
Reinterpreting Ecofeminism through Gadamerian Hermeneutics and Seyyed Hossein Nasr's Ecotheology: Towards Digital Islamic Ethics for Sustainable Climate Empowerment

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Abstract. The climate crisis is not only an environmental issue but also an ethical and communicative challenge in the digital age. This article reinterprets ecofeminism through Gadamerian hermeneutics and Seyyed Hossein Nasr's Islamic ecotheology to construct a framework of digital Islamic ethics for sustainable climate empowerment. Ecofeminism critiques patriarchal domination and promotes an ethics of care; Gadamerian hermeneutics emphasizes dialogical understanding and the fusion of horizons in interpreting ecological meaning; while Nasr's ecotheology, rooted in tawhid, regards nature as āyāt (signs of God) and humanity as khalifa (steward) entrusted to maintain creation. Integrating these perspectives, the study develops an ethical model for digital communication and Islamic environmental advocacy that fosters ecological justice, spiritual consciousness, and collective empowerment. The framework contributes to the UN Sustainable Development Goals (SDGs), particularly SDG 13, by emphasizing that digital ethics inspired by spiritual ecology can drive inclusive and sustainable climate action.

Keywords: Digital Ethics, Ecofeminism, Ecotheology

1. Introduction

The term *ecofeminism* was first introduced by the French feminist Françoise d'Eaubonne in 1974 to highlight the potential of feminist thought in driving an ecological revolution (d'Eaubonne, 1974). Over time, ecofeminism has evolved into a global movement that not only holds political influence but also offers a robust theoretical framework for understanding the relationship between the oppression of women and the exploitation of nature (Canete et al., 2025; Fazlhashemi, 2025). Ecofeminists argue that patriarchal cultural structures perpetuate injustice through practices of sexism, racism, class inequality, and environmental destruction. The movement rejects all forms of domination and violence against women and nature alike, advocating instead for a more egalitarian and non-hierarchical world (Akhtar, 2020; Jafarian, 2015; Trott, 2024). In contemporary contexts, ecofeminism has undergone a transformation by adopting the

principles of intersectionality, *digital ethics*, and online activism, reflecting the characteristics of fourth-wave feminism that are responsive to identity, race, and class issues within ecological struggles mediated by digital spaces (Balabantaray, 2023; Mohajan, 2022; Özden, 2024).

At the same time, the hermeneutical approach of philosopher Hans-Georg Gadamer has attracted the attention of feminist and digital humanist scholars seeking to reconstruct androcentric biases in classical interpretive traditions and in algorithmic narratives of modern media. Through works such as *Gadamer and Feminism* (Homan, 2021) and *Feminist Interpretations of Hans-Georg Gadamer* (Code, 2010), Gadamer's ideas on dialogue, historical consciousness, and the fusion of horizons have been reinterpreted in an ecofeminist and digital ethical spirit to build a hermeneutics that honors both nature and the communicative ecology of the digital world. This study employs such an approach to formulate a more transformative climate ethics framework that emphasizes the importance of spirituality, digital wisdom, and respect for the plurality of human and nonhuman experiences mediated by technology (Caniglia et al., 2021; Deloria, 1999; Ergas et al., 2021).

To deepen the spiritual dimension of ecological and digital ethics, this paper also engages with the thought of Seyyed Hossein Nasr as a leading representative of Islamic ecotheology. For Nasr, the contemporary ecological crisis is inseparable from the spiritual crisis of modernity, which has alienated humans from nature as a manifestation of divine sanctity. He calls for the restoration of an Islamic cosmological view that regards nature as *āyāt Allāh* (signs of God) demanding reverence, humility, and human responsibility as *khalīfa* (steward). Within the context of digital civilization, Nasr's perspective can be extended toward a *Digital Islamic Ethics* that reconnects technology and environmental awareness to divine principles of harmony. Islamic environmental ethics, rooted in the values of *tawāzun* (balance), *ʿadl* (justice), and *iḥsān* (benevolence), provides a holistic foundation for developing a sustainability model that is both spiritual and technologically conscious (Nasr, 1996, 2006).

Gadamerian hermeneutics, with its focus on language, understanding, and dialogical relations, also provides inspiration for re-examining dominant narratives in environmental policy and digital discourse. For Gadamer, meaning is never fixed but always formed dynamically through dialogue between the past and the present (Gadamer, 2013). This awareness demands an expansion of the horizon of understanding that remains open to the voices of women, Indigenous communities, and local spiritual traditions as alternative sources of ecological and digital ethics that have often been marginalized in mainstream technocratic discourse. Thus, digital platforms themselves become new hermeneutical spaces where spiritual communication and ecological interpretation can intersect (Aboorva & Mani, 2024; Aiello & Di Martino, 2024; Almassi, 2020; Anjum, 2020).

Within this conceptual framework, this paper offers a synthesis of three approaches—ecofeminism, Gadamerian hermeneutics, and Islamic ecotheology inspired by Seyyed Hossein Nasr—integrated within a digital ethical horizon. These

three approaches are merged as an ethical, hermeneutical, and spiritual response to the Sustainable Development Goals (SDGs), particularly the target on climate action and the moral responsibility of digital societies. Through this integration, it is hoped that an inclusive, transformative ecological consciousness rooted in philosophical, technological, and religious foundations can be cultivated (Caniglia et al., 2021; Driver, 2022; McFague, 1993). This study aims to demonstrate that a cross-discursive and cross-traditional approach, supported by digital communication ethics, can foster changes in lifestyles, online narratives, and ethical orientations that are more ecologically and spiritually just.

