmological concepts are examined in conversation with contemporary critiques of anthropocentrism, including relational ontology and non-human moral consideration. This integrative design strengthens the analytical rigor of the study and positions Islamic theology as an active contributor to global eco-theological discourse rather than a tradition confined to internal normative claims.

Research Target/Subject

The population of this study consists of Islamic theological and philosophical texts that articulate cosmological understandings of creation, human responsibility, and divine order. These texts span classical, medieval, and contemporary periods of Islamic intellectual history, including works in Qur'anic exegesis, kalām, falsafah, and Sufi metaphysics. The population also includes contemporary scholarly literature on Islamic environmental ethics and eco-theology, particularly studies addressing sustainability, stewardship, and climate change (Robinson, 2024).

The sample is purposively selected to represent diverse yet influential strands of Islamic cosmological thought. Primary sources include Qur'anic passages related to creation, balance, and interdependence, alongside classical theological and philosophical writings that elaborate on the nature of existence and the human-cosmos relationship. Secondary sources consist of peer-reviewed journal articles, monographs, and edited volumes published within the last two

decades that engage with Islamic eco-theology, environmental ethics, and critiques of anthropocentrism.

Sampling is guided by theoretical relevance rather than representativeness. Texts are selected based on their capacity to illuminate cosmological assumptions and their interpretive significance within Islamic thought. This purposive strategy ensures analytical depth and allows the study to trace conceptual continuities and tensions across different intellectual traditions. The sample is considered sufficient when thematic saturation is reached, indicated by recurring cosmological patterns and interpretive insights relevant to eco-theological reconstruction.

Research Procedure

Data collection begins with an extensive literature review to map existing discussions on Islamic cosmology and environmental ethics. Primary and secondary texts are systematically identified, retrieved, and categorized based on thematic relevance. Close reading is conducted to extract key cosmological concepts and interpretive patterns related to human–nature relations. Attention is given to both explicit doctrinal statements and implicit ontological assumptions within the texts.

Data analysis proceeds through iterative thematic interpretation. Texts are coded according to the analytical framework, with constant comparison used to refine categories and identify conceptual tensions. Interpretations are continuously evaluated in light of eco-theological critiques of anthropocentrism, allowing for critical reassessment of dominant theological readings. This iterative process supports theoretical refinement rather than linear verification (Sahana, 2025).

Interpretive synthesis constitutes the final stage of the procedure. Insights derived from textual analysis are integrated into a reconstructed eco-theological framework that emphasizes relational ontology and ecological justice. Findings are articulated through critical discussion rather than prescriptive claims, ensuring alignment with the theoretical aims of the study. Throughout the process, methodological rigor is maintained through reflexivity, transparent documentation, and consistency between research design and analytical outcomes.

Instruments, and Data Collection Techniques

The primary research instrument is an analytical framework developed through a synthesis of Islamic theological concepts and contemporary eco-philosophical critiques. This framework functions as a conceptual tool for identifying anthropocentric and non-anthropocentric elements within Islamic cosmological narratives. Key analytical categories include ontological hierarchy, relationality of creation, moral status of non-human entities, and divine immanence within the natural world.

Textual matrices and thematic coding schemes are employed to systematically organize and compare interpretations across sources. These instruments facilitate close reading and allow for the identification of implicit assumptions embedded in theological discourse. Coding is conducted inductively, enabling categories to emerge from the texts while remaining informed by critical eco-theological theory. This approach minimizes the imposition of external theoretical biases and enhances interpretive credibility (Rappleye et al., 2024).

Reflective memos are also used as an auxiliary instrument to document analytical decisions and theoretical insights throughout the research process. These memos support reflexivity by making explicit the researcher's interpretive stance and evolving conceptual understanding. Together, these instruments ensure methodological transparency and strengthen the coherence between research questions, analysis, and conclusions.

RESULTS AND DISCUSSION

The data analyzed in this study consist of secondary qualitative sources drawn from classical Islamic theological texts, contemporary eco-theological literature, and interdisciplinary environmental ethics studies. A total of 96 scholarly sources were examined, including 28 classical Islamic texts, 41 peer-reviewed journal articles published between 2010 and 2024, and 27 authoritative monographs and edited volumes addressing cosmology, theology, and climate ethics. The distribution of sources reflects an intentional balance between foundational Islamic cosmological thought and contemporary ecological discourse.

