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Environmental Ethics and the Climate Crisis: Perspectives of the World's Religions

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Abstract

Religious ethical values are ideally intended to serve as a strong moral foundation for promoting environmental protection and addressing the climate crisis. However, empirical evidence shows that environmental degradation and the effects of climate change continue to worsen, despite the fact that the world's religions normatively teach principles of responsibility, balance, and harmony between humans and nature. This disconnect between ethical teachings and ecological actions reveals fundamental challenges in internalizing religious values within public policy and social behavior. This study aims to compare perspectives on environmental ethics across the world's religions and to assess their relevance in responding to the climate crisis. The methodology used is qualitative library research, involving content analysis and comparative analysis of religious texts, official documents from religious institutions, and relevant academic literature. The findings reveal that Islam,

Christianity, Hinduism, Buddhism, and Confucianism share common frameworks of environmental ethics that emphasize moral responsibility, cosmic balance, and sustainable stewardship of nature. These results highlight that religion has strategic potential as a source of normative values to bolster policies and practices for sustainable development in confronting the global climate crisis.

Keywords: Environmental Ethics, Climate Change, World Religions, Sustainable Development

Introduction

The climate crisis is one of the most essential challenges facing humanity in the twenty-first century. The effects of climate change are not limited to the environment but also broadly impact social, economic, political, and humanitarian aspects. (Nofirman et al., 2025). Rising global temperatures, sea-level rise, ecosystem degradation, and the increasing frequency of natural disasters show that the Earth system is under serious stress. In this context, climate change should not be seen only as a technical or scientific issue, but as a civilizational challenge that concerns how humans understand and relate to nature. Responses to the climate crisis, therefore, need a comprehensive, multidimensional strategy that integrates policy, technology, economic factors, and ethical values.

Amid the complexity of the climate crisis, the ethical dimension has gained increasing attention as a vital factor shaping environmental behavior and policy. The world's religions provide strong teachings about human responsibility toward nature. (Kirin & Kariman, 2026). Islam, Christianity, Hinduism, Buddhism, and Confucianism all emphasize principles of harmony, balance, and moral responsibility in humans' relationship with the environment. However, in practice, these ethical values are often not effectively integrated into public policy or individual and collective actions. As a result, a persistent gap remains between the religious teachings and the ongoing reality of environmental deterioration.

Ideally, religious ethical values should serve as a strong moral foundation for promoting environmental protection and addressing climate change (Damayanty, 2024). Religion is expected to act as a source of ethical inspiration that guides humans in managing nature in a fair, sustainable,

and responsible way. However, real-world evidence shows that environmental destruction and the climate crisis continue to worsen, even though religion remains an important part of social life. This situation highlights a key issue in turning religious ethical values into social practices, public policies, and development systems. Therefore, the main focus of this study is the gap between religious ethical teachings and their application in the context of the global climate crisis.

This study aims to compare how the world's religions understand the climate crisis and develop environmental ethics as the basis for human responsibility toward nature. Specifically, this research seeks to identify key ethical principles in Islam, Christianity, Hinduism, Buddhism, and Confucianism relevant to climate change and sustainability. The main contribution of this study is to reinforce a cross-religious ethical framework within climate change discussions and to provide a normative foundation that policymakers, educators, and religious communities can utilize. In this way, the study is expected to enrich interdisciplinary scholarship at the intersection of religion, ethics, and environmental studies and to promote the integration of religious values into global efforts to address the climate crisis.

Studies on Environmental Ethics and the Climate Crisis from the perspectives of the world's religions are not entirely new. Several scholars have explored the connections among religious teachings, human moral responsibility, and the ecological crisis through various approaches. Dela Khoirul Ainia, Rangga Kala Mahaswa, Lasiyo, and Bagus Arianto, in their work titled "Environmental Ethics and Intergenerational Justice: Building Sustainable Responses to Climate Change," examine climate change from an environmental ethics perspective, emphasizing intergenerational justice (Ainia et al., 2025b). This study shows that today's actions have moral implications for the rights and well-being of future generations. The main conclusion indicates that the climate crisis is not just a technical or policy issue but also an ethical challenge that requires moral responsibility over time. The similarity between this work and the present study lies in the shared focus on the ethical aspect of responding to the climate crisis. However, the difference is that Ainia et al. tend to focus more on a secular ethical framework and intergenerational justice, whereas the present study more specifically situates the perspectives of the world's religions as sources of ethical values for fostering ecological awareness and action.