This paper is structured into four main sections, each interwoven to build a framework for *digital sustainable climate ethics*. The first section, *Ecofeminism as a Transformative Response to Environmental and Digital Degradation*, discusses the ethical and activist dimensions of ecofeminism in opposing structures of domination that perpetuate injustice toward women, nature, and marginalized online voices. The second section, *The Gadamerian Hermeneutical Approach in the Context of Ecological and Digital Understanding*, explores how Gadamer's interpretive principles can be applied to expand ecological and digital awareness grounded in dialogue, historicity, and intersubjectivity. The third section, *Formulating an Ecotheological and Digital Ethical Response to the Challenges of Global Climate Change: The Islamic Perspective in Seyyed Hossein Nasr's Thought*, integrates the previous approaches by emphasizing the significance of Islamic ecological spirituality as a foundation for a transcendent and cosmological environmental ethic in the digital age. Finally, the section *Conceptual Intersections and Divergence in Responding to Climate Change through Digital Islamic Ethics* presents a reflective-comparative analysis examining the convergences, differences, and integrative potential of the three approaches in building an inclusive, just, and digitally empowered climate ethics strategy grounded in cross-traditional spiritual and philosophical values.

2. Method

This study adopts a qualitative philosophical design employing a hermeneutic-interpretive approach to explore the intersection between ecofeminism, Gadamerian hermeneutics, and Seyyed Hossein Nasr's Islamic ecotheology. Rather than relying on empirical data collection, this research focuses on conceptual synthesis and interpretive analysis to construct a normative-ethical framework for *digital Islamic climate ethics*. The study positions itself within the tradition of philosophical hermeneutics, where understanding emerges from the dialogical encounter between texts, traditions, and contemporary contexts of ecological crisis.

The interpretive process follows Gadamer's notion of *Horizontverschmelzung* (fusion of horizons), in which modern ecological realities—such as climate change, digital activism, and environmental communication—are placed in dialogue with classical and modern philosophical sources. This methodological framework allows for

a reflexive reconstruction of meaning through the interrelation of epistemic, ethical, and spiritual dimensions embedded in human-nature relations.

3. Results and Discussion

3.1. Ecofeminism as a Transformative Response to the Crisis of Environmental and Digital Degradation

Ecofeminism has evolved into a crucial foundation for responding to various forms of escalating ecological and digital crises. By linking feminist thought with environmental and technological advocacy, this approach highlights how patriarchal and technocratic systems harm not only women but also the Earth itself (d'Eaubonne, 1974; Vandana Shiva, 1991). Rather than separating social inequality and ecological destruction as distinct issues, ecofeminism sees them as deeply interconnected, revealing how patriarchal cultural norms and digital-capitalist logics shape exploitative relationships between humans, technology, and nature (Horowitz, 1982; Warren, 2001). Although it emerged in the latter half of the twentieth century, this idea has become increasingly relevant amidst rising concerns about climate change, pollution, deforestation, digital extractivism, and biodiversity loss (Eventhén, 2024).

From the outset, ecofeminism has not only analyzed the causes of ecological damage but has also offered strategies for change rooted in ethics of care, collective responsibility, and now *digital solidarity* (Plumwood, 2002; Warren, 2001). This approach integrates feminist theory, postcolonial studies, local knowledge, spirituality, and systems thinking to challenge structures of domination rooted in sexism, racism, colonialism, capitalism, and algorithmic bias (Shiva, 1997). The concept of care expands from interpersonal relationships to encompass broader ecological and technological relations. Plumwood (2002) encouraged a rethinking of human-nature relations, while Warren (2001) emphasized that an ethic of care is vital for both social, ecological, and digital justice. Tronto (2020) and Rendlemann (1986) further developed this ethic of care into an ethical challenge against exploitative systems. Therefore, ecofeminism advocates inclusive policies, digital literacy, cultural shifts, and community practices that foster a harmonious relationship between humans, the natural world, and technological ecosystems (LaDuke, 1999).

The ecofeminist movement gained momentum in the 1970s and 1980s, alongside growing environmental awareness and the women's rights movement (Horowitz, 1982). The term "ecofeminism," coined by Françoise d'Eaubonne in 1974, called for the collective power of women to resist ecological degradation and, in the digital age, technological alienation (d'Eaubonne, 1974). She argued that the same forces oppressing women also drive the exploitation of nature and data. Early movements such as the Chipko movement in India and the Green Belt Movement in Kenya demonstrated the vital role of women's local knowledge in environmental sustainability (Ndogo, 2011; Shiva, 2016). Both highlighted the close interconnection between nature conservation, community empowerment, and ethical stewardship that could be extended into digital environmental communication (Warren, 2001).

Over time, ecofeminism has expanded to include critiques of colonialism, environmental racism, and the experiences of Indigenous women (Campbell, 1999; LaDuke, 1999). Figures such as Vandana Shiva, Winona LaDuke, and Rigoberta Menchú have revealed how marginalized groups, especially Indigenous women, bear the greatest burdens of ecological degradation and digital exclusion (Campbell, 1999; Vandana Shiva, 1991). As such, this approach emphasizes intersectionality as a way to understand the diverse experiences of oppression shaped by race, class, culture, and digital access (Crenshaw, 2021), rejecting any homogeneous view of “women” (Warren, 2001). Intersectionality within the digital context underscores how environmental justice now intersects with algorithmic visibility, media representation, and global online activism.