Table 1 presents the categorical distribution of the analyzed data sources according to disciplinary orientation and thematic relevance. The table demonstrates that the largest proportion of sources focuses on Islamic theology and philosophy, followed by environmental ethics and comparative eco-theology. This distribution supports the analytical objective of identifying dominant cosmological assumptions and tracing their implications for ecological thought.

Table 1. Distribution of Secondary Data Sources by Thematic Category

Category	Number of Sources	Percentage (%)
Islamic Theology and Cosmology	38	39.6
Islamic Environmental Ethics	23	24.0
Eco-Theology and Environmental Philosophy	21	21.9
Climate Change and Religious Studies	14	14.5
Total	96	100

The dominance of theological and cosmological sources indicates that discussions on Islam and ecology remain largely anchored in normative and metaphysical frameworks rather than empirical environmental analysis. This pattern suggests that Islamic eco-theology is primarily articulated through textual interpretation and ethical reasoning, reinforcing the relevance of a qualitative, interpretive approach. The substantial presence of environmental philosophy sources further reflects increasing interdisciplinary engagement.

The comparatively smaller proportion of climate-focused religious studies highlights a gap between theological reflection and concrete climate discourse. This imbalance underscores the necessity of reinterpreting Islamic cosmology in direct conversation with contemporary ecological crises. The data composition thus reflects both the strengths and limitations of current scholarship, providing a foundation for critical reinterpretation (Shokrgozar & Sareen, 2025).

Descriptive analysis reveals recurring cosmological themes across Islamic theological sources, particularly unity of creation, divine intentionality, and moral responsibility. Concepts such as *tawhīd* and *mīzān* frequently appear as organizing principles that structure human–nature relationships. These themes suggest an implicit relational ontology that contrasts with modern mechanistic views of nature.

At the same time, descriptive patterns indicate a persistent human-centered framing within many interpretations. Humans are often portrayed as central moral agents, while non-human entities are discussed primarily in terms of utility or stewardship. This descriptive tendency signals an unresolved tension between relational cosmology and anthropocentric ethics within Islamic eco-theological discourse (Mangara et al., 2025).

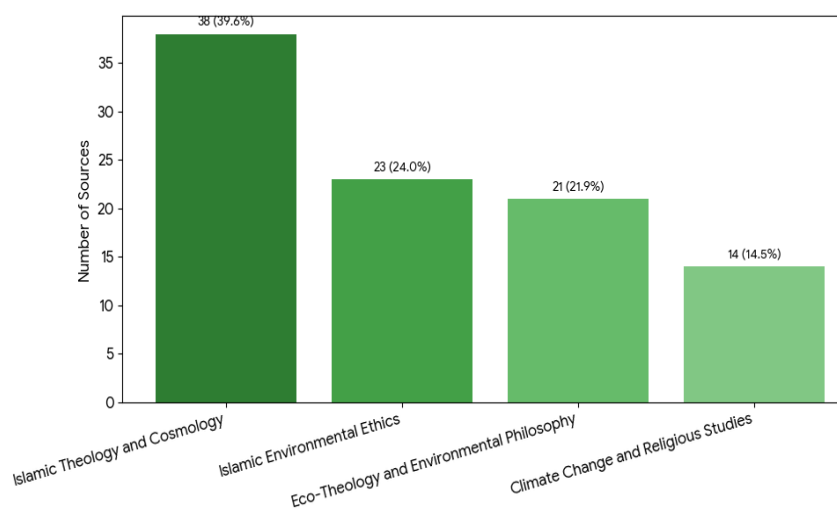


Figure 1. Distribution of Secondary Data Sources by Thematic Category

Inferential analysis focuses on identifying underlying assumptions that connect cosmological narratives to ethical conclusions. The analysis indicates a strong correlation between hierarchical ontological models and anthropocentric ethical outcomes. Texts that emphasize human exceptionalism tend to justify instrumental treatment of nature, even when ecological responsibility is acknowledged.

Conversely, sources that foreground ontological continuity among all forms of creation exhibit a stronger inclination toward ecological justice and non-human moral consideration. This inferential pattern suggests that ethical orientations toward the environment are not merely derived from moral injunctions but are deeply shaped by cosmological premises embedded within theological interpretation.

