

Terbit online pada: https://ejournal.almarkazibkl.org/index.php/ince - E ISSN: 2961-9866 (Special Edition)
This article is licensed under CC BY-SA 4.0 International

WORLDVIEW PANCASILA AS A SOLUTION FOR ECOLOGICAL DEMOCRACY FOR IMPROVEMENT: A STUDY OF AL-AZHAR INTERPRETATION AND THE INTEGRAL THEORY APPROACH

MUHAMMAD RESKY[1], BAHARUDDIN[2]
[1,2]*Universitas Muhammadiyah Indonesia*
reskimuhammad2020@gmail.com

Received	*Revised*	*Accepted*
06 November 2026	*19 November 2026*	*22 November 2026*
https://doi.org/10.67528/ic.v5iSp1.229		

Abstract

Procedural democracy in Indonesia has proven unsuccessful in addressing ecological crises and natural resource conflicts due to the dominance of an exploitative development paradigm and the objectification of the environment. This study stems from an epistemic crisis in viewing the relationship between humans, the state, and nature, as well as the lack of ecological democracy models rooted in local values. Through a qualitative approach using maudu'i interpretation and Ken Wilber's Integral Theory analysis, this study aims to formulate an ecological democracy model based on the Pancasila worldview contextualized through Buya Hamka's Tafsir Al-Azhar. The results of the study show: first, the integration of Wilber's four quadrants (objective, subjective, intersubjective, and interobjective) successfully harmonizes the philosophy of Pancasila with the principles of ecocracy; second, the thematic interpretation of the concepts of khalifah, mizan, and fasad in the Al-Azhar Interpretation strengthens the ethical-theological foundation for Indonesian ecological democracy. The implications of this research offer a transformative roadmap through a green constitution, green legislation, and green budgeting that operationalize deliberative democracy based on the cosmological wisdom of the archipelago, while revitalizing the role of society in environmentally just environmental governance

Keywords: Ecological Democracy, Pancasila Worldview, Tafsir Al-Azhar, Integral Theory

INTRODUCTION

The procedural democracy that dominates Indonesia often fails to respond to the challenges of climate crisis and natural resource conflicts. Development schemes oriented towards exploitative economic growth continue to advance, ignoring environmental carrying capacity and eroding local wisdom (Ridlo et al., 2024). On the other hand, resistance from communities fighting for social and environmental justice is often trapped in a dichotomous conflict framework: state versus society, or development versus the environment. This situation points to an epistemic crisis in the way we view (worldview) the relationship between humans, the state and nature (Andini, 2022).

Pancasila as the foundation of the state actually contains a deep philosophy about this relationship, particularly in the principle of Just and Civilised Humanity and the principle of Indonesian Unity, which includes unity with the natural environment of the archipelago. However, this worldview has not yet been operationalised into a concrete model of ecological

democracy. Ecological democracy itself emphasises collective decision-making that is not only socially inclusive but also ecologically responsive. Based on this, an integral reformulation is needed (Hasibuan et al., 2019).

The state system often objectifies society, land, and the environment as tools in the management of public affairs. In agrarian countries such as Indonesia, a strong reciprocal relationship between citizens and their environment is a necessity. The relationship between organisms and the environment is mutually determined through material changes, whereby the material itself then shapes that relationship (Mas'udi & Wibowo, 2025). However, in practice, the state often views society as immature and incapable of managing its own destiny (Hutagalung, 2022).

As a result of this view, society has been shaped into a passive group that relies entirely on state authorities as saviours. The role of the community has been reduced to that of spectators, constituents, voters in general elections, and taxpayers. This situation leaves them with no political power in relation to public policy. The centralisation of policy that has occurred tends to fail to resolve local issues because it is dominated by development based on neoliberal economic principles and free trade.

According to Simon Sumanjoyo Hutagalung's analysis, government stability can only be maintained through growing and equitable public participation in economic activities. This voluntary participation requires an environment that provides ample opportunities for individuals to take initiative, be creative, and engage in productive work at all levels of society. If community authorities remain passive in determining their own affairs, then the policies produced by state representatives in the future are unlikely to favour the interests of the community.

This issue becomes even more complex when it enters the realm of spirituality and religion, where the majority of Indonesians view nature through the lens of faith. The interpretation of the Qur'an, as the main source of the Muslim worldview, contains many messages about ecological justice. Buya Hamka's Tafsir Al-Azhar was chosen because of his expertise on the archipelago, his language that combines Sufism with social reality, and his ability to bridge sacred texts with social contexts, including environmental issues (Hamka, 2005). The question is, how can key interpretations of nature (such as the concepts of khalifah, mizan/balance, and fasad/damage) in Tafsir Al-Azhar dialogue with the principles of Pancasila.

Discussing multidimensional dialogue, this research requires an unifying framework. Ken Wilber's Integral Theory approach offers a comprehensive map by combining objective dimensions (ecological systems, policies), subjective dimensions (values, culture), intersubjective dimensions (traditions, collective worldviews), and interobjective dimensions (social structures). This theory serves as an appropriate analytical tool for harmonising the philosophy of Pancasila, religious interpretations, and the demands of ecological democracy within a single, unified framework.