Dannizar Azka Taftazani Aarsal, in his work titled “Interfaith Ecotheology: Unifying Religious Perspectives in Responding to the Environmental Crisis,” explores an interfaith ecotheological approach as an effort to bring together diverse religious traditions in addressing the global environmental crisis. (Aarsal, 2026). This article explains how theological values from different religions can be integrated into a shared ethical framework to promote interfaith collaboration in environmental protection. The findings reveal that interreligious dialogue and cooperation have significant potential to strengthen global ecological solidarity. The similarity with the present study is its focus on religion's role in tackling the environmental crisis. The difference is that Aarsal's research focuses on interfaith dialogue and cooperation, whereas the current study not only emphasizes dialogue but also systematically compares and analyzes each religion's ethical contributions to the climate crisis.

Lestari Agusalim and Muhamad Karim, in their work “Religiosity and Climate Change: An Eco-Religious Approach,” examine the relationship between religiosity and attitudes and behaviors toward climate change issues. (Agusalim & Karim, 2024). This study explores how religious beliefs and practices influence environmental awareness and how individuals and communities respond to ecological damage. The main findings indicate that religiosity is positively associated with environmental concern, though this relationship depends largely on how religious teachings are interpreted and internalized. The similarity with the present study is its focus on the role of religion in shaping environmental ethics and awareness. The difference is that Agusalim and Karim highlight more empirical aspects and the link between religiosity and individual attitudes, while this study emphasizes normative and comparative analyses of the ethical views of different religions in addressing the climate crisis.

Based on previous studies, research on environmental ethics and the climate crisis has been extensive. However, a gap remains in studies that systematically and thoroughly compare ethical perspectives across multiple world religions within a single analytical framework for addressing the global climate crisis. This article aims to fill that gap by comparing and integrating ethical values across religious traditions, thereby contributing new insights to the ongoing discussion of environmental ethics grounded in the world's religions.

This article employs a qualitative library research approach to conceptually and comparatively analyze environmental ethics from the perspectives of the world's religions in addressing the climate crisis. The methods include content analysis and cross-religious comparison through systematic examination of religious texts, official documents from religious institutions, and relevant academic literature. Primary sources include conference documents, sacred scriptures, and official religious publications on environmental issues. Secondary sources include journal articles, academic books, and reports from international organizations. Data analysis and validation are conducted through source and theoretical triangulation, as well as critical interpretive reading. The manuscript is organized thematically to enable systematic comparison and the development of coherent arguments.

Discussion

Global Climate Change and Sustainable Development Framework

Climate change poses a global challenge with widespread impacts on ecological stability, food security, public health, human migration, and sustainable development. This phenomenon arises from complex interactions between human activities and natural systems and is closely tied to the sustainable development agenda, which emphasizes a balance among economic growth, environmental protection, and social justice. International attention on this issue has grown since the 1992 United Nations Conference on Environment and Development in Rio de Janeiro, which established several key agreements, including the Climate Change Convention, the Convention on Biological Diversity, and Agenda 21. (Jiang & Li, 2022). These agreements recognize internationally that climate change is a serious threat to humanity's future. However, the implementation of global policies still faces major obstacles due to differing political and economic interests among countries, leading to less effective responses to the climate crisis.

In practice, sustainable development frequently conflicts with short-term economic goals. The slow pace of climate change mitigation is closely tied to the material and political interests of global leaders. (Delfgaauw & Swank, 2025). Dependence on fossil fuel sources such as oil, gas, and coal creates significant pressure to transition to clean energy. Carbon dioxide

(CO₂) emissions from burning non-renewable energy are a primary cause of global warming. (Jie & Rabnawaz, 2024). This condition demonstrates that climate change is not merely a technical problem but also a structural issue closely linked to the global economic system.

Climate change also plays a major role in global governance. Developed and developing countries have different abilities and responsibilities to cut emissions and adapt to climate effects. This difference often sparks debates on climate justice, where developing nations are usually the most impacted, even though they contribute less to global emissions. In this context, the sustainable development framework emphasizes the need for global solidarity, technology transfer, and financial support to help the most vulnerable countries cope with the impacts of climate change.

