

# Mitigation of the Fasād Al-Niyyah Against Scientific Morality in the Framework of Modern Islamic Education

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## Abstract

*Modern Islamic education is faced with a complex situation. On one hand, Islamic educational institutions hold a strategic role in character building; on the other hand, educational practices are often trapped in academic formalities that fail to stem moral degradation and the ecological crisis. This condition is exacerbated by the phenomenon of fasād al-niyyah (corruption of intention), where the orientation of scientific development shifts from public welfare to the mere pursuit of profit and personal ambition. This study aims to elaborate on the role of scientific morality within the framework of Islamic education as a mitigation instrument to address moral and environmental crises. Using a qualitative method through library research, this study analyzes the relationship between scientific logic (Mantiq) and the objectives of Sharia (Maqāṣid al-Syarī'ah). The results indicate that the current ecological crisis stems from the separation of intellectual intelligence and moral responsibility. This research proposes integrating the Mantiq tradition, which views science not merely as a cognitive tool, but as an organic unity between ṣiḥḥat al-fikr (logical correctness), ṣidq al-ma'nā (truth of reality), and ṣalāḥ al-athar (moral benefit). The novelty of this research lies in the repositioning of fasād al-niyyah as a key variable for diagnosing the failures of modern research, offering a science education framework where morality perfects logic, and logic strengthens scientific morality to maintain ecological balance in accordance with the principles of Maqāṣid al-Syarī'ah.*

**Keywords:** *Fasād al-Niyyah; Ecological Crisis; Scientific Morality; Modern Islamic Education; Moral Responsibility*

## Abstrak

Pendidikan Islam modern dihadapkan pada situasi yang kompleks. Di satu sisi, institusi pendidikan Islam memiliki peran strategis dalam pembentukan karakter, di sisi lain, praktik pendidikan sering terjebak pada formalitas akademik yang gagal membendung degradasi moral hingga krisis ekologi. Kondisi ini diperparah oleh fenomena fasād al-niyyah (kerusakan niat), di mana orientasi pengembangan ilmu pengetahuan bergeser dari kemaslahatan publik menjadi sekadar pengejaran profit dan ambisi pribadi. Penelitian ini bertujuan untuk menguraikan peran moralitas keilmuan dalam bingkai pendidikan Islam sebagai instrumen mitigasi untuk mengatasi krisis moral dan lingkungan. Penelitian ini menggunakan metode kualitatif melalui studi pustaka dengan menganalisis hubungan antara

logika keilmuan (*Mantiq*) dan tujuan syariat (*Maqāsid al-Syarī'ah*). Hasil penelitian menunjukkan krisis ekologi saat ini berpangkal pada pemisahan antara kecerdasan intelektual dan tanggung jawab moral. Mengintegrasikan tradisi *Mantiq* yang memandang ilmu bukan sekadar alat kognitif, melainkan kesatuan organik antara *ṣiḥḥat al-fikr* (ketepatan logika), *ṣidq al-ma'nā* (kebenaran realitas), dan *ṣalāḥ al-athar* (kemanfaatan moral). Kebaruan penelitian ini terletak pada reposisi *fasād al-niyyah* sebagai variabel kunci untuk mendiagnosis kegagalan riset modern, menawarkan kerangka pendidikan sains dimana moralitas menyempurnakan logika, dan logika menguatkan moralitas ilmu demi menjaga keseimbangan alam sesuai prinsip *Maqāsid al-Syarī'ah*.

**Kata kunci:** *Fasād al-Niyyah*; Krisis Ekologi; Moralitas Keilmuan; Pendidikan Islam Modern; Tanggung Jawab Moral

## Introduction

Islamic education is currently in an increasingly alarming state due to being caught in a vortex of academic pragmatism and administrative formalities (Ferdino et al., 2024). As an institution bearing a significant responsibility in character development, Islamic education has, in fact, often failed to serve as a bulwark against the increasingly widespread moral degradation (Prasetyo et al., 2025). This conundrum results in the role of Islamic education as a provider of mitigation tools against various contemporary crises becoming suboptimal, where the learning process is more oriented toward meeting formal qualification standards rather than instilling noble scholarly values (M. Husnaini, 2025).

