Islamic Perspective on Environment and Community Ethics: The Role of Cultural Values in Building a Just Society

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ABSTRACT:

Poor quality of the environment, as well as social and societal inequalities and declining social and community ties have emerged as significant issues impacting sustainable development and human health and well-being. This study brings together the Islamic view concerning environment and community ethics, analyzing how Islamic revealed texts, cultural values, and ethical values have been an effective asset in establishing a just and sustainable/community-oriented society. The research centres on the interdependence of Islamic teachings, cultural context, responsible care for the environment and the general welfare of society. The study also contributes to the understanding how cultural values influence the integration of ethics into actions and behaviors of the people in the community by affecting norms, attitudes and behaviors of the community. Culture serves as a bridging element by which Islamic environmental and social ethics are conveyed and utilized in the society. The conceptual model proposed states that Islamic teachings have an impact on cultural values, enhancing environmental responsibility and community ethics which in turn can help create a just and sustainable society. This study adopts a qualitative systematic literature review combined with thematic analysis. This research identifies four major themes: Islamic environmental and community ethics, the influence of culture on ethical behavior, community engagement, and the development of a just and sustainable society. The findings elucidate that culture functions as a core mechanism for transforming Islamic ethical ideals into practical social norms, thereby contributing to sustainable development, social inclusion, and the realization of justice.

Keywords: Community Ethics, Khalifah, Amanah, Mizan, Social Justice, Racism, Adl; Rahmah; Maslahah.

Introduction

In the face of contemporary environmental catastrophes ranging from global warming, biodiversity loss, environmental degradation, water scarcity, poverty and social inequality have become major issues that demand solutions beyond technology and policy, needing ethics and culture as

well. The world is facing these interrelated environmental and social issues which pose a threat for the health of current and future generations and is gradually realizing that the ecological dilemma is fundamentally a crisis of human moral and ethical values and the true essence of sustainability can't be attained between humankind nature and society, by, depending on, or resting on economic growth and technology alone. (Abd-Elsalam & Binay, 2024). This is where the role of traditional ethical frameworks, particularly Islamic environmental values, becomes profoundly significant. Islam provides a weltanschauung that views environment not as a dominant external resource to be but as a sacred, interwoven web of creation.

In every age, religion has been brought into focus as a source of moral teachings to solve environmental and social problems. Religion and faith centered ethics have gained widespread academic recognition as potent tools for systemic change. Islam's rich moral heritage presents an integrated framework where social justice and environmental consciousness are not distinct themes, but rather two facets of the same spiritual coin.

Islam has the most holistic moral structure that governs the interaction between human beings, people and natural nature. Putting the directives of Islam into practice, concerns incorporate the commandments of unity, stewardship, trust, balance and justice which create a moral obligation to protect nature and promote social welfare. These principles offer a comprehensive framework for sustainable development, fostering environmental responsibility, consumption moderation, conservation of resources, and an equitable and fair treatment of individuals and communities (Haider, 2025; Ali & Agushi, 2024).

Islamic environmental ethics has a worldview that requires humans to be custodians of Allah's creation rather than owners and leaders over natural resources (Fadil, 2024; Zuhdi et al., 2024). It focuses on the fact that caring for the environment is not only a good deed, but a duty of every Muslim.

Principles of ethics are dependent on social norms, community practices, cultural values & racism as they play an indispensable role towards environmental protection, and promoting justice in society.

Islamic Environmental Community Ethics

The Islamic role regarding ethics considers environmental responsibility and social responsibility. Natural resource issues are highlighted through core Islamic principles like Khalifah (stewardship), Amanah (trust), Mizan (balance), and Adl (justice) which address the protection and optimal use of natural resources and the welfare of communities (Foltz et al., 2003). In the past few years, scholars have increasingly turned their focus toward the potential of Islamic teachings to address the pressing issues of sustainability today – such as environmental governance, environmental responsibility in the context of climate change, and social justice (Abd-Elsalam & Binay, 2024)). But, the literature is still not coherent between environmental ethics, community ethics and cultural studies. In view of this, this review aims to consolidate the current understanding and knowledge on Islamic attitudes on environmental and community ethics and study the role of cultural values on establishing a just and sustainable society.

