



ISLAMIC ECO-THEOLOGY FOR PLANETARY HEALTH LITERACY AMONG VULNERABLE MUSLIM COMMUNITIES: A *Tawhīdic* Model⁽¹⁾

Hafeezur-Rahman Howell¹, Abd. Aziz Rekan^{1*}, Mohd Istajib Mokhtar², Fachruddin Majeri Mangunjaya³

¹Universiti Malaysia Sabah, Malaysia, ²Universiti Malaya, Malaysia,

³National University, Jakarta, Indonesia

*Corresponding email: abdazizrkn@ums.edu.my; ista.ajib@um.edu.my

Abstract: The planetary health crisis profoundly affects people across diverse socioeconomic, cultural, and religious backgrounds. While various environmental strategies exist, they remain predominantly focused on scientific dimensions, often overlooking spiritual elements and religious beliefs as a core driver of sustainability. Therefore, this study aims to develop the *Tawhīdic* Planetary Health Literacy (TPHL) model, which integrates the existing Planetary Health (PH) framework with Islamic spiritual dimensions as to empower vulnerable Muslim communities. This research adopts a conceptual-normative synthesis approach, involving a review of literature on Planetary Health and Islamic ecotheology. The findings demonstrate that *tawhīd al-Rubūbiyyah*, *tawhīd al-Ulūhiyyah*, and *tawhīd al-Asmā' wa al-Ṣifāt* strengthen the agenda by providing ontological awareness, instilling intrinsic motivation, and fostering an ecological character. The integration of *tawhīd* dimensions and planetary health literacy promotes sustainable actions rooted in a spiritual consciousness concerning environmental stewardship and the responsibility of *khalifah* (vicegerency). Consequently, the TPHL model not only offers a holistic alternative strategy for realizing the Planetary Health agenda but also strengthens as a source for strengthening the resilience of vulnerable Muslim communities in facing the impacts of natural disasters.

Keywords: Planetary Health Literacy (PHL), *tawhīd*, vulnerable communities, Islamic ecotheology, *Tawhīdic* Planetary Health Literacy (TPHL) Model.

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Introduction

The planet and its entire contents constitute the profound creations of Allah SWT designed to sustain human existence and survival toward fulfilling the primary purpose of creation which is to worship Him as stated by Allah SWT:

“And I did not create the jinn and mankind except to worship Me.” (adh-Dhāriyāt, 51:56)

The worship of Allah SWT represents a fundamental principle governing every facet of human existence. This has direct implications for daily human interactions, including the relationship with the natural environment.¹ Furthermore, the creation and subsequent deployment of humanity to earth is intended for them to prosper it, as Allah SWT says:

“He has produced you from the earth and settled you in it.” (Hūd, 11:61)

From the above verse, the majority of scholars within the Shafi'i school of thought interpret the agenda of prospering the earth as a divine mandate from Allah SWT to humanity.² Consequently, human beings are inherently bound to utilize natural resources responsibly as a foundational means of worship to fulfil this sacred obligation.³ Furthermore, Islam does not limit the relationship solely to interactions between humans, but also emphasises the need to establish and maintain a harmonious relationship with the environment.⁴ However, the privilege of

¹ Syed Hamid Farooq Bukhari, “Environmental Degradation and Climate Change in Pakistan: An Islamic Eco Theological Perspective,” *Al Khadim Research Journal of Islamic Culture and Civilization*, (2022), 3, no. 1, 34–42. <https://arjicc.com/index.php/arjicc/article/view/396>.

² al-Qurtubi, *al-Jami' li Ahkam al-Quran*, (al-Resalah Publishers); Mokhtar, M. I., Fadzilah, N. N. M. A., Baharuddin, A., & Rekan, A. A., “Rabbatu al-Bayt (Guardians of the Home): The Role of Mothers in Fostering Planetary Health Education from an Islamic Family Perspective,” *El-Ussrah* 8, no. 2 (2025): 768–792. <https://doi.org/10.22373/ujhk.v8i2.30610>

³ Aboul-Enein, B. H., “The earth is your mosque”: Narrative perspectives of environmental health and education in the Holy Quran,” *Journal of Environmental Studies and Sciences*, 8, no. 1 (2018): 22–31. <https://doi.org/10.1007/s13412-017-0444-7>

⁴ Mohidem, N. A., & Hashim, Z., “Integrating Environment with Health: An Islamic Perspective,” *Social Sciences* 12, no. 6 (2023): 1-26. <https://doi.org/10.3390/socsci12060321>

cultivating the world and its inhabitants is frequently exploited by irresponsible individuals and parties. Prioritizing material gain while neglecting the responsibility to preserve the environment has resulted in the deterioration of planetary health.⁵ Increasingly severe natural disaster, climate instability, and the alarming extinction of flora and fauna serve as indicators that individual and societal awareness regarding environmental issues remains profoundly inadequate.⁶

Natural phenomena such as air, water and soil pollution, which trigger respiratory⁷ and skin diseases⁸, climate change resulting in rising sea levels⁹, floods, droughts, El Nino and La Nina events, as well as the accelerating extinction of marine terrestrial and botanical life¹⁰ are matters that cannot be underestimated. Their consequences extend beyond the destruction of infrastructure and ecosystems but also encompasses complex socioeconomic and psychological dimensions of human life.¹¹ The cascading effects of this planetary crisis simultaneously

⁵ Abdullah Acim, S, "The concept of fiqh al-bi'ah in the Quran: A study of the Quranic verses on environment in the ulamas' views of Lombok," *Ullumuna*, 27, no. 1 (2023). 115–140. <https://doi.org/10.20414/ujiis.v23i1.694>

⁶ Hamid @ Hussain, S. S., "Analisa tahap kesedaran komuniti terhadap tahap pencemaran industri kajian kes: Yan, Kedah," *Malaysian Journal of Social Science* 6, no. 1 (2021). 97–107.