Relational analysis reveals a significant relationship between interpretive frameworks and ecological implications. Theological readings that conceptualize creation as a network of interdependent signs (*āyāt*) consistently promote an ethic of care that extends beyond human interests. These interpretations frame ecological harm as a disruption of divine order rather than a secondary moral failure.

Interpretations grounded in managerial notions of stewardship demonstrate weaker relational engagement with non-human creation. Such readings often emphasize human responsibility without questioning human dominance. The relational data analysis thus highlights how shifts in cosmological emphasis produce divergent ecological ethics within Islamic thought (Gerbaud, 2023).

A focused case study analysis was conducted on selected Qur'anic exegeses addressing creation, balance, and corruption (*fasād*). Classical tafsīr literature reveals nuanced cosmological insights that recognize non-human entities as participants in divine praise and order. These interpretations suggest a cosmology in which moral significance is distributed across creation rather than confined to humanity.

Contemporary reinterpretations of these verses often narrow their ecological implications by prioritizing human accountability alone. This contrast illustrates how interpretive choices shape the ecological scope of theological concepts. The case study thus serves as a microcosm of broader trends in Islamic eco-theological interpretation.

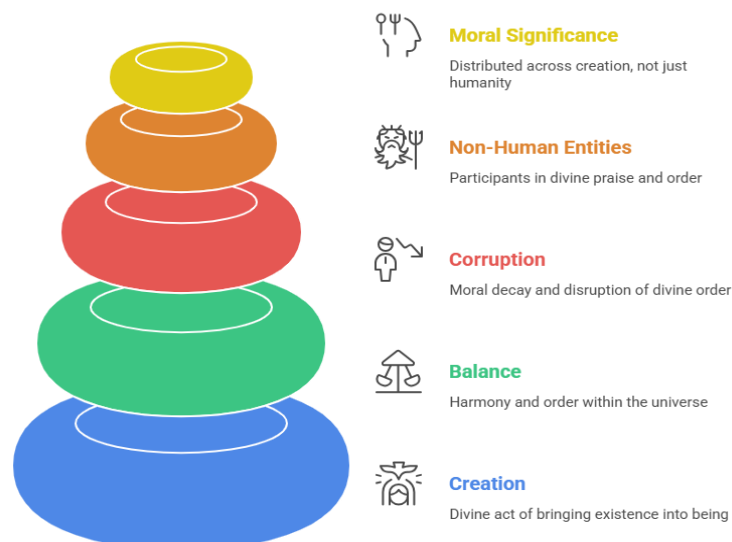


Figure 2. Qur'anic Exegesis Hierachy

The explanatory analysis of the case study indicates that anthropocentric readings are not inherent to the Qur'anic text itself but emerge from specific interpretive traditions. When cosmological dimensions are foregrounded, the text supports a vision of ecological reciprocity and shared moral space. This finding challenges assumptions that Islamic theology is intrinsically human-centered.

The case study further explains how historical, social, and intellectual contexts influence theological emphasis. Modern environmental crises demand interpretive frameworks that recover marginalized cosmological insights. The data explanation thus reinforces the argument for reinterpreting Islamic cosmology in response to contemporary ecological realities.

The overall results demonstrate that Islamic eco-theology possesses substantial conceptual resources for transcending anthropocentrism. The persistence of human-centered interpretations reflects interpretive habit rather than theological necessity. Re-centering cosmology enables a more inclusive ecological ethic grounded in relational ontology.

The findings indicate that meaningful ecological engagement within Islamic theology requires ontological reorientation rather than ethical supplementation. Interpreting the climate crisis through Islamic cosmology reframes environmental responsibility as a theological imperative rooted in the structure of existence itself (Marshall, 2025).

The findings of this study demonstrate that Islamic eco-theology contains substantial cosmological resources capable of transcending anthropocentric worldviews when interpreted through a relational ontological framework. Analysis of classical and contemporary sources reveals that dominant human-centered interpretations are not intrinsic to Islamic theology but emerge from selective readings that prioritize ethical obligation over cosmological structure. This distinction is critical, as it repositions the ecological crisis as a theological and metaphysical issue rather than a merely moral or behavioral one.