Environmental Stewardship – or (Khaliafah, Amanah, Mizan)

Islamic ethics cannot be applied solely as a human endeavor but rather fits a framework of trust laid upon the human being in that he is more of a steward, Khilafah, of the Earth given in trust an responsibility rather than absolute owner. In *Surah Al-Baqarah (2:30)*, "when Allah announced the creation of the *His vicegerent on earth,* the angels questioned: *"Will You place therein one who will make corruption/mischief (fasad) therein and shed blood? Allah replied to them that you do not know what I know*. Environmental degradation, polluting water systems, killing species to extinction, deforestation, and overconsumption is demystified by classical scholars as a form of physical *fasad* (corruption/disruption) on Earth.

Later in the Qur'an, Allah explicitly commands humanity not to fulfill that fear

"And do not cause corruption (*fasad*) on the earth after it has been set in order."

Al-Qur'an,Surah Al-A'raf (7:56)

"Corruption (*fasad*) 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..."

Al-Qur'an,Surah Al-Rum (30:41)

The Qur'an directly links ecological collapse and natural degradation back to human actions and greed.

It serves as a warning that violating our role as a *Khalifah* brings self-inflicted environmental decline.

Amanah fosters ethical and responsible consumption, biodiversity conservation, and ethical management of resources in the Muslim community. This is an illustration of how this applies to counteract the prevailing cultures of modern consumerism demonstrated by overproduction and consumption in relation to ecological balance.The Qur'an gives human beings responsibility to care for the earth, appointing them, as trustees, to take charge responsibly. This stewardship isn't about exploiting the Earth, it is about our moral duty to ensure ecological balance and not corrupt the Earth. The interpretation of Qurans puts people on trial regarding their usage of nature, which also applies to future generations (Khan, 2021).

"We offered the trust (*al-amanah*) to the heavens, the earth and the mountains but they refused to carry this burden and were scared of doing so, but man undertook to bear it. Man is prone to crossing his limits (over-estimating himself) and prone to taking emotional decisions."

Al-Qur'an,Surah Al-Ahzab (33:72)

Mizan(balance) towards sustainable ecology represents a balance between human development and environmental preservation. Mizan offers an Islamic ethical framework for regulation, climate action, and sustainable development policies. (Safi, 2020). The perfect balance of the universe is highlighted in the Qur'an many times and, no human intervention should be able to upset it.

"And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance.

Surah Rahman,(55:7-9)

"And the earth - We have spread it out and cast therein firmly set mountains and caused to grow therein [things] of every well-balanced kind."

Al-Qur'an, Surah Al-Hijr, (15:19)

Islamic teachings promote the principles of moderation (Wasatiyyah) and avoid wastefulness (Israf). There are various references in the Qur'ān which teach Muslims not to be extravagant in spending since it causes environmental damage and social disbalance.

"And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully."

Al-Qur'an,Surah Al Isra(17:26)

The Prophet Muhammad (peace be upon him) cared about ecological needs and emphasized on judicious use of water even if in plenty.

"The Messenger of Allah (PBUH) passed by Sa'd while he was performing ablution (wudu). The Prophet asked, "What is this extravagance?" Sa'd asked, "Is there extravagance with water in ablution?" The Prophet replied, "Yes, even if you were on the banks of a flowing river."

Musnad Aḥmad 7065, Sunan Ibn Majah 42

In Islamic scriptures, land protection, tree planting and animal welfare are recurring issues which affirm that protection of the environment is an act of worship and the moral duty.

"And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and cattle. And Allah does not like corruption."

Al-Qur'an, Surah(Al-Baqarah, 2:205)

The care of the environment is not only a legislative responsibility, but it is also an ethical and religious responsibility. By combining law, ethics and spirituality, this is a reinforcement of the norms and values framework of environmental governance among Muslim societies (Nasr, 2020).