⁷ Eguiluz-Gracia, I. et al., "The need for clean air: The way air pollution and climate change affect allergic rhinitis and asthma," *Allergy: European Journal of Allergy and Clinical Immunology* 75, no. 9 (2020): 2170–2184. <https://doi.org/10.1111/all.14177>

⁸ Bocheva, G. et al., "Environmental Air Pollutants Affecting Skin Functions with Systemic Implications," *International Journal of Molecular Sciences* 24, no. 13 (2023): 1–25. <https://doi.org/10.3390/ijms241310502>

⁹ Griggs, G., & Reguero, B. G., "Coastal Adaptation to Climate Change and Sea-Level Rise," *Water* 13, no. 16 (2021): 1–26. <https://doi.org/10.3390/w13162151>

¹⁰ Prins, C. et al., "Climate change and wildlife biodiversity: Impact and mitigation strategies," *Archives of Life Sciences Research* 1 no.1 (2021): 6–22. <https://doi.org/10.51585/alsr.2025.1.0003>

¹¹ Mohammad Syaban, & Mizan, B. F. B., "The role of institutional vulnerability in the adoption of ASEAN agreement on disaster management and emergency response (AADMER) at local level," In *Post-Disaster Governance in Southeast Asia: Response, Recovery, and Resilient Societies*, ed. Andri N.R. Mardiah, Robert B. Olshansky, & Mizan B.F. Bisri (Springer, 2021), 145–171. https://doi.org/10.1007/978-981-16-7401-3_7

threaten the sustainability of human existence including food security status, public health and social stability.¹² This scenario has in fact been revealed by Allah SWT through His divine word:

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return (to righteousness).” (al-Rūm, 30:41)

In the social context, the impact of natural disasters is unevenly distributed across populations and socio-economic statuses.¹³ Those who experience the most significant consequences when natural disasters strike are individuals within low-income categories and those trapped in poverty, further influenced by factors such as geographical location, economic insecurity and limited access to healthcare resources and social protection.¹⁴ This reality positions the impoverished as the most vulnerable group highly exposed to the effects of natural disasters within the framework of Planetary Health (PH).¹⁵

In continuity with the research context which focusing on Islamic theological perspectives within the framework of PH, the understanding of this vulnerability becomes even more significant especially when viewed through the lens of contemporary Muslim nations. The Islamic Development Report 2023 reveals that 34 percent of all member states of the Organization of Islamic Cooperation (OIC) are categorized as low-income countries with over 25 percent of their population living below the poverty line.¹⁶

¹² Sarwar, H., “Toward Sustainable Solutions: Understanding Climate Change Impacts on Food Security in the OIC Context,” *Pakistan Languages and Humanities Review* 8, no. 2 (2024): 189–200. [https://doi.org/10.47205/plhr.2024\(8-II-S\)19](https://doi.org/10.47205/plhr.2024(8-II-S)19)

¹³ Rouhana, F. et al., “Analyzing structural inequalities in natural hazard-induced power outages: A spatial-statistical approach,” *International Journal of Disaster Risk Reduction* 117, (2025): 1–16. <https://doi.org/10.1016/j.ijdrr.2025.105184>

¹⁴ IPCC, I. P. on C. C., *Climate Change 2022: Impacts, Adaptation and Vulnerability* (Cambridge University Press, 2022).

¹⁵ Choi, S. et al., “Environmental justice and vulnerable populations: Perspectives of environmental activists,” *Social Work and Social Welfare* 6, no. 1 (2025): 316–326. <https://doi.org/10.25082/swsw.2025.01.001>

¹⁶ Economic Research of IsDB Group Chief Economist, *The 2023 Annual Report of the Islamic Development Bank*, (2023).

This scenario illustrates that Muslim nations generally remain behind in achieving progress across various aspects whether in terms of economy, society or infrastructure.¹⁷ This situation indirectly influences their resilience when confronting environmental crises.¹⁸

Although the discourse on Planetary Health Literacy (PHL) has expanded rapidly, particularly over the past decade, the majority of discussion frameworks remain predominantly technical and grounded in secular perspectives.¹⁹ Existing conceptual frameworks tend to discuss environmental and human health issues from the perspectives of medical and health sciences, while environmental risk management revolves solely around universal values and moral elements. Although the fields of health and medical sciences are recognized as vital pillars in advancing the PH agenda, the lack of emphasis on spiritual aspects limits the understanding required to explain why planetary health should be promoted and how the sustainability agenda through the concept of PH can achieve human well-being.²⁰

In line with the above, literacy and awareness regarding the PH agenda are observed to be limited in providing an integrative framework that synthesizes existing structures with Islamic epistemology to support sustainable intrinsic motivation especially for societies that hold religion as a daily guide for

¹⁷ Tlili, V., "The influence of the environment on al-Layth bin Sa'd School of Islamic Law," *Ullumuna* 28, no. 1 (2024): 374–397. <https://doi.org/10.20414/ujiis.v28i1.841>; Asrari, M. Z., & Wau, T., "Macroeconomics, sharia, and economic inequality in The Organization of Islamic Cooperation (OIC): An empirical study," *Jurnal Ekonomi Syariah Teori dan Terapan* 10, no. 3 (2023): 203–219. <https://doi.org/10.20473/vol10iss20233pp203-219>

¹⁸ Cvetković, V. M., & Šišović, V., "Understanding the Sustainable Development of Community (Social) Disaster Resilience in Serbia: Demographic and Socio-Economic Impacts," *Sustainability* 16, no. 7 (2024): 1–34. <https://doi.org/10.3390/su16072620>

¹⁹ El-Sherbini, M. S. et al., "Planetary Health and Anthropocene Discourse: The Role of Muslim Religious Leaders," *Challenges* 14, no. 4 (2023): 1–16. <https://doi.org/10.3390/challe14040046>

²⁰ Zandavalli, R. B. et al., "Systems approach in planetary health education for medical students: a mixed methods study," *BMC Medical Education* 24, no. 1 (2024): 1–11. <https://doi.org/10.1186/s12909-024-05341-1>;

living.²¹ Furthermore, for Muslim communities who adopt the *al-Qur'ān* and *al-Sunnah* as their way of life, environmental responsibility remains inseparable from religious obligation.²² One of the fundamental principles emphasized in Islam is the prohibition against damaging the environment, as stated in the divine word of Allah SWT:

“And desire not corruption in the land. Indeed, Allah does not like corrupters.” (al-Qaṣaṣ, 28:77)