At the core of ecofeminist critique is its challenge to traditional dichotomies such as reason vs. body, culture vs. nature, and male vs. female—dichotomies that have historically legitimized the subjugation of both women and the Earth (Plumwood, 2002). In the digital era, similar dualisms manifest in the divide between data and humanity or technology and spirituality. Patriarchy and technocracy justify exploitation by elevating (masculine) rationality while devaluing nature, emotion, and embodied wisdom (Horowitz, 1982). Ecofeminists offer a relational perspective that situates humans as integral parts of ecological and digital systems (Vandana Shiva, 1991). This aligns with systems thinking, which highlights the interconnectedness of ecosystems and information networks (LaDuke, 1999), and with feminist ethics of care that prioritize empathy and collaboration as principles for sustainable digital engagement (Warren, 2001).

Ecofeminism also critiques the unchecked capitalist and techno-utopian economy, which idolizes growth, speed, and profit at the expense of social and ecological balance (Vandana Shiva, 1991). The undervaluing of women’s unpaid domestic and digital labor mirrors the treatment of nature and data as free resources (Horowitz, 1982). Capitalism systematically disregards ecological and informational costs, resulting in ongoing destruction (Warren, 2001). As an alternative, ecofeminists promote community-based economies, open-access knowledge, and sustainable agriculture and technology founded on justice and cooperation (Vandana Shiva, 1991).

The spiritual and cultural aspects of ecofeminism are equally significant (Plumwood, 2002). Many ecofeminists draw on Earth-based spiritualities, Indigenous cosmologies, and, in interreligious dialogues, Islamic cosmology that regard nature as sacred and interconnected with divine presence (Nasr, 1968). By rejecting anthropocentrism and technocentrism, they affirm nature’s intrinsic value (Warren, 2001). They challenge exploitative cultural narratives, replacing them with symbols of reverence, compassion, and cooperation (Vandana Shiva, 1991). The impact of ecofeminism is evident in global and digital community actions. The Chipko movement in India and the Green Belt Movement in Kenya show that environmental preservation can go hand in hand with women’s empowerment (Vandana Shiva, 1991). Likewise, digital ecofeminist campaigns today amplify local voices through storytelling, visual activism, and ethical communication networks. Women’s movements in Latin America have also resisted extractive projects through community approaches that are both

ecologically and socially just (Horowitz, 1982). Such local activism—now extended through online solidarity—continues to influence public policy. Women’s leadership in water management, participatory budgeting, or digital governance has fostered more equitable and effective systems (LaDuke, 1999; Shiva, 2016). Ecofeminist education connects science, spirituality, and technology with social justice, equipping younger generations with transformative insights (Crenshaw, 2021; Warren, 2001).

In recent developments, ecofeminism has entered the era of fourth-wave feminism, combining intersectionality, digital activism, and intergenerational engagement (Mohajan, 2022; Özden, 2024). Figures like Greta Thunberg, Vandana Shiva, Winona LaDuke, Vanessa Nakate, and Autumn Peltier have integrated ecofeminist principles into global climate and digital advocacy grounded in community, technology, and justice (Fishman-Weaver & Clingan, 2022; Nakate, 2021; Thunberg, 2019). Despite its strengths, ecofeminism is not free from critique. Some argue it risks essentializing women as inherently “closer” to nature (Warren, 2001). Intersectional ecofeminists stress that this relationship is social-historical, not natural or inherent (Crenshaw, 2021). Another challenge is bridging local activism with large-scale policy and digital regulation (Assembly, 2015). Yet ecofeminists believe that both local and digital models can inspire ethical and inclusive governance (Horowitz, 1982).

In a world marked by climate change, technological acceleration, and ecological crisis, the ecofeminist approach offers an irreplaceable ethical and political roadmap. Women in Indigenous communities and marginalized groups are among the most affected by these dual crises (Assembly, 2015; Campbell, 1999). By linking systemic oppression, digital inequality, and ecological destruction, ecofeminism advocates for cross-sector solutions that are fair and sustainable (Plumwood, 2002). Ecofeminism is also adaptive to emerging issues such as clean energy, artificial intelligence, and digital technology while reminding us of the importance of justice in ownership structures and online participation (LaDuke, 1999; Warren, 2001). Social media has become a key tool for spreading ideas, fostering empathy, and building global solidarity networks (Crenshaw, 2021).

The success of this movement depends greatly on its inclusivity and its power to challenge systems of oppression across environmental, social, and digital spheres (Horowitz, 1982; Warren, 2001). By forging alliances with labor movements, Indigenous communities, and digital environmental networks, ecofeminism contributes to systemic transformation (Campbell, 1999; Shiva, 1997). Although significant challenges remain, this holistic approach paves the way for a more just, spiritual, and sustainable future. At its core, ecofeminism is an ethical movement rooted in care: for each other, for nature, and for the future of humanity (Plumwood, 2002; Warren, 2001). By rejecting exploitative relations and embracing empathy, responsibility, spirituality, and digital ethics, it proposes a new vision for living in harmony with the Earth (LaDuke, 1999). Local and online women-led initiatives prove that social, ecological, and technological shifts can go hand in hand (Ndogo, 2011). Thus, ecofeminism stands as an empowered and hopeful response to the global ecological and digital crisis.