Ken Wilber's Integral Theory approach offers a comprehensive analytical framework for harmonising Pancasila philosophy, religious interpretation, and ecological democracy demands. This theory functions as an analytical tool by combining four interrelated quadrants: the objective dimension (ecological systems, state policy, legal structures), the subjective dimension (values, consciousness, individual spirituality), the intersubjective dimension (traditions, collective worldviews, local wisdom, and religious interpretations such

as in Tafsir Al-Azhar), and the interobjective dimension (social structures, economic systems, and power relations). With this approach, the ecological crisis is not only viewed as a technical-policy issue (objective), but also as a failure of worldview (subjective and intersubjective) that ignores the harmonious relationship between humans, nature, and divine values. Through the integration of these four dimensions, Integral Theory enables the formulation of a holistic ecological democracy, in which the consultative principles of Pancasila, the ecocentric values of ecocracy, and ecological spirituality in Islam can synergise to create inclusive, fair, and sustainable environmental governance.

The first to third phases describe stages of consciousness that are still dominated by instinct, magic, and egocentrism. The archaic instinctual phase focuses on fulfilling basic needs such as food and security. The magical-animistic phase is characterised by dependence on supernatural powers, while the gods of truth phase reflects egocentricity, heroism, and a tendency to conquer other groups.

The fourth to sixth phases show a transition from normative order to social and ecological consciousness. The mythological order phase prioritises rigid normative rules, the scientific achievement phase emphasises rational and empirical proof, while the human bond or sociocentric phase emphasises concern for others, human values, and ecological sensitivity.

The seventh and eighth phases represent the highest levels of holistic and integral consciousness. The integrative phase is able to synergise plurality and diversity naturally, while the holistic pear phase unites feelings and knowledge in the cosmic dimension. At this stage, humans develop universal love for all existence, transcending the boundaries of individuals, groups, and humanity (Wilber, 2001).

Essentially, this study discusses ecological democracy for ecological improvement and climate crisis. Previous research has revealed that the implementation of Environmental Democracy (ED) is carried out through the adaptation of four components of ED, namely the provision of accurate, up-to-date, and easily accessible information about plastic waste in the ocean; the provision of active public participation in the formulation of policies/regulations in order to reduce plastic waste in the ocean; providing access to justice; and strengthening community rights in order to reduce plastic waste in the oceans (Hermawan & Budyatmodjo, 2022). Further research indicates that ecologically-minded social justice needs to be based on natural democracy so that all creatures in nature can enjoy prosperity (Wibowo Suliantoro, 2013).

Other studies indicate that the concept of Eco-crasy should serve as a guideline for the formulation of state policy (legal policy) in Indonesia concerning environmental protection and management (Nurmardiansyah, 2015). Further research shows that it is important to understand agricultural issues due to the lack of local democracy, by involving community political participation in policy-making (Nasution & Lubis, 2024). Another study discusses the concept of Khalifah, which positions humans not as absolute rulers, but as managers responsible for the preservation of nature. Meanwhile, the concept of Amanah emphasises that natural resources are sacred gifts that must be utilised fairly, proportionally, and sustainably (Arsyad & Hasanah, 2025).

Many previous studies have not discussed innovative multidimensional integration efforts between the ecological worldview of Pancasila and Buya Hamka's interpretation of Al-Azhar through Ken Wilber's Integral Theory framework. Most previous studies tend to discuss ecological democracy, ecocracy, or environmental values in Islam separately. This study

breaks new ground by uniting these three domains state philosophy, Nusantara religious hermeneutics, and systemic analysis into a single coherent analytical framework. The Integral Quadrant approach enables a holistic reading, in which the subjective dimension (divine values and local wisdom), the intersubjective dimension (interpretation of the Qur'an based on the socio-ecological context of Indonesia), objective (environmental policy and green constitution), and interobjective (deliberative democracy and people's economy) dimensions are no longer examined partially, but as a mutually reinforcing whole.

This research formulates a model of Indonesia's contextual ecological democracy by making the worldview of Pancasila as a value framework and the Tafsir of Al-Azhar as a hermeneutical-theological basis, then integrating them through the four quadrants of Ken Wilber's Integral Theory. The findings in the form of mapping the verses of the Qur'an into five precepts, the interpretation of the concepts of caliph, mizan, façade, and imarah, as well as the three great ideas of environmental preservation as a manifestation of faith, the sustainability of life, and humans as beings who prosper the earth do not stop at the list of normative values. All of this is directed to construct how the relationship between humans, the state, and nature is holistic and overcomes epistemic crises as well as the dichotomy of anthropocentrism and ecocentrism.

The new contribution of this research to the discussion of ecological democracy in Indonesia lies in its efforts to unite three domains that previously tended to be discussed separately such as state philosophy (Pancasila), archipelago religious hermeneutics (Tafsir Al-Azhar), and systemic analysis (Integral Theory) into one coherent analytical framework. Previous studies have mostly focused on the implementation of environmental democracy, eco-cracy in legal policies, the values of the caliph and trust, or partial local/agrarian democracy. This research does not only add Islamic values to ecological democracy, but maps how the subjective dimensions (spirituality and ecological awareness), intersubjective (interpretation, local wisdom, and collective worldview), objective (environmental policy, green constitution, green legislation), and interobjective (deliberative structure, people's economy, and community participation) reinforce each other. This research offers a transformative model and roadmap, internalizing the ecological value of Pancasila, strengthening ecocracy-based deliberative institutions, as well as green constitution, green legislation, and green budgeting while restoring the ecological sovereignty of the community through deliberative participation based on the cosmological wisdom of the archipelago.