Ibn Kathir in his book explains that Muslims are called to avoid causing corruption whether to the natural environment or within social contexts.²³ However, this call is still taken lightly, thereby limiting efforts to preserve nature. Previous studies reveal that the environmental crisis occurring today stems from a spiritual crisis within human beings, resulting from their negligence in understanding the responsibility and trust of Allah SWT as His stewards (*khalifah*) on earth.²⁴ In view of this problem, the existing sustainability agendas including PH should elevate Islamic spiritual elements within individuals and society as a primary core to be championed because the infusion of internal motivation in the form of influences human actions toward the environment.²⁵ Yet the limitations of policies that remain focused on the integration of medical and health fields cause the

²¹ Mokhtar, M. I. et al., “Rabbatu al-Bayt (Guardians of the Home): The Role of Mothers in Fostering Planetary Health Education from an Islamic Family Perspective,” *El-Ussrah* 8, no. 2 (2025): 768–792. <https://doi.org/10.22373/ujhk.v8i2.30610>

²² Wani, N. H., & Azhar, A., “Islamic Environmental Ethics: Preserving The Sacred Balance,” *International Journal for Multidisciplinary Research* 6, no. 3 (2024): 1–8. <https://doi.org/10.36948/ijfmr.2024.v06i03.20924>

²³ Ibn Katsir, *Tafsir al-Qur'an al-'Azim*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998).

²⁴ Muniri, Mahsun, & Nur Chotimah Azis, “Dari tauhid ke ekologi: Menemukan kembali spiritualitas Islam dalam pelestarian alam,” *Al-Hikmah: Jurnal Hukum Dan Keislaman* 1, no.2 (2025): 99–114. <https://doi.org/10.64481/x851rn03>

²⁵ Barszcz, S. J. et al., “The role of types of motivation, life goals, and beliefs in pro-environmental behavior: The Self-Determination Theory perspective,” *Current Psychology* 42, no. 21 (2023): 17789–17804. <https://doi.org/10.1007/s12144-022-02995-2>

implementation of these health agenda interventions to remain slow and even evidence of implementation through scientific studies in Muslim nations remains limited.

To this day, any PHL framework rooted in Islamic theological foundations and explicitly structured to encompass all three dimensions of *tawhīd* namely *al-Rubūbiyyah* (lordship), *al-Ulūhiyyah* (worship) and *al-Asmā' wa al-Ṣifāt* (names and attributes) has not yet been fully explored despite the interconnectedness of these three dimensions serving as the bedrock of religious life for a Muslim, with an emphasis on the intimate relationship between Allah SWT, humanity and nature as a form of balance according to His order and decrees.²⁶ The absence of a framework centred on these three elements of *tawhīd* not only highlights a gap within the context of current academic discourse but also manifests a significant void in the epistemological aspects of knowledge and practice within diverse societal contexts.

Taken together, these problem statements highlight the need for a more comprehensive framework that integrates Islamic theological perspectives into contemporary PH discourse. Accordingly, the research objectives presented in the following section are formulated to address these identified gaps.

Generally, the limitation of spiritual elements rooted in the dimensions of *tawhīd* in Islam within existing PH frameworks highlights a significant gap, particularly in terms of their implementation among vulnerable communities that practice religious life. Consequently, this leads to three problems that are the focus of this study, as summarised in the table below:

Table 1. Problem Statements

Num	Problem Statements	Description
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²⁶ Mohidem, N. A., & Hashim, Z., "Integrating Environment with Health: An Islamic Perspective," *Social Sciences* 12, no. 6 (2023): 1-26. <https://doi.org/10.3390/socsci12060321>; Musa, M. N. et al., "Islamic Environmental Education: The Experience of the Institute of Islamic Understanding Malaysia (IKIM)," in *Islamic Finance: New Trends in Law and Regulation*, ed. N. Mansour & L. Bujosa (Springer Nature Switzerland, 2024), 731–741, https://doi.org/10.1007/978-3-031-48770-5_59

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1. Ontological problem Environmental awareness driven by the PH framework is built upon a foundation of scientific recognition that emphasises the interconnectedness between humans and ecosystems. However, this interconnectedness is limited to mere physical interaction without linking it to the element of metaphysical unity, namely the ontological unity that posits that all reality originates from Allah SWT, the One.

In the *tawhīdic* framework, the connection between humanity and nature is not restricted to physical interaction aspects, but becomes a field for manifesting faith and devotion to the Most Gracious Creator. This is because the *tawhīdic* dimension emphasizes the aspect of comprehensive belief in the oneness of Allah SWT who creates and organizes the universe with complete order and balance. The limitation of this metaphysical reliance causes the current PHL framework to remain unable to answer the question of why nature possesses values that must be protected thereby constraining its wider implementation across the beliefs and convictions of society.

2. Motivational problem The approach frequently highlighted in mobilizing the environmental sustainability agenda still relies on risk awareness strategies. Generally, the approach that elevates the risk of natural disasters as a driver for sustainable action is an effective strategy in sensitizing society regarding the necessity and importance of preserving and conserving nature.

However, the effectiveness of such strategies in the long term remains a matter of debate. The current scenario shows that despite various sustainability agendas, environmental issues that threatening human health still occur. This situation clearly shows that without a sustainability framework that instils spiritual awareness in individuals, efforts to foster ecological awareness remain external and temporary. These efforts easily fade when environmental pressures arise.

3. Ethical formation problem The lack of spiritual values in the environmental sustainability agenda through PH policies makes it hard to develop sustainable character based on Islamic ethics. Current strategies focus more on education and spreading information, without building an ethical base from an Islamic point of view that can resist social pressures against protecting nature.

In vulnerable communities, especially in Muslim countries, forming sustainable character needs a framework that not only raises awareness about protecting the environment but also strengthens religious identity to

encourage sustainable behaviour toward the environment. Without a character-building strategy rooted in the Islamic *tawhīd*ic framework, efforts to improve PHL, especially among vulnerable groups in Muslim countries, will stay reactive, inconsistent, and block the creation of a generation that understands environmental issues and their religious responsibilities.