3.2. The Gadamerian Hermeneutic Approach in the Context of Ecological Understanding

The global ecological crisis demands new conceptual approaches that can transcend the limits of conventional conservation paradigms. Hans-Georg Gadamer's hermeneutics offers a philosophical foundation for re-examining the relationship between humans and the environment (Grondin, 2015). By emphasizing the importance of dialogue, openness to other experiences, and historical consciousness, this approach creates reflective opportunities to understand humanity's ecological responsibilities (Gadamer, 2013). When combined with ecofeminism—which exposes the interconnectedness between the exploitation of women, vulnerable groups, and nature within patriarchal structures—it forms an ethical and transformative approach to addressing environmental crises (Horowitz, 1982; Vandana Shiva, 1991). This synergy reinforces a collective vision that prioritizes respect, interconnectedness, and sustainable transformation. In this dialogical space, the hermeneutic process resonates with Seyyed Hossein Nasr's view of knowledge as sacred and nature as a divine text (Nasr, 1996), where understanding ecological reality also means interpreting the signs of God in creation—a form of spiritual hermeneutics essential for reorienting digital civilization toward ethical responsibility.

Gadamerian hermeneutics rests on three central ideas: historical consciousness, fusion of horizons, and dialogue. Historical awareness highlights that understanding is shaped by tradition and cultural context, making it essential to examine how anthropocentric legacies, colonialism, and modernist modes of thinking have exacerbated environmental degradation (Gadamer, 2013). This insight encourages reflection on past mistakes and the development of ecological practices oriented toward intergenerational justice. The fusion of horizons invites us to integrate diverse perspectives across cultures, genders, and generations to enrich our understanding of the world (Gadamer, 2013). In the context of environmental ethics, this means reconciling human perspectives with the recognition of nature's intrinsic value—a key pillar in the ecofeminist ethic of care (Plumwood, 2002; Warren, 2001). Meanwhile, the principle of dialogue emphasizes the importance of reciprocal communication and a willingness to listen. In the ecological realm, this requires us to regard nature not as an object of domination, but as a partner in an ethical conversation (Gadamer, 2013).. Seyyed Hossein Nasr's spiritual metaphysics deepens this dialogue by grounding it in *tawhid*—the unity of all existence—wherein dialogue with nature becomes an act of worship and ethical communication with the divine order (Nasr, 1968). In the digital era, this principle may inspire online spaces that promote environmental awareness as part of a sacred responsibility rather than a mere informational exchange.

Ecofeminism complements Gadamerian hermeneutics through its rejection of dichotomies and hierarchies that perpetuate domination. This movement highlights the parallels between the oppression of women, gender minorities, and the exploitation of nature, while opposing the historically entrenched patriarchal systems (Horowitz, 1982; Mies et al., 2005; Plumwood, 2002). Ecofeminist ethics are grounded in care, empathy, and interconnection—offering a holistic worldview that respects the existence of all living beings. Ecofeminists argue that oppressive human-nature relationships are not

inherent but are constructed by social, historical, and economic systems that can be dismantled and transformed (Vandana Shiva, 1991). The affirmation of the ecosystem's intrinsic value and the rejection of exploitative relations align with Gadamer's ideas of reciprocity and respect. Nasr's ecotheology reinforces these ecofeminist commitments by reintroducing the metaphysical sacredness of the natural world as *ayatullah* – signs of God – whose desecration is not only ecological but spiritual (Nasr, 1996). This sacral ontology complements digital ethics by reorienting human-nature relationships within online environmental activism toward reverence, humility, and moral responsibility.

The synergy between Gadamerian hermeneutics and ecofeminism offers a new lens for reshaping human-environment relationships. Both reject the logic of domination and support equitable dialogue. Gadamer's dialogical approach reinforces the ecofeminist call to move beyond anthropocentrism and build ecological partnerships (Grondin, 2015; Shiva, 2016). Gadamer's emphasis on language as a medium of meaning also strengthens ecofeminism's critique of terminology that degrades nature. Terms such as "living ecosystems" can cultivate respect, unlike "resources," which tend to justify exploitation (Horowitz, 1982; Warren, 2001). In this context, Nasr's perspective on the sacred language of revelation broadens the hermeneutical dialogue, suggesting that the degradation of language about nature reflects the desacralization of being (Nasr, 1968). Hence, reinterpreting environmental discourse within digital media through spiritually conscious vocabulary may serve as a form of *dhikr* – a remembrance that aligns communication with divine harmony.

Contemporary feminists' engagement with hermeneutic interpretation further broadens the application of this approach. Homan (2021), for instance, through an interpretive feminist phenomenology, creates space for marginalized voices, while (Code, 2010) asserts that women's experiences must be included in knowledge production. These approaches reinterpret Gadamerian principles such as dialogue and historical consciousness to shape an appreciative hermeneutics. The transformation of discourse from exploitation to reverence, and the use of digital media as a dialogical space, are exemplified by figures such as Greta Thunberg, Vanessa Nakate, Autumn Peltier, Leah Thomas, and Xiye Bastida. Together with Vandana Shiva and Winona LaDuke, they show that hermeneutics is not a static concept but a living social praxis relevant to today's climate movements. Nasr's ecotheology adds a transcendent layer to this praxis by calling for the restoration of *fitrah* – the primordial harmony between humans and creation – thus enabling digital activism to evolve from secular protest into a spiritually grounded movement for sustainable empowerment (Nasr, 1996).