The significance of this article lies in its effort to fill this gap by drawing a connection between classical logic and the real challenges of global crises. Unlike previous studies that positioned ethics as an external (additional) factor, this article offers a scientific contribution by redefining morality as an intrinsic element inherent to the validity of science itself (Jaudi, 2021). The originality of this study is demonstrated through the use of *Mantiq* not merely as a formal tool for thinking, but as a moral filter to detect deviations in scientific intent from the very start of education (Qadir, 1989).

In this regard, the researcher strives not only to reiterate existing narratives of the moral crisis but to offer a paradigm shift by positioning logical methodology as a protective barrier for ecological and academic integrity (Naldi et al., 2024), however, amidst a research trend that tends to discuss educational ethics only in general terms, as noted by Baharuddin et al., there is an urgent need to present a more specific study on how Islamic thinking methodologies can directly intervene in the moral behavior of scientists and education practitioners regarding the phenomenon of the ecological crisis.

In reality, the orientation of scientific development has undergone a destructive shift (Fahyuni, 2020). It is this sharp separation between intellectual intelligence and moral and spiritual responsibility that has caused science to lose its ethical direction, which ultimately contributes directly to the global ecological crisis threatening human existence (Musthofa et al., 2025). The current environmental crisis must no longer be viewed merely as a technical-scientific issue, but must be understood as a tangible manifestation of the practice of “science without a heart,” which systematically disregards the moral dimension in every discovery.

This condition is exacerbated by the phenomenon of *fasād al-niyyah* (corruption of intent) in intellectual activities, where the development of science has begun to shift from a mission of public welfare to merely the pursuit of profit and personal ambition (Kesuma et al., 2025; Syahid, 2024). This separation between intellectual intelligence and moral and spiritual responsibility has caused science to lose its ethical direction, which ultimately contributes to the global ecological crisis that increasingly threatens human existence (Syahid, 2024). The environmental crisis is no longer merely a technical scientific issue, but a tangible manifestation of “science without a heart” that disregards the moral dimension in every discovery.

This phenomenon of “entanglement” is clearly evident in Indonesia through sharp public debates regarding the exploitation of nature, such as the controversy over mining permits that has triggered a polarization of views between environmental activists and religious institutions. The difference in perspective between Greenpeace Indonesia, which labels mining activities as *an* intrinsic *evil*, and PBNU—as expressed in Gus Ulil Abshar Abdalla’s statement, which views them proportionally through the lens of *maṣlaḥah* and *mufṣadat*—shows that ecological issues in Indonesia are often trapped in the dilemma of justifying values (Haq, 2025).

In many cases, exploitative policies hide behind claims of “value-free” research, while on the other hand, the determination of “public interest” standards is often subjective and vulnerable to *fasād al-niyyah* (corrupt intentions) if not guided by rigorous methodology (Qibtiyah, 2025). Previous research on scientific morality has generally focused more on environmental ethics in general or the integration of religion and science in the curriculum without addressing the deepest roots of the inner motivations of scientists and policymakers (Syafi’i, 2000). This is where a crucial *research gap* lies; the role of logic (*Mantiq*) as an objective instrument for testing the validity of claims of public benefit against the reality of environmental damage is often overlooked in the discourse of modern Islamic education.

It is no wonder that the researcher emphasizes the urgency of this study, which is based on a clear gap in the contemporary Islamic education literature, where discourse on ecological and moral crises is often separated from the tools of formal logic (*Mantiq*) (Purwanto, 2025). Unlike previous studies, which generally only offer normative-generic moral solutions or focus on environmental ethics curricula at a macro level (Syafi'i, 2000). As a positive response by the researcher, this study is crucial given that technical ecological solutions will never address the root of the problem as long as Islamic educational institutions remain unable to mitigate the corruption of scientists' intentions at the epistemological level (Muktapa, 2021).

Thus, the novelty of this research lies in the effort to reposition the concept of *fasād al-niyyah* as a key variable for diagnosing the failures of modern research and technology. This study offers a paradigm shift by integrating the *Mantiq* tradition not merely as a formal tool for thinking, but as an organic unity between *ṣiḥḥat al-fikr* (logic), *ṣidq alma'nā* (truth), and *ṣalāḥ al-athar* (moral impact) (Harahap & Taran, 2023; Syafi'i, 2000). This novelty provides a new framework in which morality is no longer regarded as an external factor, but rather as an element that perfects and strengthens the logical structure of science itself.