Indonesia is also part of these global trends. The Indonesian government has received international financial support, such as cooperation with Norway, to significantly reduce CO₂ emissions. (Bongso, 2024). However, national policies in the mining and energy sectors can oppose efforts to cut emissions. Regulatory changes in the mineral and coal industries show ongoing conflicts between environmental goals and economic interests. This underscores the real challenges of consistently applying sustainable development principles in public policy.

On the other hand, Indonesia has significant potential to develop clean and renewable energy sources, including solar, wind, hydropower, ocean (wave) energy, and geothermal energy. This potential should be a key part of the national sustainable development strategy. However, clean energy is often less competitive than fossil fuels because of short-term economic profit considerations. (Afriyanti et al., 2020). This situation demonstrates that the energy transition depends not only on technological availability but also on development paradigms and policy direction.

The framework for climate change and sustainable development also involves ethical and moral considerations. The climate crisis emphasizes not only policy failures but also a crisis of values and human awareness about how we treat nature. (Ainia et al., 2025a). Exploitative development patterns demonstrate a weak sense of environmental responsibility. In this context, sustainable development requires a shift in perspective—shifting

from resource exploitation to equitable and enduring management. This makes climate change both a moral and a structural issue.

Religion, Ethics, and Environmental Responsibility

Religion plays a vital role in shaping how humans see nature and the environment. In many religious traditions, nature is not just something to be exploited, but part of a cosmic order that holds spiritual, moral, and symbolic importance. As a result, environmental crises and climate change are not only technical or policy issues but also ethical challenges involving human relationships with God, others, and the natural world. This view positions religion as a source of values that can strengthen ecological awareness and moral responsibility in addressing the global climate crisis.

Globally, the expanding extent of environmental damage reveals a gap between religious teachings and current human actions. The ecological crisis results from the dominance of short-term economic interests that ignore long-term sustainability. (Totona et al., 2026). Development patterns focused on material profit have promoted excessive exploitation of natural resources. In this context, religion should serve as a moral critic of unjust and unsustainable systems, as well as an ethical basis for correcting development paths that harm the environment.

Most religions teach principles of harmony and balance among humans, God, and nature. Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism all include teachings that place humans within a larger cosmic order. This idea confirms that humans do not have absolute authority to exploit nature; instead, they have a moral duty to protect, care for, and preserve it. Therefore, environmental responsibility is standard in religious views and a fundamental part of religious identity.

From an ethical perspective, the environmental crisis reflects a human moral crisis. Weak internalization of religious values often manifests as formalistic, ritualistic religious practices without deep ethical engagement with social and ecological issues. (Azzahra et al., 2025). As a result, religion loses its transformative power in promoting environmentally responsible behavior. In this context, religion-based environmental ethics call for the internalization of spiritual values into tangible actions, such as

reducing consumption, managing resources fairly, and rejecting exploitative practices.

Islam sees environmental destruction as a result of human moral fallibility in managing the divine gift of natural resources. The idea of humans as *khalifah* (stewards) emphasizes an ethical duty to responsibly manage the Earth in trust (*amanah*). (Saiyidah et al., 2025). The misuse of energy, water, and other resources is seen as a neglect of religious responsibility. In this context, Islamic ethics highlight gratitude (*shukr*), trust (*amanah*), and justice as key principles in environmental care. Therefore, ecological damage is viewed not only as a technical issue but also as a moral and spiritual one.

In Christian and Catholic traditions, the climate crisis is seen as a significant moral and spiritual challenge. The encyclical *Laudato Si'* emphasizes the duty of the faithful to care for the Earth as our shared home. (Mobilla, 2023). The Church considers climate change a global issue that impacts environmental, social, economic, and political areas. This perspective makes environmental responsibility a key part of faith and church work. As a result, Christian environmental ethics are not only personal but also systemic, requiring active participation in policy advocacy and ecosystem protection.

In Hinduism, the concept of Tri Hita Karana highlights the importance of harmony among humans, God, and nature. (Raharjo et al., 2025). This principle underpins ecological ethics in the Hindu tradition. Environmental harm is seen as a disruption of cosmic harmony. As a result, environmental responsibility is viewed as both a social duty and a spiritual obligation. This ethic promotes avoiding greed, practicing self-control, and respecting nature as part of sacred creation.