The historical aspect of Gadamerian hermeneutics strengthens ecofeminism's critique of the colonial and industrial legacies that have devastated Indigenous ecosystems (Plumwood, 2002). Understanding this history is key to addressing ecological inequalities ethically. The fusion of horizons bridges human cultural values with ecological values, creating a foundation for solidarity and accelerating the transition from exploitation to sustainability (Gadamer, 2013; Vandana Shiva, 1991). Integrating hermeneutics and ecofeminism offers opportunities for formulating more just environmental policies. Reinterpretations of religious or cultural texts that contain a spirit of domination can be redirected to emphasize care and ecological responsibility

(Gadamer, 2013). Ecofeminism also offers alternative symbols such as “Mother Earth” as a metaphor for reciprocal relationships rooted in compassion rather than power (Prakash et al., 2024; Warren, 2001). Nasr’s philosophy deepens this reinterpretation by encouraging a sacred ecology that reads divine unity in natural diversity – transforming “Mother Earth” into a theological concept of *Um al-Wujud* (Mother of Being). In the digital age, this hermeneutic-sacred synthesis can shape online education and discourse that bridge traditional wisdom and contemporary sustainability movements.

In policymaking, Gadamer’s dialogical principle opens space for the participation of marginalized communities—including women, Indigenous peoples, and gender minorities (Hrynkow, 2018; Plumwood, 2002). Meanwhile, ecofeminism ensures that principles of justice and empathy are central to decision-making processes. Reformulating language is also crucial; referring to wetlands as “vital habitats” rather than “unproductive land” can shape more supportive public attitudes toward conservation (Horowitz, 1982; Warren, 2001). Nasr’s emphasis on spiritual intelligence reinforces this policy dimension by framing environmental justice as part of the broader moral and metaphysical order, thereby transforming digital communication and policy discourse into acts of *amanah*—trust toward creation (Nasr, 2021). Through this synthesis, the hermeneutic and ecofeminist frameworks evolve into instruments for Islamic digital ethics that empower communities toward sustainable action.

Education is another strategic arena for applying this synergy. The hermeneutic approach fosters critical awareness of the historical perspectives on nature, while ecofeminism deepens understanding of relationships, responsibility, and care (Plumwood, 2002; Warren, 2001). Together, they strengthen ethical education that can equip younger generations to face environmental crises with collaborative perspectives. Examples of this application can be seen in community actions such as the Chipko movement in India and the Green Belt Movement in Kenya – demonstrating the power of relational and dialogical approaches to conservation (Ndogo, 2011; Vandana Shiva, 1991). In light of Nasr’s ecotheology, education must also restore the sacred dimension of knowledge – *‘ilm* as a form of spiritual ecology – so that digital platforms can serve as vehicles for environmental empowerment rooted in moral consciousness. Digital Islamic ethics thus emerge as a continuation of hermeneutic-ecofeminist pedagogy, cultivating climate empowerment through dialogue, reverence, and sustainable transformation.

Hermeneutic and ecofeminist values align with the Sustainable Development Goals (SDGs) on climate action, emphasizing the need for structural transformation and cross-sectoral cooperation (Assembly, 2015). Through participatory dialogue and the principle of ecological justice, they open significant pathways for aligning environmental conservation with social justice. Grassroots movements and cross-perspective approaches strengthen the sustainable development agenda. In conclusion, the integration of Gadamerian hermeneutics, ecofeminism, and Seyyed Hossein Nasr’s ecotheology offers a transformational ethic for environmental protection. Both challenge exploitative logics and promote empathetic dialogue that situates humans as integral parts of the ecosystem. This hermeneutic-ecofeminist-ecotheological ethic provides both philosophical and practical tools to address today’s ecological challenges. Through linguistic transformation, cross-boundary dialogue, and interconnected

understanding—especially within digital contexts—it envisions a spiritually grounded, ethically empowered, and sustainable coexistence with nature.

3.3. Formulating an Ecotheological Response to the Global Climate Crisis: An Islamic Perspective in the Thought of Seyyed Hossein Nasr

Climate change is among the most urgent global crises, threatening the divine order of creation and the sustainability of life on Earth. While the UN's Sustainable Development Goals (SDGs) call for mitigation and adaptation, a deeper response is required—a spiritual and ethical transformation in how humanity perceives nature. In Islamic thought as developed by Seyyed Hossein Nasr, ecotheology not only explains the human-environment relationship but situates it within a sacred framework: nature as *āyāt* (signs of God). This perspective provides an ontological and spiritual foundation, interpreting the climate crisis not merely as an ecological issue but as a symptom of the spiritual crisis of modernity that has stripped nature of its sanctity. Nature is not an object for exploitation but a contemplative medium through which humans recognize the Divine Presence—demanding reverence, humility, and moral responsibility as stewards (*khalifah*) and servants of God. Through a Gadamerian lens, this sacred hermeneutic invites humanity into a dialogical understanding of nature's meaning, forming an ethical space for reflection and digital engagement oriented toward sustainable climate empowerment.