Thus, this study aims to elucidate the role of scientific morality within the framework of Islamic education as a mitigating instrument to address moral and environmental crises in the modern era. Through an analysis of the relationship between scientific logic and the objectives of Sharia (*Maqāṣid al-Syarī'ah*), this paper is expected to provide scientific benefits in the form of a new foundation for science education based on ecological balance and to affirm that the restoration of intention and the integration of ethics and logic are absolute prerequisites for the creation of a dignified and sustainable scientific civilization (Qadir, 1989).

## Research Method

This study employs a qualitative method through *library research*, analyzing in depth the relationship between scientific logic (*Mantiq*) and the objectives of Sharia (*Maqāṣid al-Syarī'ah*). This approach was chosen to explore the philosophical and axiological dimensions of scientific morality within the framework of modern Islamic education (. The data sources for this study rely on primary literature related to Islamic logic, the philosophy of science, and the concept of *Maqāṣid*, as well as secondary literature in the form of journal articles and relevant documents regarding the ecological crisis and moral degradation. Data was collected through documentation techniques and then filtered based on its relevance to the issue of *fasād al-niyyah*.

The research steps were carried out through text identification, argument classification, and concept synthesis procedures. Data analysis employs *content analysis* to examine how the principles of *Mantiq*, particularly *ṣiḥḥat al-fikr* (logical soundness), interact with *ṣalāḥ al-athar* (moral impact) in maintaining ecological balance. The analysis procedure was refined by comparing current ecological crisis phenomena with the parameters of public interest contained in *Maqāṣid al-Syarī'ah*. The results of this analysis were then used to formulate a mitigation instrument for modern Islamic education. The validity of the findings was ensured through critical interpretation techniques and cross-referencing to guarantee the objectivity of the study results in accordance with scientific publication standards.

## Results and Discussion

### A. Root of the problem: The value-free paradigm and the corruption of scientific intent

The current global ecological crisis is a tangible consequence of the dominance of the modern scientific paradigm that separates facts from values (*value-free*). Philosophically, this perspective positions science as a neutral mirror tasked solely with describing reality without bearing moral responsibility for the resulting impacts (Santi et al., 2022; Syafi'i, 2000). In fact, the Qur'an explicitly warns that corruption on earth is a direct consequence of human intervention that disregards divine values:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Corruption has appeared on land and sea because of what the hands of people have earned; Allah intends that they taste some of what they have done, so that they may return (to the right path)." (QS. Ar-Rum: 41).

In Indonesia, this claim of scientific neutrality is often used as a shield to legitimize destructive policies of natural resource exploitation. Field data shows that many EIA studies or industrial feasibility studies are actually caught up in pragmatic interests, where scientific objectivity is overridden by capital pressures (Baharuddin et al., 2025). Consequently, science which should serve as an instrument for safeguarding life has instead become a tool to justify increasingly massive and uncontrolled environmental destruction.

The bitter reality of this "paid science" is clearly evident in the series of ecological disasters that struck various regions in Indonesia from 2025 through early 2026. The flash floods and devastating landslides that struck Aceh, North Sumatra, and West Sumatra were not merely weather anomalies, but strong indications of the collapse of environmental carrying capacity due to land

conversion and forced mining activities. In these regions, scientific justifications are often used to open up protected forest areas, yet when disasters strike, these technical arguments prove incapable of mitigating the humanitarian impact. The tragedy of the loss of lives and property across the nation serves as undeniable proof that when science loses its moral compass, it not only disregards nature but systematically plunges humanity into the destruction they themselves create through ethically flawed policies (Sulistiyowati, 2024).

In the context of Islamic education, the root of this crisis is identified as the phenomenon of *fasād al-niyyah*, or the corruption of intention in human intellectual activity. A corrupted intention occurs when the orientation of scientific development shifts from a mission of public welfare to merely the fulfillment of personal ambition, material profit, or technocratic power (Qadir, 1989). Reality on the ground reveals that scientists' integrity often crumbles in the face of industrial research funding offers that harbor hidden agendas to disregard ecological sustainability (Achmad, 2021). This triggers a severe moral degradation in academia, where academic integrity is viewed merely as an administrative burden (Izzah & Nugraha, 2025). Without a sincere intention to protect nature, science will only produce innovations that are technically advanced yet ethically blind, thereby accelerating the collapse of humanity's bio-social order.