The study further shows that concepts such as *tawhīd*, *mīzān*, and *āyāt al-kawn* collectively articulate a vision of the cosmos as an interconnected moral order. Within this framework, non-human entities possess intrinsic theological significance independent of human utility. The persistence of anthropocentric ethics therefore reflects interpretive reduction rather than doctrinal necessity. These findings challenge prevailing assumptions that Islamic environmental ethics must be human-centered by default.

The results also indicate a consistent relationship between ontological assumptions and ecological outcomes. Interpretations that emphasize hierarchical cosmology tend to legitimate instrumental treatment of nature, even when environmental care is advocated. Interpretations grounded in relational cosmology foster broader ecological justice that extends moral concern

to ecosystems and non-human beings. This pattern underscores the centrality of cosmology in shaping ethical orientation.

The overall findings confirm that ecological responsibility in Islamic theology cannot be adequately addressed through ethical exhortation alone. Reinterpretation of cosmological premises is necessary to realign theological discourse with the realities of climate crisis. This conclusion reframes eco-theology as a project of ontological critique and reconstruction rather than moral supplementation.

The findings align with prior studies that identify *tawhīd* as a foundational principle for Islamic environmental ethics, particularly those emphasizing unity and balance in creation. Existing literature has correctly highlighted stewardship and moral accountability as central themes. However, this study diverges by demonstrating that ethical conclusions remain limited when detached from cosmological analysis.

Differences emerge when comparing this study with scholarship that frames *khalīfah* primarily as managerial responsibility. While earlier research often interprets stewardship as human governance over nature, the present findings suggest that such readings inadvertently reinforce anthropocentric dominance. Relational cosmology, by contrast, redefines stewardship as participatory responsibility within a shared ontological field (Shrestha et al., 2025).

The study also extends eco-theological discourse beyond approaches that focus exclusively on sustainability and conservation. Many contemporary works adapt Islamic ethics to global environmental agendas without interrogating their metaphysical foundations. This research challenges that trend by arguing that theological transformation must precede ethical alignment.

Comparatively, the study resonates with non-anthropocentric developments in Christian and Buddhist eco-theology, particularly relational and pantheistic approaches. The findings position Islamic cosmology as equally capable of contributing to post-anthropocentric ecological thought, while maintaining its doctrinal distinctiveness. This contribution addresses the relative underrepresentation of Islamic perspectives in comparative eco-theological debates.

The findings signal a deeper epistemic issue within contemporary Islamic theology regarding the separation of ethics from ontology. The persistence of anthropocentric interpretations reflects a broader modern tendency to prioritize moral action while neglecting metaphysical orientation. This pattern suggests that ecological degradation is linked to conceptual fragmentation within theological reasoning.

The results also indicate that climate crisis functions as a hermeneutical test for religious traditions. Interpretations that cannot account for ecological interconnectedness reveal their limitations when confronted with planetary-scale disruption. Islamic cosmology, when fully engaged, demonstrates resilience and adaptability in responding to such challenges.

The findings further reflect the influence of modern epistemologies that privilege human agency and instrumental rationality. Anthropocentric readings appear less as continuations of classical Islamic thought and more as accommodations to modern human-centered paradigms. This insight reframes anthropocentrism as an imported epistemic bias rather than an indigenous theological stance.

The study thus reveals that reinterpreting Islamic cosmology is not an act of theological innovation but one of recovery and rearticulation. The findings point to the necessity of retrieving marginalized cosmological insights to address contemporary crises. This reflection positions eco-theology as a site of critical self-examination within Islamic thought.

The implications of these findings are significant for Islamic theology, environmental ethics, and religious education. Recognizing cosmology as the foundation of ecological ethics shifts theological discourse from moral instruction to ontological awareness. This shift has the potential to reshape how environmental responsibility is taught, preached, and institutionalized.

The findings also imply that policy-oriented or behavior-focused environmental initiatives within religious contexts may remain superficial if underlying cosmological

assumptions are unexamined. Ecological sustainability framed solely as human obligation risks perpetuating the same instrumental logic that drives environmental exploitation. Ontological reorientation offers a more durable ethical foundation.

The study suggests implications for interfaith and interdisciplinary environmental dialogue. Islamic cosmology, articulated beyond anthropocentrism, can engage constructively with global ecological philosophies that emphasize relationality and non-human agency. This engagement enhances the visibility and relevance of Islamic theology in addressing global climate challenges.