Islamic ecotheology counters modern anthropocentrism by asserting the spiritual interconnectedness between humans and all creation. Humans are not positioned as absolute rulers but as bearers of trust (*amāna*) tasked with maintaining cosmic balance. Nasr criticizes the secular paradigm that reduces science to an instrument of domination over nature. Instead, he proposes integrating revelation and science, wherein knowledge becomes a means to read God's signs within the cosmos. In the context of the SDGs, this signifies that climate action must be rooted in reverence for nature's sanctity and an awareness of human limitations. Islamic values such as *tawāḍu'* (humility), *'adl* (justice), and *iḥsān* (benevolence) form the spiritual foundation for responding to the climate crisis justly—especially for vulnerable groups, women, and Indigenous communities who are most affected. Gadamerian hermeneutics amplifies this by re-establishing the *fusion of horizons* between spiritual and scientific reasoning, encouraging a shared language of care across disciplines and digital platforms committed to ecological justice.

The hermeneutic dimension within Islam, as articulated by Nasr through perennial philosophy and Sufism, does not reject interpretive dynamism but frames it within sacred consciousness. Understanding nature as *āyāt* requires an inner spiritual journey, not merely rational or historical analysis. Thus, Islamic ecotheological hermeneutics is a spiritual process that nurtures awareness of the ontological interconnection between all beings and the Divine. This perspective critically challenges the legacy of colonialism, capitalism, and patriarchy that has shaped exploitative human-nature relations. In Islam, this relationship is ethical and transcendent rather than transactional, implying that solutions to the climate crisis demand the restoration of spiritual consciousness regarding the sanctity of creation. Ecofeminism and Gadamerian hermeneutics reinforce this view by dismantling hierarchies and emphasizing dialogical reciprocity. When

integrated into digital education and activism, these frameworks enable an ethical transformation that empowers communities to act for the planet as a sacred trust.

Nasr's thought intersects with ecofeminism in its rejection of hierarchical and dominating relationships with nature. While they differ in ontological frameworks, both converge in their spirit of decolonization and resistance against modern hegemonies. Whereas ecofeminism originates from critiques of gendered experiences and social inequalities, Nasr formulates an ecological ethic grounded in Islamic metaphysical principles, where every created being possesses *fitrah* (essential nature) that signifies spiritual and moral interconnectedness. Nature is viewed as an entity that glorifies God (Qur'an 24:41), and humans are called to live in harmony rather than domination. Women, in this context, serve both as symbols and agents of life preservation – not only due to social roles but also through their inherent connection to *rahmah* (compassion), a principle embedded in the cosmos. This synthesis reflects the hermeneutic-ecofeminist ethic of care in digital and real-world activism, where compassion, dialogue, and justice converge as the foundations of sustainable empowerment.

Integrating the Islamic perspective with the spirit of ecofeminism opens space for climate action grounded in a cosmic ethic and the principle of interconnectedness. The rejection of structural domination nurtures respect for plural cosmologies and diverse worldviews. The term “natural resources” in Islamic discourse is transformed into “God's trust,” which implies responsibility rather than ownership. This linguistic shift aligns with critiques of exploitative language in modern systems. The historical consciousness developed by Nasr further reinforces the Islamic narrative of global exploitation that has victimized land and Indigenous communities – becoming part of an ecological jihad for spiritual and environmental justice. Gadamer's notion of historical awareness enriches this struggle by inviting reinterpretation of tradition through dialogue, ensuring that digital activism rooted in Islamic ethics can serve as a form of *ijtihad* for environmental transformation.

The Islamic ecotheological response also includes a reinterpretation of religious texts and narratives that have been read literalistically in ways that can legitimize exploitation. Nasr advocates rereading Qur'anic verses on “dominion” over the Earth in the light of spiritual responsibility. Just as ecofeminism reinterprets symbols like “Mother Earth,” Islam teaches that the Earth will testify to human actions. This ethical and spiritual hermeneutic can drive behavioral change at both the collective level and within public policy, steering them toward greater justice and sustainability. In the digital age, such reinterpretations can be communicated globally through digital Islamic ethics – using social media, online learning, and creative technologies to awaken ecological consciousness grounded in sacred values and intergenerational justice.

The Islamic ecotheological framework also emphasizes grassroots community engagement in climate action rooted in religious values. Through communitarian approaches and environmental education inspired by Islamic teachings, ecological awareness can be instilled as part of worship and social responsibility. Eco-friendly religious practices – such as water conservation, recycling, and mosque-based reforestation – embody *tawāzun* (balance) and ecological *taqwā* in daily life. These

practices represent a tangible spiritual transformation toward holistic ecological sustainability. Within digital ecosystems, these principles can extend through online sermons, environmental campaigns, and digital *da'wah* platforms that merge faith and environmental stewardship, demonstrating the transformative power of sacred hermeneutics in real-world empowerment.

In digital spaces and intergenerational movements, the voices of young Muslim women such as Hindou Ibrahim (Chad) and Fatima Zahra (Morocco) further enrich the global discourse on climate justice. They demonstrate that faith, local cultures, and climate action can merge into an inclusive and spiritual ethical vision. As Nasr emphasizes, “nature reflects the face of God”—a call to rekindle the sacred within ourselves and the world as the foundation of a humble, sustainable, and just way of life. This aligns with Gadamer’s view that understanding arises from dialogue and openness, suggesting that online platforms can become hermeneutic spaces where knowledge, empathy, and sacred ethics converge to empower sustainable change.