This phenomenon of "science without a heart" is clearly reflected in the polarized debates regarding mining activities in various regions of Indonesia in recent times. When a scientific or religious entity claims that the exploitation of nature is a public good, there is often a disregard for on-the-ground facts regarding the suffering of local communities and permanent ecosystem damage (Santi et al., 2022). From an axiological perspective, this separation between intellectual intelligence and spiritual responsibility leads to the loss of a divine orientation in the process of knowing. Yet, in Islamic tradition, knowledge should serve as a means of *hirāsah al-'aql* (guardian of reason) that guides humanity toward objective truth (Nazhan et al., 2025). When intentions have been distorted by greed, knowledge no longer functions as a provider of solutions but becomes the primary trigger for various ecological disasters that now threaten the existence of future generations.

## **B. Philosophical roots: The debate on the neutrality of science and mitigating *Fasād al-Niyyah***

The philosophical roots of the relationship between science and morality constitute a field of debate that diametrically separates the positivist paradigm from Islamic epistemology. From the perspective of positivism and classical rationalism, science is positioned as a *value-free* entity. This view claims that

science is merely an objective mirror tasked with explaining what is (*is*) without having the authority to determine what ought to be morally (*ought*). However, within the framework of modern Islamic education, this claim of neutrality is viewed as a significant gap that fuels the emergence of *fasād al-niyyah* (corruption of intent), where the absence of a moral compass makes scientific activities susceptible to being misused for destructive pragmatic interests (Basri et al., 2024).

In the practice of modern science education, the principle of value-neutrality often transforms into a justification for scientists to shirk their ethical responsibility for the impacts of their research. When science is separated from divine values, intellectual orientation tends to shift from service to exploitation, which is a tangible manifestation of *fasād al-niyyah*. Modern Islamic education seeks to mitigate this risk by offering a paradigm that science is not a value-free space. Rather, every cognitive endeavor in the pursuit of truth must be guided by sincere intent (*iṣlāḥ al-niyyah*) so that the findings do not become “harmful knowledge” (*‘ilman dāran*) for the ecological and social order of humanity (Firdaus & Dina, 2023; Sya’roni, 2014).

Mitigating this corruption of intent demands a philosophical redefinition within Islamic educational institutions, where research objectivity is maintained yet its ultimate purpose must be anchored in transcendental values. Modern Islamic education must not allow science to proceed without a “heart,” for empirical evidence demonstrates that even the most advanced technology will become an instrument of disaster if born from corrupt intent. Therefore, mitigation strategies involve reintegrating morality into the epistemological structure of science. By positioning ethical responsibility as an integral part of scientific validity, Islamic education can stem the tide of science’s secularization, which tends to disregard the balance of nature in pursuit of profit alone. (Amin, 1989)

### **C. The integration of *Mantiq* and *Maqāṣid*: Building an ethical framework in thinking**

To resolve this moral dilemma, a systematic integration of the traditions of *Mantiq* (logic) and *Maqāṣid al-Syarī’ah* (the objectives of Sharia) is required as a tool for scholarly scrutiny. Knowledge considered valid from an Islamic perspective is not merely that which is experimentally tested, but that which fulfills three main pillars: *ṣiḥḥat al-fikr* (logic), *ṣidq al-ma’nā* (truth), and *ṣalāḥ al-athar* (moral impact) (Rudianto et al., 2025; Sya’roni, 2014). This integration aligns with Allah’s command for humanity to always act with honesty and justice in providing scientific testimony:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ

"O you who have believed, be upholders of justice, witnesses for Allah, even against yourselves" (Quran 4:135). Be upholders of justice, and witnesses for Allah, even against yourselves..." (QS. An-Nisa: 135).