Source: Adapted from previous study²⁷

In view of these problems, this study aims to develop a *Tawhīd*ic Planetary Health Litaracy (TPHL) Model that integrates the existing PH framework with Islamic dimensions of *tawhīd*, encompassing *tawhīd al-Rubūbiyyah* (Oneness of Lordship), *tawhīd al-Ulūhiyyah* (Oneness of Worship), and *tawhīd al-Asmā' wa al-Ṣifāt* (Oneness of Names and Attributes) as an effort toward empowering the Muslim community in general and vulnerable communities in particular.

To achieve the research objective, this study adopts a qualitative conceptual–normative synthesis, an approach designed to integrate theoretical constructs and normative principles into a

²⁷ El-Sherbini, M. S. et al., “Planetary Health and Anthropocene Discourse: The Role of Muslim Religious Leaders,” *Challenges* 14, no. 4 (2023): 1–16. <https://doi.org/10.3390/challe14040046>; Al-Jayyousi, O., Hasan, W. N. W., Mohamed Saniff, S., Sever, S. D., & Tok, E., “A Critical Discourse Analysis on Climate Change in a Globalized World: The Nexus of Islam and Sustainable Development,” *Sustainability* 15, no. 19 (2023). 1–18. <https://doi.org/10.3390/su151914515>; Bukhari, S. H. F., “Environmental Degradation and Climate Change in Pakistan: An Islamic Eco Theological Perspective,” *Al Khadim Research Journal of Islamic Culture and Civilization* 3, no. 1 (2022): 34–42. <https://arjicc.com/index.php/arjicc/article/view/396>; Masturin et al., “Tawhid-based green learning in higher education: An insan kamil character building,” *Qudus International Journal of Islamic Studies* 10, no. 1 (2022): 215–252. <https://doi.org/10.21043/qijis.v10i1.14124>; Faerron Guzmán, C. A. et al., “Planetary Health: Focusing on the Intersection of Human Health and the earth System,” *Annual Review of Environment and Resources*, 50, no. 50 (2025): 303–337. <https://doi.org/https://doi.org/10.1146/annurev-environ-111523-102309>; Abdullah Acim, S., “The concept of fiqh al-bi’ah in the Quran: A study of the Quranic verses on environment in the ulamas’ views of Lombok,” *Ulumuna*, 27, no. 1 (2023): 115–140. <https://doi.org/10.20414/ujis.v23i1.694>; Purnomo, J. et al., “Prophetic approach in environmental education and community empowerment: A case study of sustainable pesantren development,” *Revista de Gestao Social e Ambiental* 18, no. 8 (2024): 1–26. <https://doi.org/10.24857/rgsa.v18n8-047>

coherent analytical framework. Conceptual-normative synthesis combines theoretical constructs, conceptual definitions, and normative perspectives to develop an integrated theoretical framework capable of addressing complex interdisciplinary issues.²⁸ Within this study, the conceptual-normative synthesis serves as an analytical platform for integrating PH theory with Islamic theology, thereby generating a *tawhīdic* understanding of environmental sustainability and planetary health. The approach also addresses contemporary environmental challenges by adapting established conceptual frameworks to specific socio-religious contexts, thereby enhancing the explanatory power and practical relevance of the proposed model.²⁹

Rather than pursuing statistical generalization, the analytical process emphasizes conceptual interpretation, theoretical integration, and contextual understanding. Accordingly, the analysis seeks to generate an in-depth understanding of evolving theoretical perspectives while extending their applicability to broader interdisciplinary contexts.³⁰ This analytical strategy is consistent with Maxwell's (2013) view that conceptual synthesis enables reflective and flexible qualitative inquiry by integrating established scholarship with contemporary research contexts.³¹

To operationalize the research objectives, the proposed framework adapts the six-stage conceptual synthesis model developed by Yazdani and Bayazidi (2020), as summarized below.

²⁸ Otim, M. E. et al., "Achieving Sustainable Development Goals (SDGs) in Sub-Saharan Africa (SSA): A Conceptual Review of Normative Economics Frameworks," *Frontiers in Public Health* 8, (2020): 1–11. <https://doi.org/10.3389/fpubh.2020.584547>

²⁹ Otim, M. E. et al., "Achieving Sustainable Development Goals (SDGs) in Sub-Saharan Africa (SSA): A Conceptual Review of Normative Economics Frameworks," *Frontiers in Public Health* 8, (2020): 1–11. <https://doi.org/10.3389/fpubh.2020.584547>

³⁰ Stafford, T. F., & Farshadkahn, S., "A method for interpretively synthesizing qualitative research findings," *Communications of the Association for Information Systems* 46, (2020): 117–133. <https://doi.org/10.17705/1CAIS.04606>

³¹ Maxwell, J. A., *Qualitative research design: An interactive approach*, (SAGE Publications Inc., 2013).

Table 2. Conceptual-Normative Synthesis Phase Explanation

Num	Phase	Explanation
1.	Selecting Focal Concept	The synthesis begins by identifying PHL as the principal analytical framework and integrating it with the <i>tawhīdic</i> paradigm. This integration addresses a significant limitation of existing PHL frameworks, namely their insufficient consideration of spirituality as a catalyst for sustainable environmental action.
2.	Primary Literature Review	A comprehensive review of the literature was undertaken to examine the two principal concepts underpinning the study. The selected literature was analysed using thematic analysis to identify conceptual convergences and clarify the relationship between PHL and the <i>tawhīdic</i> framework, as well as the necessity of integrating these two dimensions to produce new knowledge.
3.	Finding and Developing Terms, Meanings, and Referents	The mapping of findings from Phase 2 is conducted using the conceptual triangle model formulated by Yazdani and Bayazidi (2020) as follows:

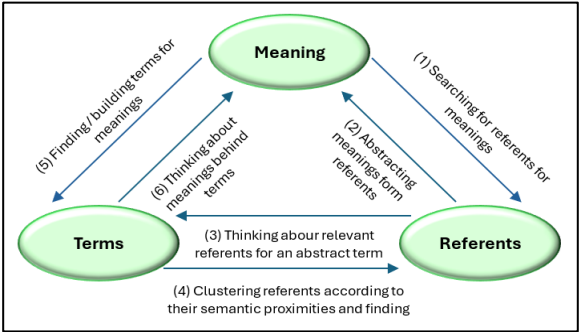


Figure 1. Triangular Synthesis of the Conceptual Framework Development

The application of the model within the research context can be observed through the table below:

Table 2.1. Conceptual Synthesis Triangle

Num	Phase	Description
1.	From meaning to referents	Identifying real-world examples that illustrate the practical manifestations of the abstract <i>tawhīdic</i> framework that are aligned with PHL. Example: Water sources

		supporting human survival without any form of discrimination.
2.	From referents to Meanings	The extraction of surrounding examples into a specific meaning. Example: Natural disasters represent a form of destruction resulting from the lack of emphasis on spiritual elements within the sustainability agenda.
3.	From terms to referents	Identifying empirical findings to support keywords regarding planetary health and the abstract <i>tawhīdic</i> framework. Example: Scientific data on climate change as referents for the term PHL.
4.	From referents to terms	Classifying PHL and <i>tawhīdic</i> framework keywords to form an umbrella that encompasses the entirety of the empirical findings obtained. Example: Encouragement of recycling, sustainable planting activities, forest protection, and community well-being are grouped under the keyword <i>tawhīd al-Rubūbiyyah</i> (Oneness of Lordship) as an umbrella for all such actions.
5.	From meanings to terms	Constructing the most precise term to describe the actual situation focused on in the context of the study.
6.	From terms to meanings	Identifying in-depth definitions for existing technical terms. Example: The term <i>al-mīzān</i> or balance is defined interpretatively to align with the requirements and context of the study.

Source: Adapted from previous study³²

³² Yazdani, S., & Bayazidi, S., "Undertaking a concept synthesis: A stepwise approach," *International Journal of Quantitative and Qualitative Research Methods* 8,

4.	Boundary Clarification	This phase integrates the definitions and conceptualizations developed during the previous stage to establish a coherent analytical framework linking PHL with the <i>tawhīdic</i> paradigm. For instance, <i>tawhīd al-Rubūbiyyah</i> (Oneness of Lordship) defines nature as the creation of Allah SWT, which is interdependent. This definition also becomes the core of PHL through the domain of interconnection within nature.
5.	Secondary literature review	This phase further explores previous literature focusing on the integration of the PHL and <i>tawhīdic</i> frameworks.
6.	Developing a Model	The final phase culminates in the development of the <i>Tawhīdic</i> Planetary Health Literacy (TPHL) model, which synthesizes insights from previous scholarship on PH and the three dimensions of <i>tawhīd</i> into a unified conceptual framework.

Source: Adapted by previous study and synthesized by the researchers³³

Tawhīd al-Rubūbiyyah: Ontological Grounding of Ecological Systems

Through the application of the ‘Finding and Developing Terms, Meanings, and Referents’ in the third phase, this study identifies that within the framework of Islamic theology, *tawhīd al-Rubūbiyyah* (Oneness of Lordship) in Islamic theology affirms that Allah SWT is not only the Creator of the universe but also the Sustainer, who responsible for maintaining the cosmic order in perfect balance.³⁴ As Allah SWT revealed:

“He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon,

no. 2 (2020): 11–18. <https://ejournals.org/ijqqr/vol-8-issue-2-may-2020/undertaking-a-concept-synthesis-a-stepwise-approach/>

³³ Miles, M. B. et al., *Qualitative data analysis: A methods sourcebook*, (SAGE Publications Inc., 2014); Yazdani, S., & Bayazidi, S., “Undertaking a concept synthesis: A stepwise approach,” *International Journal of Quantitative and Qualitative Research Methods* 8, no. 2 (2020): 11–18. <https://ejournals.org/ijqqr/vol-8-issue-2-may-2020/undertaking-a-concept-synthesis-a-stepwise-approach/>

³⁴ Masturin, Ritonga, M. R., & Amaroh, S., “Tawhid-based green learning in higher education: An insan kamil character building,” *Qudus International Journal of Islamic Studies* 10, no. 1 (2022): 215–252. <https://doi.org/10.21043/qijis.v10i1.14124>

each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver." (az-Zumar, 39:05)

This verse demonstrates that everything created in the heavens and the earth, and even whatever exists between them, are not entities functioning in isolation but are bound by the order and laws established by Him.³⁵ Within the context of vulnerable communities who are deeply dependent on the environment for their livelihoods,³⁶ this verse is not merely proof of His power, but also provides assurance of His stability and divine sovereignty amidst the escalating uncertainties of the global climate crisis.

The synthesis process between 'terms' and 'meanings' regarding the concept of *al-mīzān*, or balance, leads to an interpretation of how He governs the universe with perfect balance and completeness.³⁷ This state carries an unspoken message, urging humanity to maintain the balance of His creation. For vulnerable communities who are classified as the most affected by climate crisis, the integration of planetary health concepts within this *tawhīdic* framework provides them with a new perspective that environmental degradation caused by human activity not only threatens the physical sustainability of nature but also violates His command to uphold prosperity in the world properly.³⁸ Therefore, this reflective analysis provides a strong ontological foundation for existing PHL by emphasizing that ecology is not merely a biological phenomenon, but a reflection on the existence of the Most Gracious Creator.

Furthermore, internalizing *tawhīd al-Rubūbiyyah* fundamentally transforms human cognition concerning abstract

³⁵ Tamam, B. et al., "Dimensi rububiyah dalam penciptaan alam perspektif al-Quran: Promosi ekoteologi dalam konservasi lingkungan," *Mumtaz: Jurnal Studi al-Quran Dan Keislaman* 8, no. 1 (2024): 73–94. <https://jurnalptiq.id/index.php/mumtaz/article/view/69>

³⁶ Malik, I.H., Ford, J.D., "Monitoring climate change vulnerability in the Himalayas," *Ambio* 54, (2025): 1–19. <https://doi.org/10.1007/s13280-024-02066-9>

³⁷ Ibrahim Özdemir., "The Making and Message of Al-Mizan: A Covenant for the earth," *Wiener Zeitschrift f. Interdisziplinäre Islamforschung* 1, no. 1 (2024): 27–32. <https://doi.org/10.34809/2024.01.27-32>

³⁸ El-Sherbini, M. S. et al., "Planetary Health and Anthropocene Discourse: The Role of Muslim Religious Leaders," *Challenges* 14, no. 4 (2023): 1–16. <https://doi.org/10.3390/challe14040046>

ecological systems and humanity's intrinsic position within them. In the phase 4 of this study (Boundary Clarification), this study integrates contemporary PH discourse, specifically 'planetary boundaries' and 'interconnection with nature', with the concept of '*sunnatullāh*' (the immutable laws and decrees of Allah SWT).³⁹ These paradigms emphasize that disruption of a single ecological component can initiate cascading effects throughout the global system.