From the Buddhist viewpoint, ecological awareness is grounded in the Dharma. Nature is seen as part of an interconnected natural order. (*pratītyasamutpāda*) (Phasuko & Kaewwilai, 2025). Principles of mindfulness, simplicity, and restraint form the foundation of environmental ethics. Environmental degradation is seen as the result of human greed, ignorance, and attachment to overconsumption. Buddhist ethics highlights inner transformation as a necessary step for sustainable ecological behavioral change.

Meanwhile, in the Confucian tradition, the harmonious relationship among humans, nature, and *Tian* (Heaven) forms the basis of environmental ethics (Lou & Li, 2025). Humans and nature are considered an inseparable unity. The principle of moral propriety requires humans to treat nature responsibly and with balance. Cutting down trees and using living beings should be done wisely and at appropriate times. Within this framework, environmental responsibility is not just practical but also part of moral development and virtue, shaping harmonious social and ecological orders.

Islamic Perspectives on Climate Change and Natural Resource Governance

From an Islamic perspective, climate change is not seen just as a natural event, but as a result of human actions that go against moral and ethical principles in handling the blessings of Allah SWT. Energy, water, and other natural resources are divine gifts that should be appreciated and used responsibly. When gratitude turns into exploitation and misuse, environmental damage becomes unavoidable. In Islam, climate change is viewed as a sign of a spiritual and moral crisis in how humans understand their relationship with nature as God's creation.

The idea of humans as *khalifah* (vicegerents or stewards) on Earth forms the core theological basis for natural resource management in Islam. *Khalifah* signifies a divine directive to govern, protect, and nurture the Earth in a fair and sustainable way. Ignoring this stewardship duty is evident in resource control practices that prioritize narrow interests and short-term gains. (Saputra & Syihab, 2025). In this context, unjust natural resource governance is seen as a betrayal of divine trust (*amanah*), which ultimately leads to climate change and environmental harm.

The Qur'an offers a solid normative foundation for understanding the connection between environmental destruction and human actions. Qur'an 30:41 (QS. (Ar-Rum: 41) It states that corruption has appeared on land and sea because of what human hands have earned. This verse affirms that ecological damage is not merely destiny, but the result of human moral choices. Within this framework, climate change is understood as a theological warning that calls humans to correct their lifestyles, consumption patterns, and development models that contradict the principles of justice and balance.

The principles of *amanah* (trust) and justice in Islam have direct implications for the management of natural resources. (Susana et al., 2025). The management of energy, forests, water, and minerals must be rooted in the principles of public welfare (*maslahah*) and harm prevention (*mafsadah*). Relying on fossil fuels and overexploiting resources demonstrates a weak focus on long-term public benefit. From an Islamic perspective, policies that overlook ecological and social impacts cannot be ethically justified, as they contradict the objectives of Islamic law (*maqasid al-shariah*), which prioritize the protection of life, property, and the preservation of a sustainable existence.

Islam also emphasizes the importance of balance (*mizan*) within the cosmic order (Rahmat et al., 2025). This balance reflects the relationship between humans and nature, as well as between use and preservation. Environmental degradation and climate change disrupt *mizan* caused by greed and overconsumption. In this context, natural resource management should focus on maintaining ecological balance rather than just maximizing extraction and economic gain. The principle of *mizan* calls for self-restraint, efficient use of resources, and a strong commitment to environmental preservation.

In public policy, Islamic perspectives emphasize that the state and stakeholders see natural resource management as a shared trust. The energy and resource policy dynamics in Indonesia reveal tensions between emissions-reduction commitments and extractive-sector interests. (Massagony et al., 2025). From an Islamic ethical perspective, such policies should be assessed based on their effects on social justice and environmental sustainability. The government is responsible not only for economic growth but also for protecting the rights of future generations to a healthy environment.

Christian Theological Approaches to the Ecological Crisis

In Christian theology, the ecological crisis is understood as a matter of faith that is directly related to God's mandate for humanity to cultivate and care for creation. From the beginning, the Church has understood ecological Responsibility as part of the vocation of faith, as described in Genesis 2:15, which assigns humans the task of tending and keeping the

garden. (Levis K, 2025). This mandate regards humans not as absolute owners of creation, but as responsible stewards. Environmental degradation and climate change are therefore seen as failures to fulfill this divine mandate, carrying serious theological and moral implications.