The upholding of justice in science demands the attainment of truth (*iṣābat al-ḥaqq*), which inherently must bring about benefits for the universe. Logic separated from ethical orientation will only be trapped in what is called *ḥusn al-ṣūrah* (good in form/procedure) but flawed in *ḥusn al-ghāyah* (bad in purpose) (Jawahir & Johar, 2023). In the reality of the current environmental crisis, many scientific arguments appear methodologically sound but are destructive in their impact because they are not guided by the objectives of Sharia. The importance of integrating *Mantiq* and *Maqāṣid* ensures that every intellectual activity does not merely stop at theoretical truth but manifests as an axiology that saves lives, in line with the scientist's responsibility as a vicegerent on Earth (Mashadi, 2025).

Furthermore, in practice, one often encounters "scientific truths" that are merely formal and procedural in nature, yet disregard the tangible reality of environmental destruction unfolding before our eyes. This integration demands that every scientific discovery be re-examined: is it logically sound to achieve progress by destroying the resources of life? If a research project is technically correct yet morally destructive, such an activity is considered intellectually and spiritually flawed within the framework of Islamic education. The application of *Mantiq* as an ethical safeguard serves to ensure that every argument for the public good is grounded in *muṭābaqat al-ḥukm lil-wāqi'*—the alignment of policy with ecological reality.

In the case of mining controversies, for example, a *Mantiq* analysis would reveal whether the claim of "economic benefit" is commensurate with the "environmental harm" caused in the long term. This is where morality refines logic by providing a value-oriented direction, while logic strengthens morality by providing an objective and measurable foundation for arguments (Amin, 1989; Basri et al., 2024). Without strict logical oversight, the concept of public interest is often misused to mask the greedy exploitation of nature. Therefore, this integration offers an independent system of *checks and balances* for scientists to remain on the path of high academic integrity and accountability.

Furthermore, the principle of *Maqāṣid al-Syarī'ah* provides concrete parameters regarding what science must protect, namely religion, life, intellect, lineage, and property. This is supported by the saying of the Prophet Muhammad (peace be upon him):

لَا ضَرَرَ وَلَا ضِرَارَ

" Do not harm yourself, and do not harm others." (HR. Ahmad dan Ibnu Majah).

Field evidence indicates that many modern technologies are developed without considering future generations' right to a healthy environment, which constitutes a clear violation of *ḥifẓ al-nasl* (preservation of lineage) and. By establishing an ethical framework in thinking, modern Islamic education not only teaches how to discover the truth but also how to preserve that truth so that it continues to benefit the universe. This is the essence of the integration of knowledge, which pursues not only intellectual acuity but also the clarity of conscience in action.

#### **D. The nature of morality in science: perspectives from Islamic logic and philosophy**

The nature of knowledge in Islamic philosophy is not a morally neutral or independent entity. Every scientific activity, from the formulation of theories to their application, invariably involves inherent values, objectives, and ethical responsibilities. Science (*'ilm*) is not merely understood as a technical tool for understanding natural phenomena, but as a transcendental means to draw closer to the Truth (*Al-Haqq*) and to realize the common good for humanity. Therefore, scientific objectivity in Islam does not mean detaching oneself from moral values, but rather binding oneself to the values of truth derived from revelation and sound reason in order to uphold human dignity.

In the tradition of *Manṭiq*, truth (*ṣidq*) has a standard that is far more profound than mere procedural correctness. Truth is not merely measured by the soundness of the form of reasoning or the validity of the syllogism alone (*ṣiḥḥat al-istidlāl*), but must also meet the criterion of the correspondence of meaning with existing reality (*muṭābaqat al-ḥukm lil-wāqī'*) (. This implies that knowledge which is technically correct yet contradicts the reality of the common good or disrupts the natural order is considered philosophically flawed. Logical integrity in *Manṭiq* demands that a scientist be honest in observing field facts, leaving no room for data manipulation or scientific justification of actual environmental damage (Firdaus & Dina, 2023; Nadila, 2019).

Furthermore, the essence of scientific morality asserts that knowledge that is logically true is not necessarily moral if its orientation is destructive. Truth attained through the process of thinking must manifest in actions that save, not destroy (Amin, 1989). Without ethical awareness, intellectual intelligence will only give rise to what is termed "misleading logic," where sophisticated arguments are used to justify the exploitation of nature and social injustice (Sya'roni, 2014). Thus, morality in Islamic education becomes an intrinsic element that filters every product of thought to ensure it remains within the framework

of "mercy for all creation," ensuring that every scientific step always leads to the collective good.