METHOD

This study uses a qualitative approach by applying Maudu'i's interpretive (thematic) method to comprehensively explore the values of Pancasila in the Qur'an. To strengthen the analysis, this study utilises Ken Wilber's Integral Theory as a data analysis tool. This theory is an integral psychology concept that examines the development of human consciousness through the Spiral Pyramid model, and is often referred to as a theory of everything (Wilber, 2001).

The Integral Theory used focuses on the concept of the Spiral Pyramid, which explains the development of human consciousness. Integral human consciousness begins with self-aware consciousness, which is multicultural consciousness that can be elevated to a higher

level. Wilber details this concept into eight levels of human personality development, where these eight phases of consciousness flow in a single, unified whole (El-Badri, 2019).

This study aims to formulate an ecological democracy model based on the Pancasila worldview, using Buya Hamka's Tafsir Al-Azhar as the foundation for its religious hermeneutics. This formulation is presented as a critical solution to the failure of Indonesia's procedural democracy in responding to the challenges of ecological crisis and natural resource conflicts, while also overcoming the epistemic crisis in viewing the relationship between humans, the state, and nature.

The method in this study is by selecting verses which is carried out through the interpretation of maudhu'i (thematic) with the keywords caliph, mizan, façade, and imarah to identify verses that talk about nature in Tafsir Al-Azhar. The verses are compiled based on environmental themes and keywords, then read together with Hamka's interpretation with paraphrasing and interpreting Hamka's interpretation by comparing between letters until in the dominant finding the ecological meaning and classification of verses can be summarized.

Wilber's four quadrants, the criteria used based on aspects of individual values, awareness, and spirituality are placed in the quadrants:

1. The subjective quadrant, which is the aspects of individual values, awareness, and spirituality.
2. The intersubjective quadrant, tradition, collective worldview, local wisdom, and religious interpretation.
3. The objective quadrants are the ecological system, state policies, and legal structures.
4. The interobjective quadrant is social structure, economic system, power relations, and deliberative democracy.

The relationship between the maudhu'i method and the Integral Theory is complementary and sequential, as they both have different analytical goals. Maudhu'i is a method of interpretation to produce a normative-theological understanding: gathering verses based on themes, reading Hamka's interpretations, and formulating the ecological meaning of the text. Integral Theory is not a method of interpretation, but rather a meta-analytical framework for mapping the findings into four dimensions and looking at their relationships holistically. The maudhu'i method answers the question "what is the ecological meaning contained in the text and interpretation", while the Integral Theory answers "how the meanings are distributed and mutually reinforcing in the subjective, intersubjective, objective, and interobjective dimensions". Maudhu'i functions at the stage of thematic identification and interpretation, while Integral Theory functions at the stage of classification, mapping, and cross-quadrant synthesis; the two do not replace each other, but Maudhu'i provides hermeneutic material and Integral Theory provides a relational map to formulate a model of ecological democracy.

FINDINGS

The Pancasila Worldview in Al-Azhar's Interpretation

Discussing the universal values of Pancasila, Hamka wrote in his interpretation compiled between 1958 and 1966 (Hamka, 1999). The following is a brief description of the essence of Pancasila in Tafsir Azhar:

1. Divinity

Table 1. Divinity in Al-Azhar's Interpretation

QS. Al-A‟rāf/7: 85)	A person's faith must be proven through concern for the environment.
QS. al-Anbiyā'/21: 107	the safety, welfare, and integrity of the ecosystem in which humans live is proof of faith.
Q.S. al-Baqarah: 256, Q.S. ali-Imran: 64	in a compassionate God.

2. Humanitarianism

Table 2. Humanitarianism in Al-Azhar's Interpretation

(QS. Al-Ankabūt/29: 61)	God is the only one who created the environment in a very orderly and harmonious manner.
QS. al-Ahqāf/46: 3	The transience of the natural world.
QS. Al-Baqarah: 205	The relationship between humans and the earth is very close.
QS. al-Māidah/5: 32)	The relationship between destruction and murder.
QS. Hūd/11: 61	Humans are commanded to prosper on earth, because humans have potential.
QS. Al-An‟ām/6: 38	The equality of humans and the environment as creatures of God.

3. Unity

Table 3. Unity in Al-Azhar's Interpretation

QS. al-Syūra/42: 30	The obligation to preserve the environment
Q.S. al-Qashash: 85	Loving one's homeland is natural and part of faith
Q.S. al-Maidah/5: 2	Developing mutual cooperation

4. Deliberation

Table 4. Deliberation in Al-Azhar's Interpretation

QS. al-Hijr/15: 19-20	Humans must be responsible for managing and utilizing natural resources based on the principle of sustainability.
QS. Al-Rūm /30: 9	The obligation to be active participants in managing the environment.
QS. Al-Jumu‟ah/62:10	The obligation to explore the earth's potential wisely.
QS. Al-A‟rāf/7: 31	Limits on natural exploration.
QS. Al-A‟rāf/7: 56)	Prohibition of destructive behavior on earth.