Nevertheless, a solely descriptive understanding of these scientific concepts does not address the underlying reasons for the existence of such order or the catastrophic consequences of its disruption. Through a synthesis approach that moves from scientific referents concerning environmental issues to 'terms' grounded in Quranic and Sunnah sources, the *tawhīd al-Rubūbiyyah* addresses these questions by affirming that ecological balance operates according to the fixed decrees of Allah SWT.⁴⁰ Thus, perceiving natural order as a manifestation of divine power elevates awareness of planetary boundaries beyond empirical acceptance, fostering a profound recognition of the Wisdom of Allah SWT in governing His creation.

Consequently, a deep understanding of the *tawhīd al-Rubūbiyyah* framework within PHL can cultivate systemic thinking rooted in religious awareness, particularly among vulnerable communities. This is because the integration of spiritual frameworks into strategies for ecological awareness enhances individual competence in connecting human actions to environmental impacts.⁴¹ In this regard, reinterpreting PHL through this *tawhīd*ic lens, offers a new philosophical basis. It can

³⁹ Myers, S. S. et al., "Connecting planetary boundaries and planetary health: a resilient and stable earth system is crucial for human health," *The Lancet* 406, no. 10501 (2025): 315–319. [https://doi.org/10.1016/S0140-6736\(25\)01256-5](https://doi.org/10.1016/S0140-6736(25)01256-5)

⁴⁰ Tamam, B. et al., "Dimensi rububiyah dalam penciptaan alam perspektif al-Quran: Promosi ekoteologi dalam konservasi lingkungan," *Mumtaz: Jurnal Studi al-Quran Dan Keislaman* 8, no. 1 (2024): 73–94. <https://jurnalptiq.id/index.php/mumtaz/article/view/69>

⁴¹ Mohidem, N. A., & Hashim, Z., "Integrating Environment with Health: An Islamic Perspective," *Social Sciences* 12, no. 6 (2023): 1-26. <https://doi.org/10.3390/socsci12060321>

transform society's understanding, especially among vulnerable communities, by shifting the ecological system's meaning from just a network of living creatures to a unity preserved by Allah SWT.

***Tawhīd al-Ulūhiyyah*: Devotional Motivation for Health Behaviour**

While *tawhīd al-Rubūbiyyah* emphasizes the human belief and recognition of Allah SWT as the Supreme Creator of the universe, *tawhīd al-Ulūhiyyah* (Oneness of Worship) focuses on the relationship of servitude between humanity and Allah SWT as manifested through prescribed acts of worship.⁴² As declared by Allah SWT:

“It is You we worship and You we ask for help.” (al-Fātiḥah, 01:05)

This verse explicitly demonstrates that all forms of devotion in worship must be directed solely to Allah SWT, as any ritual worship directed elsewhere constitutes disbelief and nullifies one's good deeds.⁴³ In this regard, the analysis and synthesis between sustainable behaviour and *tawhīdic* elements further elaborate that the bond of servitude between humanity and the Creator is not confined to ritualistic practices such as prayer and fasting. Rather, human interaction with nature is also serves as a manifestation of worship to Him.⁴⁴ From the perspective of vulnerable communities living within socioeconomic constraints, this understanding can transform their sense of helplessness into a source of strength and resilience, empowering them through obedience to Allah's commands in their interactions with the environment.

Building upon this premise, internalizing this *tawhīdic* dimension within the context of environmental preservation and conservation demands a total transformation in how humanity

⁴² Senia, N. N. et al., “Tafsir Al-Qur'an Pada Pemahaman Konsep Tauhid Dalam Islam,” *Jurnal Studi Islam Dan Hukum Syaria* 3, no. 2 (2025): 429–440. <https://doi.org/10.3342/jursih.v3i2.461>

⁴³ Syahriral, & Nureni., “Ayat Al-Qur'an Tentang Tauhid Rububiyah dan Tauhid Uluhiyyah,” *Jurnal Al-Qiyam* 6, no. 1 (2025): 170–178. <https://doi.org/10.33648/alqiyam.v6i1.979>

⁴⁴ Usman, A. H., & Nasir, M. N., “Analisis wacana hadis tentang penjagaan alam sekitar,” *Jurnal Hadis* 13, no. 26 (2023): 51–61. <https://doi.org/doi.org/10.53840/hadis.v13i26.220>

perceives its role toward nature. While existing sustainability agendas driven by risks, impacts, and the consequences of natural disasters on individuals, social institutions, and national administrations are often deemed insufficient, the Oneness of Worship framework offers a progressive approach by emphasizing how religious devotion generates a new cognitive dimension toward the environment. This is supported by the significant relationship between the application of spiritual values and the manifestation of sustainable behaviour.⁴⁵ As a reflection of this, the obligation to maintain environmental health is no longer motivated solely by fear or anxiety regarding the impact of disasters on human survival but is also infused with the fear of violating Allah SWT's commands and prohibitions in every action.

This understanding carries practical implications for PHL, especially among vulnerable communities. Within this perspective, the environmental sustainability agenda is no longer perceived merely as an individual responsibility toward achieving worldly well-being, but as a proactive expression of faith that serves as a life guide for attaining sustainability in both, this world and the hereafter. A previous study shows that ecological awareness rooted in faith fosters natural sustainable behaviour that remains resilient against external pressures.⁴⁶ By framing the daily environmental interactions in the concept of worship (*'ibādah*), sustainable practices become deeply ingrained, as they are driven by the servant's ultimate goal of seeking His pleasure. Thus, the emphasis on *tawhīd al-Ulūhiyyah* within PHL provides a holistic source of intrinsic motivation to drive consistency in sustainable actions.