Community Ethics: Justice (Adl), Compassion (Rahmah), Collective Welfare (Maslahah)

The concept of **Justice (Adl),** is the guiding principle of Islamic social ethics, with the imperative calling for fairness over all of human being's activities, including their economic distribution, government and access to resources. Islamic justice includes the justice of environment and wants all citizens to had equal opportunity to clean environment, water and air (Aydin, 2021). This view is similar to current theories of environmental justice based on principles of environmental risk equitability.

"Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin; be he rich or poor, Allah is a Better Protector to both... lest you may avoid justice"

Al-Qur'an, Surah An-Nisa (4:135)

"O you who believe! Be persistently just, a witness for Allah, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness"

Al-Qur'an, Surah Al-Ma'idah (5:8)

The concept further reinforces the ethics of the community through practicing **Compassion (Rahmah),** which fosters empathy, caring, and mutual help among people and communities. The care and concern of Islam is not limited to the dignity of human beings; it applies to animals and the surrounding environment too. This whole view on compassion affects a culture of caring that promotes ecological sustainability and social cohesiveness. The research showed that an ethics of compassion has a significant contributing effect on the resilience of its communities during times of environmental crises and social upheaval (El-Zein et al., 2021).

"And to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess"

Al-Quran,Surah An-Nisa (4:36)

Collective Welfare (Maslahah) signifies public welfare or benefit. It is based on the principle that legitimacy of laws and public policies to secure human well-being at both societal and individual level.

"Allah intends for you ease and does not intend for you hardship..."

Al-Quran,Surah Al-Baqarah (2:185)

Adl, Rahmah, and Maslahah form a comprehensive framework of ethics that are accompanied by a just moral system where justice, compassion, and welfare are accommodated under one roof in the process of community development. This system is not only helping to close the social inequality gap but also helps the environmental context to be more responsible due to the connection between people and the environment.

Islam's emphasis on caring for creation and exhibiting ethical conduct towards people represents the integral approach to environmental stewardship with community ethics. The presence of human beings as agents with moral responsibility to sustain environmental equilibrium and harmony with the society. Overall this holistic ethical system is different from today's piecemeal policy making where environmental policy and social ethics have been not integrated.

Islamic environmental ethics is definitely making an unprecedented contribution to the discussion on global sustainability as options and innovations on alternative value-based approaches to material-centered development schemes (Nasr, 2020; Dehnavi et al., 2022). Islamic ethics offer a strong moral foundation for the development of just and sustainable societies, by weaving in principles of khalifah, amanah, mizan, adl, rahmah, and maslahah in the realm of environmental governance and community development.

Culture as a source of values and norms and social responsibility

Culture contributes to the values, attitudes, behaviors and social relationships of humans in a basic way. It gives examples of shared meanings, moral expectations, traditions and behavioural guidelines for individuals and communities, which can affect relations between them and between people and the natural environment. For the sake of sustainability and social justice, the importance of culture to the realization of practical action on ethical values is growing rapidly. The technology and economic systems have not only been found to result in environmental issues and social inequalities, but cultural beliefs, culture, and collective behavior patterns have also been believed to affect both of these issues (UNESCO, 2021). Hence, knowledge of the importance of such culture is necessary for the construction of society that encourages socially responsible behaviors, cooperation and responsible ethical decisions in relation to the environment.

In today's sustainability studies, culture is seen not merely as a link between purely moral concepts and the actions of everyday life. While international policies offer frameworks for sustainable development, if it should be successful, it will rely on acceptance by and integration in local cultural contexts. The sustainability of community practices can be improved when the ethical norms and members' values within the communities are tightly bound to their actions, as their action patterns shape the perceived responsibility and management of the resources, their interaction with the social groups, and the collective views (Soininen et al., 2020). So culture is not just a contextual/background factor but also

plays a role in how ethical behavior is created and sustained.

One of the main ways people acquire their moral values, social norms, and obligations as they relate to others is via culture. In the early years of life, experiences in the culture influence what is considered acceptable conduct and what one is responsible for doing. Religious beliefs, traditions and community life will frequently pass on values like respect, fairness, responsibility and cooperation within family settings. They shape the conduct of individual actions and collective behaviors, especially in the field of protecting the environment and of improving social welfare (Hofstede, 2011).