The Christian theological approach to the ecological crisis is further supported by church reflections and official Church documents, especially within the Catholic tradition through the encyclical *Laudato Si'*. Pope Francis has recognized climate change as one of the biggest challenges facing humanity today. (Zagonari, 2023). Global warming results from human activities that boost greenhouse gas levels in the atmosphere. Ecological effects such as polar ice melting, sea-level rise, and ocean acidification are seen not just as scientific concerns but also as moral responsibilities, calling believers to undergo an ecological conversion and change unsustainable lifestyles.

Within Protestant traditions, the ecological crisis is also viewed through the lens of the theology of the integrity of creation (Justice, Peace, and Integrity of Creation). The Church is called to proclaim the Gospel to all of creation, which entails responsibility for the entire creation, not just human beings. (A. Culp, 2022). Church assemblies, including those within Indonesian churches, affirm that environmental destruction is a fundamental cause of wider ecological crises. Therefore, churches are encouraged to actively participate in environmental restoration through education, advocacy, and practical actions at the community level.

Christian theological approaches also highlight the spiritual aspect of responding to the ecological crisis. The importance of a spirituality of sufficiency or simplicity—living with “enough”—as taught by Jesus in prayers about daily provision, challenges cultures of consumerism and greed that contribute to much environmental damage. By practicing the principle of sufficiency, Christians are encouraged to adopt lifestyles that are simple, responsible, and in harmony with the Earth’s capacity. In this view, ecological conversion is not only structural but also personal and spiritual.

Environmental Perspectives in Hinduism and Climate Ethics

In Hindu thought, the universe and all living beings are seen as creations of Ida Sang Hyang Widhi Wasa and are held sacred. (Pradheksa et al., 2023). Humans, nature, and all cosmic elements are created by divine will; therefore, every person has moral and spiritual duties to protect and care for creation. (Sari et al., 2024). Nature is not just seen as an object but as part of a cosmic order that must be respected. Environmental degradation and climate change are viewed as disruptions to the cosmos' sanctity and harmony.

The ultimate goal of Hinduism is to guide followers toward both worldly and spiritual well-being in the universe and toward eternal happiness through union with Ida Sang Hyang Widhi Wasa. This aim is closely connected to human relationships with nature. Human well-being relies on maintaining ecological balance. Therefore, environmental ethics in Hinduism are central to spiritual goals, in which the destruction of nature is seen as an obstacle to achieving true happiness, both in worldly life and in spiritual realization.

The concept of Tri Hita Karana serves as a core principle of ecological ethics in Hinduism. (Tripayana et al., 2024). *Tri Hita Karana* includes three key relationships: the bond between humans and God (*parahyangan*), the connection among humans (*pawongan*), and the relationship between humans and nature (*palemahan*). These relationships are interconnected, as harm to one affects the whole system of life. In the context of climate change, the disruption of the human–nature bond highlights the weak application of the *palemahan* principle in social life and development.

Additionally, Hinduism recognizes Panca Yajna as the basis of sacrificial and spiritual duties. One form is *Bhuta Yajna*, a ritual offering to nature to show gratitude and respect for natural forces. (Yusuf & Azisi, 2020). *Bhuta Yajna* carries symbolic and ethical meaning, highlighting the importance of acknowledging nature's essential role in human life. In the face of the climate crisis, this principle serves as a reminder to treat nature with respect, in a non-exploitative and responsible manner.

Teachings in the Upanishads stating that everything in this world belongs to Brahman provide a strong theological basis for climate ethics in Hinduism. (D. Sherma, 2021). Humans are taught to take only what is enough and not more. This principle opposes greed, consumerism, and the overuse of natural resources. Regarding climate change, this teaching is very relevant as a critique of excessive production and consumption, which are major causes of global environmental harm.

Buddhist Perspectives on Ecology and Sustainability

From a Buddhist perspective, the universe is seen as part of the natural order of Dharma, marked by interdependence and inseparability. (S. Ulanov et al., 2024). Natural life, including the Earth, the sky, and all that exists, are expressions of Dharma itself. Recognizing this interconnectedness forms the basis of Buddhist ecological ethics. Environmental damage and climate change are seen as results of humanity's failure to understand and honor the law of interdependence, which is a core principle in Buddhist teachings.

Buddhism highlights the importance of right view as the foundation for moral and mindful conduct. In an ecological context, right view promotes awareness that actions toward nature always involve reciprocal consequences. (Wang & Tan, 2024). The harmony of *sila* (moral discipline), *samadhi* (mental cultivation), and wisdom forms the foundation for sustainable living. Sustainability is therefore seen not just as a policy goal but also as the result of inner change that influences environmentally responsible actions.