5. Justice

Table 5. Justice in Al-Azhar's Interpretation

(QS. al- Baqarah/2: 30).	The obligation to be balanced in managing nature
Q.S. al-Shad: 26	The obligation to be fair to everyone
QS. Al-Isra‟/17: 26-27	The prohibition of not utilizing natural resources for the common good

DISCUSSION

Therelationship between Pancasila, Islamic ecological ethics, and Integral Theory can be read as a three-layered interconnection that reinforces each other. Pancasila functions as a normative worldview that gives direction to the relationship between humans, the state, and nature. Islamic ecological ethics in Tafsir Al-Azhar, especially the concepts of caliph, mizan, façade, and emirate as well as the idea of environmental preservation as a manifestation of faith, provide a theological hermeneutic source that gives ethical meaning to these relationships. Ken Wilber's Integral Theory serves as a relational analytical map to ensure that the values do not stop at the normative level, but are distributed and interconnected in four quadrants. Integral Theory is not a method of interpretation and does not replace maudhu'i, but rather a meta-analytical framework that shows how Pancasila and Islamic ecological ethics work simultaneously on the subjective, intersubjective, objective, and interobjective dimensions.

In the subjective quadrant, Pancasila and Islamic ecological ethics meet in the formation of individual consciousness, values, and spirituality. The Divine Precepts and the Precepts of Humanity that are just and civilized, as read through Tafsir Al-Azhar, demand the internalization of the ecological faith that protecting the environment is proof of faith and that nature is a kauniyyah verse that demands moral responsibility. The concept of the caliph is not interpreted as absolute power, but as self-awareness to become a responsible manager. Itleads individuals to a balanced attitude and does not go beyond the limits. In the intersubjective sense, it becomes a space for traditions, collective worldviews, local wisdom, and religious interpretations. Here, the Tafsir of Al-Azhar and the cosmological wisdom of the archipelago function as a source of collective meaning that forms the deliberation of values, deliberation, and ethics of togetherness in managing nature. Pancasila, especially the Precepts of Unity and the Precepts of the People which are led by wisdom in deliberation/representation, provide an intersubjective framework so that ecological values do not become individual claims, but become public ethics that are discussed and agreed upon together.

In the objective quadrant, these values are translated into ecological systems, state policies, and legal structures. This is where the green constitution, green legislation, and green budgeting become instruments to operationalize the ecocracy, limit exploitation, and ensure the carrying capacity of the environment. The concept of mizan in Islamic ethics is not only spiritual, but also demands balance in policy. Theconcept of façade becomes the basis for correcting destructive policies; and the concept of imarah becomes a direction for development that prospers the earth. The interobjective quadrant becomes a field for social structures, economic systems, power relations, and deliberative institutions. Here Pancasila and Islamic ecological ethics meet deliberative democracy, people's economy, food and water sovereignty, and the institution of community participation. Integral Theory helps to show that the success of ecological democratic models is not only determined by green constitutions or regulations, but also by fair socio-economic structures and power relations that open up space for community participation.

The libertarian-municipalist direct democracy mechanism in this study can be understood as an instrument to fill the interobjective quadrant. This mechanism aims to revitalize direct democracy by transforming local government, so that citizens are no longer

passive groups of voters, constituents, or taxpayers but become active citizens who participate directly in decisions that affect their lives. The principle of localism emphasizes the empowerment of local government and the management of independent communities to foster a sense of belonging. Bget its institution is a neighborhood association or community council organized based on neighborhoods, villages, and cities as a forum for democratic debate and collective decision-making. This mechanism is connected to social ecology which demands a holistic approach to social and environmental issues, as well as economic autonomy which encourages municipal/communal economies, cooperatives, and democratization of social relations. Within the framework of natural democracy, these mechanisms are strengthened by living economies and economic democracy that protect ecosystems and guarantee livelihoods and basic needs; by biocultural democracy that places communities as the highest authority holders over food, water, and natural resources and by a living culture that rejects overconsumption, overproduction, and destructive exploitation.

The concept of green democracy or ecodemocracy has its roots in the Brundtland Report, which coined the term “ecocracy” in the development of green constitutions in various countries. Ecocracy, which is short for ecological democracy, is defined as recognition of the existence of nature and the environment and all its contents. This concept also emphasizes an understanding of the limitations of environmental carrying capacity and the principles of ecological sustainability. The goal is to prevent exploitative actions and environmental destruction by humans that are carried out without considering long-term sustainability.

The meaning of ecocracy refers to the concept initiated by Henryk Skolimowsky through his environmental philosophy (eco-philosophy), which emphasizes consideration of the relationship between individuals and the environment (Skolimowski, 1981). Therefore, ecocracy is a form of democracy that transcends the territorial boundaries of a country. This concept has a broader scope because it builds interconnections with the earth and nature as a whole. In essence, ecocracy is a form of democracy that is committed to not harming nature or endangering the country and surrounding regions (Resky, 2025a).

Furthermore, Jacqueline Aloisi de Larderel states that ecocracy can be viewed as a system of activities with environmental protection parameters that are realized through comprehensive international standards. In this perspective, the earth and the surrounding nature which includes humans, animals, and plants are perceived as an integrative whole. This concept manifests itself in the form of friendliness towards nature, where all elements are seen as part of a holistic system (Larderel, 1999).