Social responsibility is closely linked up to cultural expectations. People are more likely to involve themselves in social groups, help the less fortunate, and collaborate in problem solving in societies that value social welfare. On the other hand, cultures that promote extreme individualism and material wealth might promote consumption patterns that can promote social injustice and environmental damage (Kasser, 2017). Thus cultural orientations are playing important roles in shaping sustainable life and/or unsustainable behaviors of communities.

Societies also have different understandings of ethical responsibilities towards nature as a result of cultural influences. Traditional knowledge systems of the ecological kind exist in many traditional cultures, and are founded in harmony with humans and the environment. Many conservation-based practices, sharing of resources, and an appreciation of ecosystems exist among indigenous and local communities. This cultural knowledge helps to ensure sustainability, fostering instead long-term connections with natural resources and avoiding exploitation in the short term (Díaz et al., 2019). From such observations come this evidence that ethical environmental actions are not only scientific but culturally driven by moral actions as well.

Social experiences and cultural beliefs are very important in their influence on environmental attitudes. Environmental problems, sustainable behaviors and people's engagement in environmental initiatives are influenced by their cultural norms. The research above suggests that social environment and community expectations related to sustainability values have an influence on pro-ecological actions (Steg et al., 2014). Thus, the level of environmental responsibility increases if it is deeply rooted in one's personality or culture.

The integration of Islamic values and culture is manifested in many activities carried out in the community. The principles of Zakat and Sadaqah (charity), social support and collective responsibilities of Islam tend to become part and parcel of the cultural system of community support. Cultural practices as another form of communication mechanism which has a feature to emphasize cooperation and mutual support can also support the Islamic values of compassion (Rahmah) and collective welfare (Maslahah) (Kamali, 2022). This interaction is a sign of the fact that, religious ethics become meaningful when they are in "cultural practices".

But the association of Islam and culture needs to be carefully thought out as not everything else cultural is also ethical. Often there are behaviors that may not align with Islamic principles regarding justice, moderation and care for the environment. Islamic ethics can then be used to assess cultural practices through a lens of positing the sanctions for human dignity, ecological balance and social welfare that exist in Islam, which are proscribed transgressions. Islamic ethics may then be used to test cultural practices in terms of those that endorse human dignity, ecological balance, and social welfare, and that withhold sanction from harmful behaviors (Nasr, 2020).

The effective implementation of Islamic messages and creative attitudes towards culture provides one way to help create sustainable and just societies. The use of religious values and ethical concerns in conjunction with cultural understanding allows communities to find culturally acceptable and environmentally sustainable behaviors that have meaning ethically. This is a holistic model that essentially sees sustainability as a cultural and ethical change and not just a scientific and economic one.

The engagement with the community is another crucial effect of the cultural influences. Citizens should have a stake in sustainable societies, since ensuring the environment cannot be managed solely by policies of government. Local communities are foundational to conservation efforts, resources and adapting to the climate. Social capital theory suggests that trust, common values and social bonds amongst communities foster collective action, or cooperation (Putnam, 2000). Social component strengthening cultural practices have the potential to support environmental practices.

Cultural traditions are employed in many societies as traditional practices which play a role in conserving the environment. These include, for instance, traditional water sharing arrangements, community-led land management and group-based mechanisms of protecting the resources. Such practices have shown that cultural heritage can play a role in modern sustainability objectives in favor of responsible relations with nature (Berkes, 2018). Cultural structures can also constitute barriers when some customs make unsustainable practices and environmental change impossible. Hence, sustainability entails critical inquiry with cultural systems to maintain positive values and change negative values.

Thus, understanding and research into the linkages between culture and environmental behavior is important when discussing climate change. There is a need to change behavior on consumption, energy use, managing resources in a sustainable way to meet the demands of climate change. The role of environmental responsibility in existing values makes it more likely to foster these changes. There are studies that suggest that culturally responsive sustainability approaches create more buy-in within the community and inspire behavior change at the community level in the long term (Adger et al., 2013).