⁴⁵ Shah, S. S., & Asghar, Z., "Individual attitudes towards environmentally friendly choices: a comprehensive analysis of the role of legal rules, religion, and confidence in government," *Journal of Environmental Studies and Sciences* 14, no. 4 (2024): 629–651. <https://doi.org/10.1007/s13412-024-00913-5>

⁴⁶ Al-Jayyousi et al., "A Critical Discourse Analysis on Climate Change in a Globalized World: The Nexus of Islam and Sustainable Development," *Sustainability* 15, no. 19 (2023): 1-18. <https://doi.org/10.3390/su151914515>

Tawhīd al-Asmā' wa al-Ṣifāt: Ethical Internalization

This *tawhīd* pertains to the Oneness of Allah's names (*al-Asmā'*) and His attributes.⁴⁷ This *tawhīd* elevates the Majesty of Allah SWT, who possesses names and attributes of absolute perfection that are in no way comparable to His creation based on the principles of purification (*tanzīh*) and the entrustment of ultimate meaning to Allah SWT (*tawfīd*).⁴⁸ As declared by Allah SWT:

“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.” (al-A'rāf, 07:180)

The verse above emphasises how Allah SWT not only declares the glory of His names, but also calls upon humanity to mention these names as a means (*wasīlah*) of supplicating to Him. Moreover, the verse also threatens those who use names other than His names with the recompense of their actions.⁴⁹ A normative analysis and synthesis of this aspect demonstrates that recognition of Allah SWT's *al-Asmā' wa al-Ṣifāt* is not merely a verbal acknowledgment, but demands contextual understanding and internalization of the implicit meanings within them.

In the context of ecological awareness, the synthesis process from 'meanings' to 'terms' demonstrates that this *tawhīd* plays a significant role in shaping individual character rooted in the noble names and attributes of Allah SWT.⁵⁰ This is because the element of *tawhīd*, which serves as the spiritual foundation and intrinsic motivation, is proven to manifest actions that honour

⁴⁷ Amina, Nur Fajar, & M. Amin., “Konsep tauhid dalam kehidupan umat Islam,” *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 12, no. 1 (2026): 20–30. <https://doi.org/10.36989/didaktik.v12i01.10918>

⁴⁸ Pratama, M. S., & Nurul Anwar, R., “Tauhid dan Asmaul Husna dalam Pembentukan Karakter Individu Muslim di Era Globalisasi,” *Kalamizu: Jurnal Sains, Sosial, Dan Studi Agama* 1, no. 3 (2025): 310–324. <https://hamfara.com/kalamizu/article/view/34>

⁴⁹ Pratama, M. S., & Nurul Anwar, R., “Tauhid dan Asmaul Husna dalam Pembentukan Karakter Individu Muslim di Era Globalisasi,” *Kalamizu: Jurnal Sains, Sosial, Dan Studi Agama* 1, no. 3 (2025): 310–324. <https://hamfara.com/kalamizu/article/view/34>

⁵⁰ Rahmadi, R., & Jamalie, Z., “The concept of takhalluq and character development aspect in the thoughts of Banjar scholars on al-Asma' al-Husna,” *Jurnal Ushuluddin* 32, no. 1 (2024): 26–44. <https://doi.org/10.24014/jush.v32i1.24701>

environmental sustainability as a result of internalizing His names and attributes.⁵¹

Within the PH framework through the vulnerable communities' lens, this *tawhīdic dimension* catalyses strategies aimed at sensitizing individuals and society to the intrinsic link between environmental health and human well-being.⁵² For instance, internalizing *al-Raḥmān* (The Most Gracious) and *al-Raḥīm* (The Most Merciful) instils a profound sense of compassion toward all living beings, including animals and plants. Similarly, *al-Hakīm* (The Wisest) encourages humanity to design and implement strategies grounded in knowledge, meticulous consideration, and far-sightedness, while simultaneously balancing the nation development and the demand for environmental preservation.⁵³ The profound realization of these names and attributes offers an individual ethical framework that drives environmental action as a direct manifestation of faith in Him.

Furthermore, the analysis and synthesis strategies employed in phase 4 of this study's methodology demonstrate how this *tawhīd* dimension is capable of addressing a core challenge within PH agenda, namely, environmental and social injustice. In current PH discourse, the issue of environmental injustice involving diverse community backgrounds is seen as a challenge that requires attention, particularly towards vulnerable communities

⁵¹ Shah, S. S., & Asghar, Z., "Individual attitudes towards environmentally friendly choices: a comprehensive analysis of the role of legal rules, religion, and confidence in government," *Journal of Environmental Studies and Sciences* 14, no. 4 (2024): 629–651. <https://doi.org/10.1007/s13412-024-00913-5>; Rekan, A. A., & Mokhtar, M. I., "The development of eco-tahfiz in Malaysia: Bridging Islamic education and environmental sustainability," *Ullumuna* 29, no. 1 (2025): 1–31. <https://doi.org/10.20414/ujis.v29i1.1431>

⁵² Al-Halbusi, H. et al., "Do ethical leaders enhance employee ethical behaviors?: Organizational justice and ethical climate as dual mediators and leader moral attentiveness as a moderator--Evidence from Iraq's emerging market," *Asian Journal of Business Ethics* 11, no. 1 (2022): 105–135. <https://doi.org/10.1007/s13520-022-00143-4>

⁵³ Hsia, B. S. et al., "Food Waste Management Technology in Malaysia: Lessons from the United States and European Union," In *Islamic Finance: New Trends in Law and Regulation*, ed. N. Mansour & L. Bujosa (Springer Nature Switzerland, 2024), 743–752. https://doi.org/10.1007/978-3-031-48770-5_60

consisting of low-income and marginalized groups.⁵⁴ These groups not only contribute the least to environmental degradation, but also bear the greatest brunt when natural disasters strike.⁵⁵

The situation becomes more critical when their socio-economic statuses are unable to cover post-disaster expenses such as medical care, renovation of destroyed homes, and limited food sources.⁵⁶ In this context, internalizing *tawḥīd al-Asmā' wa al-Ṣifāt* through His attribute *al-'Adl* (The Absolutely Just) must become part of the fundamental character of individuals, especially leaders, particularly in formulating national development agendas that need to consider the concepts of equality, environmental balance, and justice for society as a whole. Thus, an ecological awareness through the lens of this *tawḥīd* transforms the act of environmental stewardship from being merely a human responsibility into a practical manifestation of understanding and embodying His perfect names and attributes.