TheIndonesian deliberative democracy system, which promotes a vision of deliberative democracy,has the capacity to anticipate contemporary developments such as the ecological crisis. Proponents of “eco-democracy” oftenemphasize that environmental crises including global warming are not merelyecological problems, but also reflect the complexity of democracyand injustice.This injusticeis clearly manifested in the contribution to global warming.Based on per capita income, greenhouse gas emissions producedby a handful of countries are hundreds or even thousands of times higherthan emissions from poor countries.

Thus, the problem ofthe greenhouse effect is essentially caused by the consumption andproduction patterns of a minority of the global population who are economically well-off.In response to these challenges, a political structure that is familiar and friendlyto the environment is needed. However, a green political structure alone is not enough; it must be balanced with the internalization of “green values” by allcomponents within it. Robyn

Eckersley concludes that the key to transformationtowards green politics lies in the dissemination and appreciation of an ecocentric(ecology-centered) culture on the foundation of an environmentallyconscious political structure (Eckersley, 1992).

This shift has given rise to a form of democracy that rejects the “either/or” dichotomy and embraces a “both/and” approach, encompassing procedural, substantive, structural, and value aspects simultaneously. Thus, ecological democracy is a form of democracy that transcends conventional theories of democracy that focus solely on human relationships. As John S. Dryzek argues, ecological democracy seeks to deconstruct the arrogance of anthropocentrism (human-centered thinking) that has arisen from an awareness of the impending environmental crisis (Dryzek, 2000).

As a concept, ecological democracy requires adequate space to fully actualize itself. Its anti-anthropocentric nature demands a democratic system that is not bound by rigid theoretical limitations. Existing democratic systems, including liberal democracy, operate within clear boundaries, both between humans and non-human entities and between the private and public spheres.

With its character that transcends the boundaries between humans and nature and embraces the principle of non-anthropocentrism, ecological democracy finds it difficult to develop within the framework of existing liberal democracy. This paradox shows that the structure of conventional democracy poses a challenge to the growth and implementation of ecological democratic values (Resky, 2025b).

Delibrative democracy is built on the foundations of reason and wisdom, not power, and places deliberative procedures as the ideal of political truth. Political legitimacy in this system is not simply handed over to the majority vote, but is based on the justification of power institutionalized through free, equal, and independent public participation. Therefore, public political participation is measured based on the level of involvement in the deliberative process, which is a hallmark of this democracy.

In essence, deliberative democracy functions as an arena for resolving various issues through dialogue, not merely as a means of representation or aggregation of interests, as stated by Anthony Giddens. The essence of this democracy lies in collective deliberation and open decision-making procedures, not in voting or grouping of interests. As John S. Dryzek suggests, the shift to deliberation in democratic theory represents a renewal that restores the authenticity of democracy to a level of substantive rather than merely symbolic democratic control.

Deliberative democracy creates space for the emergence of pro-environmental values and ideas. Its open nature, with an emphasis on rational argumentation and wisdom, increases the chances of ecological perspectives being accepted. This mechanism is capable of correcting distortions in democracy such as the domination of lobby interests by referring to objective reasoning. With these characteristics, deliberative democracy is intrinsically more receptive to the ethical reasoning developed in ecological thinking.

Robert Eckersley criticizes that the short-term perspective of decision-makers in liberal democracies tends to ignore environmental considerations in favor of power competition(Eckersley, 1992). Therefore, integrating environmental considerations into democracy requires prioritizing deliberation not competition as the main determinant in the structure and process of decision-making. To achieve this, the concept of ecocracy must be

made a guiding principle in environmental protection law, which is concretely elaborated through a green constitution, green legislation, and green budgeting.

Implementation of the Pancasila Worldview as an Improvement to Ecological Democracy

1. **Implementation of green constitutional mechanisms, green legislation, green budgeting, and public participation**

The ecological democracy model in this study can serve as a framework for genuine environmental governance if the values of Pancasila and the ecological ethics of the Al-Azhar Interpretation are not merely normative statements but are translated into the three levels of implementation already outlined namely, the internalization of ecological values, the strengthening of deliberative institutions, and green policies and mapped onto the four quadrants of Integral Theory. At the subjective and intersubjective levels, the practical framework involves making ecological education, environmental religious literacy, and local wisdom integral to shaping civic awareness and public ethics (Baharuddin & Resky, 2025). For example, local governments, in collaboration with religious leaders, traditional institutions, and schools, can integrate the concepts of khalifah, mizan, and imarah into environmental education programs, agricultural extension services, and community forums. At the village and sub-district levels, village deliberative meetings and development planning forums (musrenbang) can serve as deliberative forums specifically addressing environmental carrying capacity, water source protection, waste management, and forest/mangrove governance, so that local communities are not merely the objects of policy but become holders of biocultural sovereignty over food, water, and natural resources in their territories.

Objectively speaking, this model can serve as a guide for policymakers to implement ecocracy through a green constitution, green legislation, and green budgeting. A green constitution can be realized by strengthening constitutional norms regarding the right to a good and healthy environment, intergenerational justice, and the state's obligation to preserve ecosystem carrying capacity for example, through limited amendments or constitutional review that uses the principles of mizan and fasad as legal arguments. Green legislation can be realized through the harmonization and revision of environmental regulations including the Environmental Protection and Management Act (UU PPLH), the Forestry Act, the Water Resources Act, the Mineral and Coal Act, and their implementing regulations by mandating carrying capacity analyses, participatory ecological impact assessments, and public access to information and justice. Green budgeting can be implemented through climate budget tagging in the State Budget (APBN) and Regional Budgets (APBD), the procurement of environmentally friendly goods and services, green bonds, and fiscal transfers to regions or villages linked to ecological performance such as incentives for villages that successfully maintain forest cover, water quality, or reduce plastic waste. Government institutions such as the Ministry of Environment, Bappenas, the Ministry of Finance, provincial/district/municipal governments, and the DPR/DPRD serve as planners, budgeters, supervisors, and law enforcers, but must provide space for public deliberation at every stage.