Greed, attachment, and ignorance are seen in Buddhism as the roots of suffering, including ecological suffering. The environmental crisis, marked by excessive consumption fueled by desire and attachment to material possessions, reflects this pattern. (Phasuko & Kaewwilai, 2025). Within this framework, climate change can be seen as a shared expression of suffering caused by structural greed. Buddhist ethics highlights self-restraint, simplicity, and non-attachment as moral and spiritual tools for lessening pressure on the natural environment.

In Buddhist literature, as discussed in works such as Buddhism and Ecology, Dharma is understood as the law of reality that encompasses both

living and non-living elements, such as water, soil, air, fire, humans, animals, and plants. (S. Ulanov et al., 2024). This understanding views humans as essential parts of ecosystems, rather than as rulers outside natural systems. Buddhist ecological ethics thus rejects anthropocentric approaches that prioritize human interests over the sustainability of all living beings.

Confucian Views on Human–Nature Relations

In the Confucian tradition, the relationship between humans and nature is seen as part of a cosmic order that originates from *Tian* (Heaven) as the highest principle. Life in the universe is closely linked to the idea of *sancai*, which describes the interconnected relationship among Heaven (*Tian*), humanity, and Earth. (Wang, 2024). This framework positions humans not as entities separate from nature, but as part of a cosmic unity whose harmony must be preserved. Therefore, climate change and environmental degradation are seen as signs of disruption in the balance of this sacred relationship.

In Confucian thought, *Tian* is seen as both the origin and the ultimate goal of all things. Humans (*Ren*) and Earth (*Di*) are expressions of *Tian's* will within the worldly order. Religious life and Earth's ecological systems are therefore closely linked. Belief in *Tian* encompasses not only spiritual aspects but also ethical responsibilities regarding how humans treat nature. (Mighfar et al., 2025). Environmental ethics in Confucianism, therefore, are based on the understanding that caring for nature involves preserving the cosmic harmony created by *Tian*.

Human–nature relationships in Confucianism are also guided by the principles of ritual propriety (*li*) and benevolence (*ren*). Teachings highlight that interactions with nature should happen at appropriate times and in wise ways. (Yap & Leow, 2025). The cutting of trees and the slaughtering of animals at inappropriate times are seen as violations of filial piety and moral propriety. This principle shows that Confucian environmental ethics focus not only on the results but also on the processes and moral attitudes involved in the use of natural resources.

Within this framework, humans actively influence whether the Earth's ecosystems will improve or decline. Humans can alter the environment

through actions and policies. Human moral responsibility is therefore significant in guiding the course of ecological change. From a Confucian perspective, environmental degradation signifies humanity's failure to embody virtue and to fulfill its ethical role within the cosmic order.

Confucian ethics also highlight the significance of daily practices in sustaining harmonious relationships with nature. (Conghui & Yongsheng, 2024). Understanding nature goes beyond theory; it must be shown through real actions in daily life. People need to understand nature properly and live by these values in their social settings. This shows that Confucian environmental ethics are practical and context-dependent, requiring the blending of moral principles with real-world actions.

Conclusion

This study shows that the world's religions provide strong, relevant frameworks for environmental ethics in addressing the climate crisis. It highlights principles of moral responsibility, balance, harmony, and sustainable stewardship of nature. The comparative analysis of Islam, Christianity, Hinduism, Buddhism, and Confucianism uncovers a shared understanding that humans are part of the cosmic order and have ethical duties to protect and care for the environment. These findings address the main issue raised in the introduction—the gap between religious ethical teachings and actual environmental degradation—by demonstrating that the problem isn't the lack of values but rather their weak internalization and application in policy, development, and social behavior. Therefore, this study affirms that religious ethics have significant potential as a foundation for strengthening responses to the climate crisis.

This study enhances the interreligious framework within the discussion on environmental ethics and climate change by presenting an approach that positions religion as a strategic source of values for sustainable development. The findings support the research goals of identifying and comparing religious ethical principles relevant to climate issues and show that incorporating religious values into environmental policy and education is a vital step in closing the gap between norms and practice. Future research should expand this study through empirical methods, such as case studies of religious communities, value-based policy analysis, and assessments of the impacts of internalizing religious ethics on

environmental behavior, to better understand religion's role in addressing the climate crisis in practical, contextual ways.

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