An ecological lifestyle in Islam is not merely an ethic of consumption but a form of worship. Principles like *qanā'ah* (contentment), responsible resource management, and respect for all creation are integral to Islamic spirituality. These values are not simply a response to the ecological crisis but express a process of spiritual recovery from humanity’s alienation from its *fitrah*. Climate action in Islam, as articulated by Nasr, is a spiritual *jihad* to uphold cosmic balance and restore the human relationship with God through love for His creation. When combined with ecofeminist ethics and hermeneutic dialogue, this *jihad* becomes a comprehensive digital movement for climate justice—one that unites faith, philosophy, and technology for sustainable empowerment.

Though immense challenges remain—from consumerist lifestyles and global economic hegemonies to secularization—the potential for transformation endures. Islam, with its spiritual authority and social networks, possesses significant power to mobilize ecological consciousness. Mosques, *pesantren* (Islamic boarding schools), and faith-based communities can become hubs for cultural and spiritual shifts to save the Earth. An Islamic ecotheology grounded in revelation, reason, and sacred awareness not only critiques dominating systems but also offers direction for a more just, rooted, and sustainable civilization. Digital engagement, informed by Gadamerian hermeneutics and ecofeminist ethics, extends this movement beyond geography, turning online spaces into arenas of shared interpretation and planetary care.

Ultimately, the Islamic ecotheological response to the SDGs, as articulated by Nasr, offers an integration of spirituality, ethics, and ecological action. By affirming existential interconnectedness, moral responsibility, and the sanctity of creation, this approach probes the spiritual roots of the climate crisis and charts a path for cosmic restoration. Amid a deepening crisis, Islam presents a vision of life in harmony with nature—as worship, as ethics, and as testimony to the Divine Presence in every corner of the universe. This synthesis—through Gadamerian hermeneutics, ecofeminism, and Nasr’s ecotheology—embodies a digital Islamic ethic for sustainable climate empowerment, guiding humanity toward a future grounded in sacred knowledge and compassionate action.

3.4. Conceptual Crossroads and Divergences of Approaches in Responding to Climate Change

When examining the conceptual contributions of Gadamerian hermeneutics, ecofeminism, and Islamic ecotheology as articulated by Seyyed Hossein Nasr, a thematic interweaving emerges – mutually enriching and expanding the horizons of ecological understanding. All three approaches position dialogue, interconnectedness, and openness as key elements in rethinking the human relationship with nature. Gadamer's concept of fusion of horizons promotes openness to diverse perspectives as the foundation for a more holistic ecological awareness. Ecofeminism offers an ethic of care and an intersectional lens to trace the interconnections between social injustices and environmental crises. Meanwhile, Islamic ecotheology regards the entire cosmos as a manifestation of *āyāt* (divine signs), framing the human-nature relationship as a spiritual encounter and a moral responsibility rather than a merely practical or exploitative connection. For Nasr, preserving the environment is part of humankind's sacred duty as *khalifah* (stewards) on Earth—a spiritual calling that demands cosmic consciousness, ethical mindfulness, and a renewed sense of ecological awareness in both physical and digital realms of human interaction.

Despite sharing core values, these three approaches diverge significantly in their philosophical orientations and underlying assumptions. Gadamerian hermeneutics, for instance, has been critiqued for not explicitly addressing the issues of power and gender that influence interpretive processes. Feminist critiques highlight that, without considering the positionality of marginalized groups, the notion of horizon fusion risks perpetuating the dominance of majority cultural narratives. Here, ecofeminism offers a corrective by centering the experiences of women, Indigenous peoples, and marginalized communities within environmental discourse. In contrast, the Islamic ecotheological approach as formulated by Nasr emphasizes ontological and metaphysical dimensions of *tawhid* (divine unity) and does not directly adopt modern socio-political critique frameworks. Nevertheless, it introduces a profound spiritual depth often neglected in contemporary secular ecological discourses, providing an anchor for formulating digital Islamic ethics that connect the moral responsibility of environmental stewardship with the communicative ethics of the digital age.

Rather than viewing these differences as obstacles, their diversity opens up opportunities to build a more comprehensive synthesis. Ecofeminist critiques of domination perpetuated by patriarchy and colonialism can gain new depth when integrated with Islamic spirituality, which recognizes the intrinsic value of nature as an entity that glorifies God. Similarly, the Gadamerian hermeneutic approach can be enriched by Islamic spiritual awareness that emphasizes existential unity (*wahdat al-wujūd*) and the importance of understanding nature through an enlightened *qalb* (heart), not merely through discursive reason. By combining dialogical principles, relational ethics, and ecological sacredness, this integrated framework expands understanding and ecological commitment across ideological and sectarian boundaries. In the digital context, this synthesis also implies that climate communication must be ethically guided—avoiding polarization, misinformation, and performative activism that detach moral discourse from ecological praxis.