Creating a Just Society

The concept of a just society needs not just a partial but a comprehensive knowledge of the relation between people, the environment and social institutions. Nowadays the discussion of sustainability is frequent not only in a just ecological perspective, but also in the corresponding ethical and social aspects. Human values, consumption patterns and system of governance are often the root cause of climate change, environmental degradation, resource inequality and social conflicts. So doing something to make it sustainable means not only technological development, but also setting up moral frameworks that instill responsibility, fairness and collective well-being (Agyeman et al., 2016). The Islamic ethics and cultural values & racism integration aspect is relevant in this context as it offers an insight into how the societies can make environmental protection and social justice possible.

Islamic ethics on nature and societies offer an integrated ethics perspective in which humankind are responsible for balancing the ecosystem with prosperity for people. Ethical principles like "Khalifah" (stewardship), “Amanah” (trust), “Mizan” (balance), “Adl” (justice), Compassion (Rahmah), and “Maslahah” (public interest) provide ethical bases on Sustainable Living. The principles need to be underscored that ecosystems, the resources from which they are derived, are not only an economic asset but a trust and a resource that must be managed responsibly. In conjunction with positive cultural activities, the following ethical principles can create a positive impact on sustainable lifestyle, improve interpersonal relationships and promote the establishment of a just society (Nasr, 2020).

Islamic ethics give an ethical approach that links the moral responsibilities of environmental care to spiritual and social duties. The idea of the khalifah thrusts humans into the role of caretakers of the earth, and not exploiters of the earth, since humans are accountable for its use and preservation. This view contrasts with the modern way of looking at nature, as a readily available economic source. The Islamic perspective on the environment implies that the development of human beings should take place with limits and sophistication should also be taken into consideration for the rights of generations to come (Foltz et al, 2003).

This is in tune with the principle of Amanah which adds the dimension of accountability to this understanding. Nature resources like water, land, forests and other types of biodiversity are considered as a trust that civilizations must protect. It encourages prudence and moderation as well as responsible consumption from an ethical perspective. In recent times, increasing research has been conducted on the environmental aspects linked to religious values, suggesting that religious values can have an influence on attitude towards the environment by providing internal motivations for ecological responsibility in addition to the external. Research on sustainable values promoted the idea that religious values have an influence on attitudes towards sustainability, since they are able to stimulate internal motivation for sustainable behavior besides external regulation (Gümüşay et al., 2022). Hence, Islamic teachings come to the rescue of sustainability in that the provision of sustainability can be regarded as a moral duty.

The principle of Mizan of Islam also emphasizes on the balance and harmony in nature. Nature is a harmonious system and human activities that have the potential to permeate its harmony are to be avoided. It is a concept that is highly applicable in today's

sustainability issues like climate change, pollution and biodiversity loss. It is important to have a balance between three elements sustainable development - environment protection, social needs and economy activities (United Nations, 2023). This need for balance is fulfilled by Islam's environmental ethics, which counts values as its foundations.

The ethical principles are also influenced by culture, which is equally as important throughout the course of everyday life. A religious value is when it not only becomes part of one's culture, but part of one's community norms and institutional practices. Cultural values & racism influence consumption pattern (behavior), attitude towards nature and, relationship between people. For instance, some cultures prioritize behaviors of cooperation, moderation, and communal responsibility more positively and should be more favorable to sustainable behaviors (Soininen et al., 2020). Educational methods and practices through the Muslim community can strengthen the Islamic principles of social welfare and environmental responsibilities, this can be supported by cultural behaviors like community assistance, charitable activities and traditions in sharing resources in Muslim society.

Thus, Islamic ethics and culture achieved integration, created sustainable model, which was not only based on moral commitment but also on social participation as well. But this is not limited to a scientific or economic problem – instead, sustainability is seen as a culture and an ethical change that needs to be valued and acted on.