At the inter-objective level, the libertarian-municipalist mechanism can serve as a practical bridge namely, by establishing residents' councils or community forums at the

RT/RW, village, and city levels as arenas for democratic debate and collective decision-making, and subsequently developing village cooperatives (KOPDES) or village/community/government-owned enterprises that manage local resources sustainably. Empower local communities to participate in decisions regarding the allocation of water, food, and managed spaces. As a concrete example, local governments can establish subdistrict ecological councils comprising representatives of farmers, fishermen, indigenous peoples, religious leaders, academics, and relevant government agencies to oversee Regional Spatial Plans and environmental permits. Local communities can be involved in the co-management of conservation areas, mangrove rehabilitation, watershed management, and water quality monitoring through citizen science, while policymakers can mandate regulatory impact assessments that include ecological criteria and public participation tests before draft local regulations are enacted. Based on this approach, this research model not only offers normative criticism but also serves as an operational framework that connects ecological awareness (subjective), local interpretations and wisdom (intersubjective), the constitution, regulations, and the budget (objective), as well as deliberative institutions and the people's economy (interobjective) to achieve a more just and sustainable environmental governance system in Indonesia.

2. Preserving the Environment as a Manifestation of Faith

The Islamic perspective on environmental conservation is fundamentally rooted in the belief in tawhid, or the belief in the existence and absolute power of Allah SWT. This belief is the fundamental basis for every human action, including interactions with other creatures. In the Qur'an, Allah encourages humanity to pay attention to and reflect on His signs (ayat-ayat kauniyyah) spread throughout the universe, from the vast oceans and diverse wildlife to the complexity of organs in the human body such as DNA, the brain, and the circulatory system. All of these creations are clear evidence of His omnipotence.

In the perspective of Tafsir Al-Azhar, environmental preservation is a concrete implementation of faith (the principle of belief in one God), where nature is understood as a system of signs (ayat kauniyyah) that prove the oneness and omnipotence of Allah. Hamka emphasizes in QS. Al-A'rāf/7:85 that faith must be manifested through ecological concern, while QS. Al-Anbiyā'/21:107 emphasizes that the preservation of the ecosystem is proof of humanity's responsibility as recipients of universal grace. Furthermore, the interpretation of QS. Al-Baqarah/2:256 and Ali Imran/3:64 links the concept of compassionate divinity with the protection of the continuity of life. Thus, environmental conservation activities are not merely social actions, but ecological worship that unites the transcendental dimension (hablum minallah) with cosmological responsibility (hablum min al-'alam).

3. Preserving the Environment as the Basis for Sustainable Living

As God's caliphs on earth, humans have been given the mandate to manage nature and use it to fulfill various human needs, ranging from the profane, such as fulfilling basic needs, to the sacred, such as a medium for worshiping the Creator. Everything has been designed by God with perfect uses and benefits for human survival. It should be emphasized that humans,

in managing and utilizing nature, must not exceed the limits that have been set, because nature has certain limitations.

The Al-Azhar interpretation emphasizes that environmental sustainability is a fundamental prerequisite for the continuity of life, which is reflected in the principles of Just and Civilized Humanity and Social Justice. Hamka in QS. Al-Hijr/15:19-20 emphasizes humanity's responsibility to manage natural resources based on the principle of sustainability, while QS. Hūd/11:61 underlines the mandate to prosper the earth as a responsible human potential. The interpretation of QS. Al-Baqarah/2:205 links environmental damage (fasad) with social injustice, and QS. Al-Isrā'/17:26-27 prohibits the exploitation of nature that ignores collective interests. Furthermore, QS. Al-Rūm/30:9 affirms the obligation to be active participants in maintaining ecosystem balance. In this framework, environmental preservation is not only a survival strategy, but also a manifestation of ecological justice that ensures the sustainability of life across generations, while realizing the objectives of Pancasila as the basis for the management of society and state affairs.

4. Humans as Creatures that Enrich the Earth

Etymologically, humanity comes from the word “human,” which is defined as a sentient and rational organism, or often referred to as a “rational animal.” This logical definition places humans in the category of animals as sentient organisms, with reason as the main distinguishing feature that enables them to overcome the struggles of life. On the other hand, the definition of “rational beings” influenced by a religious perspective emphasizes the differentiation of humans from other creatures (Bakry, 1990).

Experts interpret “insan” as a sign of human potential to establish harmonious relationships and realize tolerance, regardless of the existence or absence of formal religious or legal provisions. The root of the word “insan” from ‘inas’ (appearance) implies the demand for humans to embody noble principles of life and their beliefs through concrete actions. This aspect of appearance is an essential characteristic of humans, in contrast to jinn, which literally means “hidden.”(Shihab, 2020).