The *Tawḥīd*ic Planetary Health Literacy (TPHL) Model

As the primary output of the 'Developing a Model' phase within the conceptual-normative synthesis methodology, this study has established the *Tawḥīd*ic Planetary Health Literacy (TPHL) model, as illustrated in the figure below:

⁵⁴ Evans-Agnew, R. A., & Aguilera, J., "Climate Justice Is Environmental Justice: System Change for Promoting Planetary Health and a Just Transition From Extractive to Regenerative Action," *Health Promotion Practice* 24, no. 4 (2023): 597–602. <https://doi.org/10.1177/15248399231171950>

⁵⁵ Choi, S. et al., "Environmental justice and vulnerable populations: Perspectives of environmental activists," *Social Work and Social Welfare* 6, no. 1 (2025): 316–326. <https://doi.org/10.25082/swws.2025.01.001>

⁵⁶ Supaat, D. I. et al., "The rights of vulnerable people post-natural disaster," *Malaysian Journal of Syariah and Law* 9, no. 2 (2021): 135–146. <https://doi.org/10.33102/mjsl.vol9no2.325>



Figure 2. The *Tawhīdic* Planetary Health Literacy-TPHL
(Source: Developed by Researchers)

The description of this model is summarized in the table below:

Table 3. The *Tawhīdic* Planetary Health Literacy (TPHL) Description

<i>Tawhīd</i> Dimension	Literacy Function	Transformative Outcome
<i>Al-Rubūbiyyah</i>	<i>Ontological Grounding</i> - Cultivates the understanding that the universe is not merely an entity offering various elements for human utility, but is a divine creation of Allah SWT that operates in perfect balance and order according to His decrees.	<i>Systems Awareness</i> - Shapes a profound awareness of how ecosystems are intricately interconnected, while recognizing the ecological boundaries and limits that must be respected. - Fosters the realization that actions leading to environmental imbalance constitute a form of <i>fasād</i> (corruption) that violates the order of Allah SWT.
<i>Al-Ulūhiyyah</i>	<i>Motivational Grounding</i> - Provides an intrinsic motivational foundation capable of transforming environmental actions, from those arising from rational values into a	<i>Devotional Behaviour</i> - Sustainable behaviour driven by deep spiritual awareness of the concept of servitude to Him leads to the manifestation of every action oriented towards the

	continuous form of worship to Allah SWT.	value of reward, not merely as a response to concerns about environmental sustainability issues.
<i>Al-Asmā' wa al-Ṣifāt</i>	<i>Ethical Grounding</i> - Offers an ethical axis through the internalizing of the names and attributes of Allah SWT as a concrete moral framework to be understood, embraced, and applied in daily life.	<i>Character Formation</i> - Drives a sustainable character rooted in the understanding of the perfection of Allah SWT through His names and attributes - The internalization of this <i>tawḥīd</i> is manifested naturally in executing the sustainability agenda while being integrated as the core identity of a Muslim.

Final result:

Faith-driven ecological and health agency – The ability of individuals and Muslim communities, particularly vulnerable groups, to act proactively, consistently, and sustainably in addressing the planetary health crisis. These sustainable actions are driven by strong faith, deep internalization of *tawḥīd*, and the embodiment of Allah SWT's names and attributes in every aspect of life

Source: Researchers' Synthesis

Conclusion

The *Tawḥīdic* Planetary Health Literacy (TPHL) model developed in this study offers significant implications for empowering communities, particularly vulnerable groups, to navigate the environmental crisis. As a synthesis of conceptual and normative strategies, this model bridges a critical gap in current discourses that often overlook Islamic spirituality as a primary driver of planetary health. By embedding Islamic theology into everyday environmental practices, the TPHL model provides a realistic and context-specific framework that can be effectively operationalised by the target communities.

This model serves as a pioneer for transdisciplinary education by integrating environmental elements with spiritual values. Science education, Islamic education, and even religious studies at all levels can leverage the components of the TPHL model as a foundational framework for curriculum development. Education

that incorporates spiritual dimensions, intrinsic motivation, and the formation of an Islamic personality in advancing the PH agenda can shift the educational paradigm from mere knowledge transfer to meaningful and sustainable behavioural transformation. This strategy directly strengthens students' identity while building their resilience when facing environmental crises.

At the community level, this model plays a significant role in forming a foundation for developing integrated programs that can be implemented by religious and welfare institutions, such as mosques, zakat centres, and environmental organizations. The social institution such as mosque, is no longer seen merely as a place of worship, but as a hub for disseminating an eco-theological awareness grounded in an integrated framework of PH and *tawhīd*. By embedding these dimensions into social activities such as Friday sermons (*khutbah*) and religious lectures (*tazkirah*), this global agenda could be delivered in a language that is accessible to the public especially vulnerable communities. This strategy can benefit communities all across socioeconomic statuses, by exposing them to sustainable circular economies. For instance, sustainable agriculture initiative like hydroponic farming, has the potential to generate supplementary income, thus, improving the community's standard of living. These implications indirectly demonstrate that the TPHL model is more than just a religious appeal for environmental sustainability, but also serves as a means to lift vulnerable communities out of poverty.

In conclusion, the TPHL model offers moral and spiritual support to religious communities, especially the vulnerable, enabling them to build sustainable resilience in the face of today's escalating environmental crises. The uniqueness of this model is its ability to integrate spiritual, moral, and practical aspects into a cohesive framework. This effectively addresses the shortcomings of existing approaches that often remain stuck in the dichotomy between scientific and religious perspectives. To achieve the sustainability agenda's goals, it is essential that leaders, policymakers, academic and public health professionals, and civil society organizations collaborate effectively. This collective effort

is crucial for ensuring that the interventions designed are not only launched successfully but also maintained over the long term.

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