#### **E. Islamic education strategy: Mitigating the ecological crisis through the restoration of adab**

Modern Islamic educational strategies in addressing the ecological crisis must focus on the restoration of "Adab" as the core of all scholarly activities. Adab, in this context, is understood as the recognition of the proper place of all things, including treating nature as a trust. This aligns with the widely popular saying: "أدب المرء خير من ذهبه" *A person's Adab is better than their gold.*

The reality in today's educational world reveals a concerning trend where science curricula are increasingly packed with technical " " skills without any touch of spiritual values. Consequently, the graduates produced are cognitively intelligent yet lack empathy toward the sustainability of their surrounding environment. As Sayyid Muhammad Naquib al-Attas (2020) has stated, the crisis currently afflicting humanity is, in fact, a crisis of the loss of adab (*loss of adab*). Restoring adab demands a transformation of teaching methods that integrates ecological awareness as part of faith, so that every scientific action undertaken becomes a form of worship (Romeinita & Rebagus, 2025).

Mitigation of the phenomenon of *fasād al-niyyah* is achieved by instilling a dual responsibility in aspiring scientists: loyalty to factual truth while also being committed to the well-being of humanity and nature. As Imam Ghazali states in *Ayyuhal Walad*: "Knowledge without action is madness, and action without knowledge is futility." In Islamic schools and universities, the restoration of intention must be made a preventive measure so that science in the future no longer poses a threat to life. Field findings confirm that the internalization of *ihsan* values in research can reduce academic dishonesty and enhance students' social awareness (Jauhari, 2012; Sya'roni, 2014). By making morality the primary foundation, modern Islamic education can produce a generation of scientisteducators who will not compromise their scientific integrity for the sake of short-term pragmatic interests (Jauhari, 2012).

As a concrete step, the Islamic education curriculum needs to incorporate real-world environmental case studies using *Maqāṣid al-Syarī'ah* analysis to cultivate students' moral sensitivity. Education must not be confined to the classroom but must extend into the field to witness the real-world impacts of ecological damage on the social and religious life of communities (Amrullah et al., 2025). Through this approach, knowledge is restored to its original function as a means toward universal well-being (*rahmatan lil 'alamin*) (Muiz & Machali, 2023). The restoration of adab will ultimately produce scientists who possess both

logical acuity (*ṣiḥḥat al-fikr*) and beneficial impact (*ṣalāḥ alathar*). Thus, modern Islamic education will become the driving force for a new sustainable civilization, where science flourishes harmoniously within the embrace of ethics and divine values.

**Table 1.** Matrix of Mitigation of Scientific Morality and the Ecological Crisis

Research Aspects	Findings & Issues	Solution & Mitigation	Spiritual/Philosophical Reference
Scientific Paradigm	The dominance of the “value-free” perspective legitimizes the exploitation of nature in the name of scientific neutrality.	Integration of Values: Making ethical responsibility an integral part of scientific validity.	“Corruption has appeared on land and sea because of what people’s hands have wrought...” (QS. Ar-Rum: 41)
Scientific Integrity	Fasād al-Niyyah: Corruption of intellectual intent; the orientation of science shifts from the motive.	Restoration of Intent: Internalizing the value of Ihsan to mitigate short-term profit public good to personal ambition.	“Indeed, deeds are judge by their intentions.” (HR. Bukhari & Muslim)
Ecological Conditions	Ecological disasters in Aceh, North Sumatra, and West Sumatra resulting from the neglect of environmental carrying capacity in favor of economic interests.	Pilar Ṣalāḥ al-Athar: Making the positive impact on the environment a criterion for the validity of knowledge.	“Do not harm yourself, and do not harm others.” (HR. Ahmad)
Thinking Methodology	Ḥusn al-Ṣūrah without Ghayah: Logic that appears procedurally sound but is destructive in its effects.	Logical and Teleological Audit: Testing claims of public interest against the protection of the five basic needs (Daruriyyat).	“O you who have believed! Be upholders of justice, and be witnesses for Allah...” (QS. An-Nisa: 135)
Educational Institutions	Loss of Adab: A science curriculum that is technical yet devoid of spiritual values and environmental empathy.	Restoration of Adab: A redefined curriculum that places adab at the core of scientific activity.	“A person’s adab is better than their gold.” (Mahfudzot)
The Responsibility of Scientists	The Diminished Role: Scientists have become mere “cogs in the industrial machine,” neglecting their role as guardians of life.	The Mandate of the Khalifah: To cultivate scientists who are also spiritual mentors, holding themselves spiritually accountable for every discovery they make.	“Knowledge without action is madness, and action without knowledge is futility.” (Imam Ghazali)