The concept of “human beings” not only demands harmonious relationships between fellow human beings, but also includes harmonious relationships with the earth and the universe. The goal is to create a life characterized by comfort, liveliness, joy, and universal prosperity (Shihab, 2022). This perspective finds resonance in Ken Wilber's Integral Theory, particularly in the stages of consciousness development following the sociocentric stage (sixth stage).

In the next phase, humans undergo a transition towards a holistic-universal system that combines feelings with knowledge. This consciousness transcends the boundaries of personal interests, groups, and even humanity itself, moving towards a comprehensive cosmic unity. In its simplest expression, this highest form of consciousness manifests as “love,” an energy that binds and unites itself with all existence in the universe (Wilber, 2001).

The concept of humans as Khalifah on earth in Tafsir Al-Azhar finds resonance in the principle of Democracy Led by Wisdom in Deliberation/Representation. Hamka in QS. Hūd/11:61 emphasizes that humans are commanded to prosper the earth (imārat al-ard) by utilizing the intellectual and physical potential bestowed by God. The interpretation of QS. Al-Jumu'ah/62:10 emphasizes the obligation to explore the earth's potential wisely, while QS.

Al-A'rāf/7:31 provides ethical boundaries so that such exploration does not exceed the limits of natural balance. Furthermore, QS. Al-An'ām/6:38 places humans on an equal footing with other creatures as part of the divine ecosystem, where the activity of prospering the earth must be based on the principle of cosmological equality. From this perspective, prospering the earth is the realization of a participatory-democratic stewardship mandate, in line with the spirit of deliberation in Pancasila, which prioritizes collective wisdom in the management of natural resources for the common good.

5. The Paradigm of Libertarian Municipalist Direct Democracy

Libertarian Municipalist Direct Democracy is a political ideology that aims to revitalize direct democracy by transforming existing local governments. According to Biehl, this approach focuses on independent community management, where citizens participate directly in decision-making that affects their lives. This ideology seeks to create active and engaged citizens, transcending their passive role in conventional representative systems.

Several key aspects underpin this ideology. First is the principle of Localism, which emphasizes the empowerment of local government and independent community management to foster a sense of belonging. Second, its core institutional form is the establishment of Neighborhood Associations or community councils organized based on neighborhoods, villages, and cities. These councils serve as forums for democratic debate and collective decision-making (Shiva, 2015).

Another aspect is its close connection to Social Ecology, which advocates a holistic approach to social and environmental issues to create a balanced society. Finally, the principle of Economic Autonomy emphasizes the development of a “municipal” or “communal” economy. This can take the form of alternatives such as the democratization of social relations and cooperative models, which support the economic independence of communities (Hammy & Miley, 2022).

Natural Democracy is based on a living economy and economic democracy that aims to protect ecosystems and guarantee livelihoods and basic needs for communities. This economic system is built on the foundations of an efficient, sustainable, and equitable local economy that values creativity and prioritizes the use of local resources and knowledge. The global economy must not undermine this local economy. This principle is embodied in biocultural democracy, which is the practice of daily sovereignty at the grassroots level, where communities have the highest authority to decide on fundamental matters such as their food, water, and natural resources. This democracy is governed by the principles of inclusion, respect for diversity, and ecological responsibility.

At the cultural level, Nature Democracy is upheld by a living culture that upholds the dignity of all life, human and non-human, regardless of gender, culture, or generation (Resky & Hasibuan, 2024). This culture rejects consumptive lifestyles, overproduction, and destructive exploitation of resources, instead celebrating diversity of identity and harmonious relationships with nature. Globally, Nature Democracy promotes peace, care, and cooperation, rather than competition and conflict that breed fear. It aims to globalize the values of justice and nature conservation, emphasizing that ecological social justice not only requires consensus but must be built on an ethic that respects plurality and ensures that all beings can develop according to their true nature for the common good.

CONCLUSION

This study concludes that procedural democracy in Indonesia has not yet been able to address ecological crises and conflicts over natural resources because it remains dominated by an exploitative development paradigm and views nature as an object; therefore, an ecological reformulation rooted in the Pancasila worldview and the Islamic heritage of the Nusantara is necessary. Through a qualitative approach utilizing maudu'i exegesis and Ken Wilber's Integral Theory, this study demonstrates that the integration of the four quadrants subjective, intersubjective, objective, and interobjective can harmonize the philosophy of Pancasila with the principles of ecocracy, while the thematic interpretation of the concepts of khalifah, mizan, fasad, and imarah in the Al-Azhar Commentary strengthens the ethical-theological foundation of Indonesia's ecological democracy. The mapping of Qur'anic verses to the five principles of Pancasila and the three major concepts of environmental conservation as manifestations of faith, the sustainability of life, and humanity as stewards of the earth does not stop at the normative level but is directed toward a holistic model of the relationship between humanity, the state, and nature that transcends the anthropocentrism-ecocentrism dichotomy. The primary contribution of this research lies in its effort to unify three previously separate domains political philosophy, Nusantara religious hermeneutics, and systemic analysis into a single coherent analytical framework, while simultaneously offering a transformative roadmap through a green constitution, green legislation, and a green budget that operationalize deliberative democracy grounded in the cosmological wisdom of the Nusantara and revitalize the role of civil society in environmental governance characterized by ecological justice.

REFERENCES

Andini, R. (2022). *Konservasi Lingkungan Berbasis Ekologi Integral Perspektif Al-Qur'an*.