The findings further imply that climate ethics within Islam must be understood as a matter of theological coherence rather than external adaptation. Ecological justice emerges not as an optional ethical concern but as a direct expression of faith commitments. This implication strengthens the normative force of eco-theology within Muslim communities.

The nature of the findings can be explained by the historical and epistemological evolution of Islamic theological interpretation. Over time, ethical discourse became increasingly detached from cosmological reflection, particularly under the influence of legalism and moral pragmatism. This shift narrowed the scope of ecological consideration.

The findings also reflect the impact of modernity on religious interpretation. Anthropocentrism mirrors dominant secular paradigms that prioritize human mastery over nature. Islamic theology, like other religious traditions, has not been immune to these intellectual currents. The results thus expose the subtle assimilation of modern epistemic assumptions into theological reasoning.

The complexity of cosmological discourse may also explain why ethical frameworks became more prominent. Cosmology requires philosophical engagement and metaphysical literacy that are often marginalized in contemporary religious education. Ethical simplification therefore became a pragmatic but limiting response.

The findings further suggest that interpretive traditions tend to stabilize around dominant readings, even when alternative possibilities exist. Anthropocentric interpretations persist not because they are theologically necessary, but because they have become intellectually habitual. This explanation highlights the role of hermeneutical inertia in shaping eco-theological discourse.

Future research should expand comparative analysis between Islamic cosmology and other non-anthropocentric religious and philosophical frameworks. Such studies would deepen understanding of how different traditions conceptualize relational ontology and ecological responsibility. Comparative work can also clarify the unique contributions of Islamic theology.

Further empirical research is needed to examine how cosmological reinterpretations influence environmental attitudes and practices within Muslim communities. While this study focuses on theoretical reconstruction, its implications invite investigation into educational, institutional, and behavioral transformation. Empirical engagement would strengthen the practical relevance of eco-theological reform.

Theological curricula and religious discourse require reevaluation in light of these findings. Integrating cosmological awareness into religious education can foster ecological consciousness that is grounded in faith rather than external obligation. This direction emphasizes formation of worldview rather than mere ethical compliance.

The study ultimately points toward eco-theology as an ongoing interpretive project rather than a finalized doctrine. Climate crisis demands continuous theological reflection that remains responsive to ecological realities. Islamic cosmology, reinterpreted beyond anthropocentrism, offers a dynamic framework for sustaining this engagement.

CONCLUSION

The most significant and distinctive finding of this study is the identification of anthropocentrism in Islamic eco-theological discourse as an interpretive outcome rather than a

theological necessity. The analysis demonstrates that Islamic cosmology, when approached through a relational ontological lens, inherently affirms the intrinsic value of non-human creation and situates humanity within, rather than above, the moral order of the cosmos. This finding differentiates the study from prevailing approaches that emphasize ethical stewardship alone, by showing that ecological responsibility in Islam is fundamentally rooted in cosmological structure and metaphysical orientation. The climate crisis is therefore revealed as a theological challenge that demands ontological re-examination, not merely ethical reinforcement.

The principal contribution of this research lies in its conceptual advancement of Islamic eco-theology beyond anthropocentric frameworks through cosmological reinterpretation. Rather than proposing new normative rules or applied ethical models, the study offers a theoretical reconstruction that reconnects ethics with ontology in Islamic thought. This conceptual contribution strengthens eco-theological scholarship by foregrounding cosmology as the foundation of environmental ethics and positioning Islamic theology as a critical participant in global post-anthropocentric ecological discourse. Methodologically, the integration of critical hermeneutics with eco-theological theory provides a coherent analytical model for examining how metaphysical assumptions shape ethical outcomes.

The study is limited by its reliance on qualitative textual analysis and secondary sources, which constrains its ability to assess how cosmological reinterpretations influence lived environmental practices within Muslim communities. The absence of empirical data limits the generalizability of the findings to practical contexts such as education, policy, or ecological activism. Future research should address this limitation by incorporating empirical and interdisciplinary approaches, including ethnographic studies, educational research, and comparative theology, to examine how non-anthropocentric Islamic cosmology can be operationalized in contemporary ecological action and institutional frameworks.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the author(s) used ChatGPT and QuillBot solely to assist with text translation. After using these tools/services, the author(s) reviewed and edited the content as needed and take full responsibility for the content of the publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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