Based on the findings matrix above, it can be concluded that the ecological crisis and the moral degradation of science in Indonesia are the result of a disconnect between intellectual intelligence and spiritual responsibility. The disasters striking various regions serve as a stark warning that *the* value-free paradigm of science has failed to protect human dignity and environmental sustainability. The primary issue of “ ” identified is “*fasād al-niyyah*” (corruption of intention), wherein scientific activities are often trapped in pragmatic interests that disregard ecological suffering “. Therefore, mitigation within the framework of modern Islamic education must be achieved through the restoration of adab and the integration of *Mantiq* methodology with *Maqāṣid al-Syarī’ah*. This strategy demands that every scholarly product not only meet the standard of *ṣiḥḥat al-fikr* (logical soundness) but must also be tested for *ṣalāḥ al-athar* (beneficial impact). By restoring the role of the scientist as a responsible *khalīfatullāh*, modern Islamic education can transform science from a mere instrument of exploitation into a means of worship that brings mercy to the universe, in line with the philosophical principle that the nobility of knowledge lies in the extent to which it manifests itself in tangible benefits.

## Conclusion

This study concludes that the entanglement of scientific morality and the escalation of the ecological crisis in Indonesia are consequences of the failure of modern Islamic education to mitigate the “*value-free*” scientific paradigm, which systematically separates facts from spiritual responsibility. Through in-depth analysis, this study successfully addresses its primary objective by reconceptualizing the role of scientific morality as a mitigation instrument grounded in the traditions of *Mantiq* and *Maqāṣid al-Syarī’ah*. A new concept regarding the validity of knowledge has been identified, asserting that the validity of a scientific activity must not rely solely on procedural accuracy (*ṣiḥḥat al-fikr*), but must also undergo testing for the truth of reality (*ṣidq al-ma’nā*) and the broad moral benefits of its impact (*ṣalāḥ al-athar*). This finding positions *fasād al-niyyah* (corrupted intent) as a key diagnostic variable to analyze why exploitative policies and pragmatic EIA research often serve as scientific justifications for ecological disasters such as floods and landslides in the Aceh to Sumatra region which are, in fact, manifestations of “science without a heart.” By repositioning the concept of adab as an epistemological framework, this study offers a theory of moral mitigation that places ethics not as an additional external factor, but as an intrinsic element determining the degree of truth in a science. Thus, the integration of Islamic formal logic with an axiological orientation that safeguards the environment, where morality serves to refine the direction of

logic, and logic serves to strengthen the moral foundation of scientists in maintaining the balance of nature to fulfill their mandate as *khalīfatullāh*.

## Suggestions and Recommendations

Based on the findings presented, the researcher proposes the following strategic suggestions and recommendations:

1. For Islamic Educational Institutions: A reorientation of the science curriculum is necessary—one that does not merely focus on technical skills but integrates local ecological case studies with an analysis of *Maqāṣid al-Syarī'ah* to cultivate students' moral sensitivity.
2. For Policy Makers: It is recommended that regulations be established requiring an “audit of intent and public interest” in every industrial research permit, so that scientific validity is measured not only by data on paper but also by the actual impact on environmental carrying capacity.
3. For Future Researchers: It is recommended to conduct field (empirical) research on the effectiveness of internalizing *Mantiq* values in reducing academic dishonesty rates at Islamic universities.
4. Theoretical Development: Further study is needed regarding the application of *fasād al-niyyah* mitigation instruments in cutting-edge technological domains such as *Artificial Intelligence (AI)* to ensure that technological progress remains within the corridor of divine ethics.

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