Arsyad, M., & Hasanah, N. (2025). Nilai Ekologis Islam: Konsep Khalifah Dan Amanah. *Al-Mustafid: Jurnal of Quran and Hadith Studies*, *4*(1), 33–48. https://ejournal.iain-manado.ac.id/index.php/mustafid

Baharuddin, B., & Resky, M. (2025). Fostering Students ' Religious Character Based on the Religious Literacy Program. *Belajea: Jurnal Pendidikan Islam*, *10*(1), 203–224. https://doi.org/10.29240/belajea.v10i1.10867

Bakry, N. M. (1990). *Orientasi filsafat pancasila*. Liberty.

Dryzek, J. S. (2000). *Deliberative Democracy and Beyond,*. Oxford University Press, New York.

Eckersley, R. (1992). *Environmentism and Political Theory*. Unniversity of New York Press, Albany.

El-Badri, M. Y. (2019). *Sains dan Agama; Dialog Epistemologi Nidhal Guessoum dan Ken Wilber*. Sakata Cendekia.

Hamka. (1999). *Tafsir AL-Azhar Jilid 1*. Pustaka Nasional PTE LTD.

Hammy, C., & Miley, T. J. (2022). Lessons from Rojava for the paradigm of social ecology. *Frontiers in Political Science*, *3*, 815338.

Hasibuan, A. R. G., Lubis, R., & Khoir, A. (2019). The Concept of Universal Humanity of Pancasila Based on Al-Qur'an. *International Journal*, *2*(6), 179–186.

Hermawan, S., & Budyatmodjo, W. (2022). Implementasi Demokrasi Lingkungan Hidup sebagai Upaya Mengurangi Timbulan Sampah Plastik di Lautan Indonesia. *Undang: Jurnal Hukum*, *5*(1), 181–206. https://doi.org/10.22437/ujh.5.1.181-206

Hutagalung, S. S. (2022). *Partisipasi dan Pemberdayaan di Sektor Publik*. Malang: Literasi Nusantara.

Larderel, J. A. de. (1999). *Living in an Ecocracy*. United Nations Environment Programme, Paris.

Mas'udi, F., & Wibowo, I. (2025). Ekologi Kewarganegaraan: Membangun Relasi Harmonis antara Warga, Negara, dan Lingkungan. *Media Sains: Jurnal Matematika Dan Ilmu Pengetahuan Alam*, *25*(1).

Nasution, F. A., & Lubis, A. S. A. (2024). Demokrasi Langsung Munisipalisme Libertarian Sebagai Substansi Gerakan Agraria. *Jurnal Kajian Agraria Dan Kedaulatan Pangan (JKAKP)*, *3*(1), 9–16. https://doi.org/10.32734/jkakp.v3i1.15310

Nurmardiansyah, E. (2015). Konsep Hijau: Penerapan Gren Constitution dan Green Legislation dalam Rangka Eco-Democracy. *Veritas et Justitia*, *1*(1), 183–219. https://doi.org/10.25123/vej.v1i1.1422

Resky, M. (2025a). Building Students ' Ecological Awareness : Integrative Design of the Islamic Education Curriculum. *International Conference on Islamic Education (ICIED)*, *10*(2021), 1066–1077.

Resky, M. (2025b). Model Kurikulum Pendidikan Agama Islam Interdisipliner sebagai Solusi Menjawab Krisis Lingkungan. *Seminar Nasional Pendidikan, Ilmu-Ilmu Sosial, Dan Hukum (SENPISHUM)*, 1–17.

Resky, M., & Hasibuan, A. R. G. (2024). Issues on Gender Equality in the Qur ' an Based on Amina Wadud ' s Hermeneutical Approach. *Besari: Journal of Social and Cultural Studies*, *2*(1), 33–45. https://doi.org/10.71155/besari.v2i1.108

Ridlo, M., Yunus, M., Zainul, I., & Genggong, H. (2024). Politik Ekologi Hijau (Perspektif Islam) Dalam Kontestasi Pemilu 2024. *Humanistika: Jurnal Keislaman*, *10*(1), 2548–4400. https://ejournal.unzah.ac.id/index.php/humanistika

Shihab, Q. (2020). *Kosakata Keagamaan: Makna dan Penggunaannya*. Tanggerang Selatan: PT. Lentera Hati.

Shihab, Q. (2022). *Toleransi: Ketuhanan, Kemanusiaan, dan Keberagamaan*. Tanggerang Selatan: PT. Lentera Hati.

Shiva, V. (2015). *Earth democracy: Justice, sustainability, and peace*. North Atlantic Books.

Skolimowski, H. (1981). *Eco-philosophy: Designing New Tactics for Living, Marion Boyars Inc*. New Hampshire, United States of America.

Wibowo Suliantoro, B. (2013). Konsep Keadilan Sosial Yang Berwasan Ekologis Menurut Vandana Shiva: Kajian Dari Perspektif Etika Lingkungan. *ICSSIS (The 5th International Conference on Indonesia Studies: "Ethnicity and Globalization")*, 67–81. https://icssis.files.wordpress.com/2013/09/2013-01-08.pdf

Wilber, K. (2001). *A Theory of Everything An Integral Vision for Business, Politics, Science, an Spirituality.* USA: Shambhala Publications.