Islamic Cultural Values and Racism

Values have an important impact on social relationships, social identity construction and attitude to diversity. Positive culturally-based values foster cooperation, mutual respect, and a binding sense of community, while negative cultural norms can be a root cause of prejudice, discrimination and racism. Racism is the belief, attitude or happening causing unequal treatment of people according to their race, ethnic group, and/or cultural background. Current research shows that racism persists in the lives of various societies, impacting one's access to opportunities, perceptions of justice, social inclusion, and the ability to actively participate in various community spheres (United Nations, 2024).

Ethically, racism jeopardizes social cohesion, thereby reducing the possibilities for forming just and inclusive communities. Research suggests that some prejudices and stereotypes develop during one's cultural socialization—the transmission of cultural beliefs across generations, with the reinforcement of these beliefs by social institutions (Paradies et al., 2023). Culture therefore can serve as a vehicle of equality or understanding or it can be a vehicle of exclusion and social division.

Racial superiority is denounced by Islam. It supports diversity where all human beings are equal irrespective of social, racial and ethnic background, language, and ethnicity. Human dignity, justice (Adl), compassion (Rahmah) and brotherhood are all fundamental principles that are promoted in the Qur'an and by the word of Prophet Muhammad (PBUH) that are set in motion when society operates according to these principles.

"O humanity! Indeed, We have created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you."

Al-Qur'an, Surah Al-Hujurat (49:13)

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge."

Al-Qur'an, Surah Ar-Rum (30:22)

During his **Farewell Sermon** the Prophet Muhammad ﷺ condemned racism, ethnic discrimination and tribalism. He announced the equality of all humanity, declaring that skin color or ethnicity does not guarantee anyone superiority, and that pure nobility comes only from piety.

An Arab has no superiority over a non-Arab, nor a non-Arab over an Arab; neither is a white person is superior to a black person, nor a black person over a white person, except by piety.

Sahih Muslim Book 15, Hadith 159

The cultures that are inclusive are conducive to social justice, community involvement and overall community welfare while racist culture results in social fragmentation, social inequalities and social exclusion. Thus, culturally informed ethical education and community engagement is a critical part of combating racism for a just and sustainable society. The incorporation of Islamic moral values and positive

cultural values can help improve social inclusion, interculturality and the community's sense of unity.

Community involvement, social unity and a sense of responsibility towards the environment

In developing a just society, communities need to be engaged. Collaborative and collective efforts and commitments are crucial as much as technological and government measures in the fight for environmental sustainability. A sense of community involvement allows people to take part in protecting the environment, helping with social issues and in the decision making process. The literature on sustainability transitions shows that community-based solutions are ones that are likely to be more effective as these will take into account local knowledge, local practices, and local social relationships (Berkes, 2018).

The Islamic moral values such as cooperation (Ta'awun), compassion (Rahmah) and benefit of the community (Maslahah) are all consistent with participation in the community. The following points should highlight the fact that individual welfare ties into social welfare: In particular the principle of Maslahah is concerned with benefiting and averting harm to the community at large. This principle in the environmental sense can be used in activities that conserve and protect natural resources, and ensure their availability of social equity for citizens. In the environmental context can be used to support actions that conserve and protect natural resources, and ensure their availability of social equity for the citizens (Kamali, 2022).

One of the other key components to form a sustainable community is social cohesion. In healthy societies, with healthy social relationships, cooperate and trust will generate collective action and help them to respond to ecological challenges. Based on social capital theory, common values and community network contribute to the ability to work together and the capacity of communities to solve common issues (Putnam 2000). Islamic morals is important in creating a society that brings about social cohesion, due to its emphasis on "justice" and other virtues such as "charity", "helping", and "responsibility" towards others.

In addition to being environmentally responsible, it needs to be confronting inequalities. In disadvantaged communities environmental degradation can have a negative impact because these communities have less capacity to cope with ecological changes. One of the laws of Islam is Adl (env. Justice), which involves justice towards others and ensures a fair distribution of benefits and burdens to environment. A similar concept could be applied to current environmental justice movements, which call for vulnerable people to be equally protected and empowered to participate (Schlosberg, 2019).