Furthermore, integrating these three approaches opens up possibilities for developing transformative strategies to respond to the climate crisis more effectively. Ecofeminism's emphasis on local action and grassroots empowerment can gain renewed momentum through Islamic ecotheology, which mobilizes the spiritual energy of religious communities and values such as *taqwā* (God-consciousness), *iḥsān* (benevolence), and *ʿadl* (justice). Gadamer's call for dialogue and understanding can also be interpreted as openness to local wisdom and traditional spiritualities when designing climate policies grounded in social contexts. Within digital spaces, these values translate into participatory climate communication, digital literacy, and collective empowerment – where online religious education, ethical storytelling, and transnational activism serve as instruments for sustainable transformation. This combined approach encourages a critical re-reading of dominant narratives about development and nature and strengthens the understanding that climate change is not merely a technical issue but an ethical, spiritual, and communicative one.

By acknowledging epistemic and spiritual diversity, a synthesis of Gadamerian hermeneutics, ecofeminism, and Islamic ecotheology forms an alternative framework that not only bridges the past and present but also transcends the dominance of a single narrative within environmental discourse. This approach affirms that ecological justice must be accompanied by social justice and deeply rooted spirituality in everyday life. Within the context of the SDGs and the rise of digital religiosity, this framework offers a vision of climate action that is not only technocratic but also reflective and transformative – grounded in sacred interconnectedness between humanity, nature, and the Divine, while cultivating an ethic of digital communication that embodies sincerity (*ikhhlās*), compassion (*rahmah*), and justice (*ʿadl*) as pathways toward sustainable climate empowerment.

4. Conclusion

In confronting the accelerating climate crisis and the global ecological collapse, it becomes increasingly clear that purely technical and pragmatic solutions are insufficient. Today's environmental challenges demand approaches that reach into the deepest layers of how humanity understands itself, nature, and spirituality. The SDGs call for actions that are not only materially transformative but also touch ethical, cultural, and spiritual dimensions. This paper proposes an ethical framework for sustainable climate action constructed from a synthesis of ecofeminism, Gadamerian hermeneutics, and Islamic ecotheology as developed in the thought of Seyyed Hossein Nasr. Together, these offer a multidimensional approach that overcomes scientific reductionism and the severance of spirituality from climate discourse while providing a foundation for the emergence of digital Islamic ethics – an applied moral consciousness for sustainable empowerment in online ecological communication and advocacy.

Gadamerian hermeneutics contributes a philosophical foundation based on dialogue, openness to differing perspectives (fusion of horizons), and critical historical reflection on the human-nature relationship. Ecofeminism provides a corrective to exploitative patterns rooted in patriarchy, colonialism, and capitalism, while advancing

a relational ethic of care that transcends identity boundaries. Meanwhile, Islamic ecotheology, as articulated by Nasr, deepens ecological understanding through an awareness of the sanctity of creation as a manifestation of divine signs (āyāt Allāh) and affirms humanity's spiritual responsibility as khalifah (stewards). Within the digital era, this stewardship extends to the ethical management of environmental information, online discourse, and communal awareness, integrating spirituality with technological engagement. Together, these three perspectives—each with its distinct character—converge in a shared awareness of existential interconnectedness, reverence for life, and a commitment to comprehensive ecological justice rooted in both physical and virtual realities.

Through the integration of these approaches, an ecological response emerges that transcends sectarian and disciplinary boundaries. The hermeneutic approach creates space to listen to and understand diverse narratives; ecofeminism emphasizes the importance of justice for vulnerable communities; and Islamic ecotheology reinforces the role of spirituality in renewing the human relationship with the cosmos. Collectively, they critique the roots of crisis—such as anthropocentrism and exploitative rationalism—and offer pathways for change through alternative narratives, lifestyle transformations, and the strengthening of values such as tawāzun (balance), taqwā (spiritual consciousness), and 'adl (justice). Within digital ecosystems, these values may inform new practices of ecological da'wah, ethical climate storytelling, and interfaith dialogue, aligning technology with sacred responsibility and moral transparency.

Moreover, this framework underscores the importance of intergenerational and diverse voices in responding to the climate challenge. Figures such as Hindou Oumarou Ibrahim, Fatima Zahra Ibrahim, and Xiye Bastida illustrate how the struggle for climate justice must be grounded in local spiritualities, the lived experiences of marginalized communities, and narratives that reconnect humanity with nature. In this regard, the intercultural and interdisciplinary approach advanced by this paper becomes ever more relevant as an alternative to dominant models that often neglect the moral and spiritual dimensions of the climate crisis. When translated into digital activism and online education, this synthesis inspires inclusive climate participation, particularly among young Muslims who merge faith-based environmental ethics with technological creativity and civic engagement.

Ultimately, the synthesis of Gadamerian hermeneutics, ecofeminism, and Islamic ecotheology generates a transformative ecological response: inviting humanity to cease viewing nature merely as an object of exploitation and instead to regard it as a spiritual text imbued with meaning, wisdom, and moral obligation. Within the framework of the SDGs, this approach not only offers answers to environmental challenges but also opens space for reconciliation between humanity, nature, and the Divine. Through the expansion of digital Islamic ethics, it also redefines environmental responsibility in the age of algorithmic influence and virtual connectivity, emphasizing sincerity (ikhhlās), compassion (rahmah), and justice ('adl) as guiding principles of sustainable digital behavior. Amid deepening ecological disruption, this framework raises hope for a more

just, sustainable world rooted in sacred cosmic awareness—where technological empowerment, spiritual consciousness, and ecological harmony converge as acts of worship and collective care for creation.

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