In addition, Islam promotes a sense of responsibility towards consumption and prohibits wastefulness (Israf). The biggest problems of the modern world related to sustainability are closely interconnected to overconsumption and waste of resources as well as with consumer-centric lifestyles. Islamic ethics offers a different perspective, emphasizing balance and responsibility rather than excessive spending, as it aligns with efforts to save money. In contrast to an excessive reliance on material gains, Islamic ethics prioritizes balance and responsibility, offering an alternative that aligns with the goal of saving money (Ali & Agushi, 2024).

Although there are tremendous potential contributions of Islamic ethics and cultural values & racism towards sustainability, yet, today's societies face tremendous challenges. Consumerism is one issue of arising concerns, that of over-consuming and valuing success by acquiring many artefacts. Consumers are often driven by consumerism to necessitate and overuse natural resources and drive up environmental pressures. Moderation, balance and responsibility are key values in the Islamic teachings, with excessive consumption being contradictory from an ethical point of view (Kasser, 2017).

There are also complex challenges of cultural and ethical sustainability, brought about by globalization. Globalization can boost knowledge transfer and technology development, but also undermine traditional practices and community-based ones. Consumerism can change traditional values like cooperativeness, simplicity and awareness of the environment to individualistic and materialistic life style (UNESCO, 2021). This can lead to a weakening of moral behaviours, which used to foster social and environmental benefits, in communities.

Another challenge is the erosion of nature-cultural and moral bonds between humans and nature. Recently, societies have become more functional in devoting their separable resources to the environment away from values and moralities. Modern societies make an ever greater effort to dissociate environmental concerns with values and morals. This division can

decrease people's sense of responsibility for nature. Proponents of sustainability claim that a deeper understanding of interconnecting ecological issues with cultural aspects and moral values is needed (White, 2017).

Conclusion

This review confirms the acceptability of Islamic environmental and community ethics as a framework for achieving a just and sustainable society. Islam provides ideals of responsibility, justice, compassion for others and, collective welfare, thus linking environmental concerns to people. The ability of these approaches to be effective is assumed to rely on their alignment with cultural beliefs and community practices.

A culturally-based approach acknowledges that sustainability is not just a question of ecosystem management, but of ecosystem relations and transformation with nature and society. Such culturally positive practices, if morally and socially accepted, and environmentally effective, can be developed through combining Islamic ethical teachings with positive cultural practices.

Islam gives man a complete framework for his life which makes him a trustee to maintain harmony between society and the environment. That human beings have an obligation to steward the Earth; not plunder it endlessly is the theme of the concept of khalifah. The concept of Amanah (trust), on the other hand, implies that the resources of the environment are something that is held onto by humans, and thus it is imperative to protect it for future generations (Foltz et al., 2003).

The principle of Mizan (balance) is another important Islamic value that places emphasis on the balance between ecological and social aspects. The concepts of 'moderation' (Islamic teachings that discourage excess consumption) and 'prohibition of wastefulness' (Islamic teachings which discourage excessive environmental destruction) are central to Islamic teachings. These principles form the basis for an ethic for sustainable living that fosters sustainable consumption, sustainable use and conservation (Nasr, 2020).

Apart from environmental responsibility, there are other elements of Islamic teachings that also emphasize Islamic social ethics, such as Adl (justice), Rahmah (compassion), and Maslahah (collective welfare) and fosters elements of mutual assistance, charity, sharing and community support.These values encourage fair play, collaboration and caring for the betterment of the community.

Just and Sustainable Society as a Final Outcome

Just and Sustainable Society can be maintained through the integration of Islamic teachings based on anti-racism, fraternization and peace. In a stable society, protecting the environment and advancing social equity and community well-being are all mutually executed.

Sustainability should not be achieved by only regulative and/or technological means. But societies do need to be transformed ethically and must have support from cultural systems which facilitate responsible behaviours. Islamic teachings, which teach values, help this transformation and culture, which is the connecting link between the world of value and social life, make these values present in social life.

Islamic principles of ethics for the environment and community, fosters a sense of responsibility towards resources, social justice and generational responsibility. This is in line with more general thinking on sustainability which focuses on embedding environmental, social and ethical aspects of development (UN, 2023).

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