

**REINTERPRETATION OF ECOLOGICAL VERSES
FROM THE PERSPECTIVE OF MAQASID AL-QUR'AN: FORMULATION OF
QUR'ANIC ETHICS TO RESPOND TO THE ENVIRONMENTAL CRISIS**

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Abstract

Environmental pollution continues to escalate and has resulted in a multidimensional ecological crisis that threatens ecosystems, biodiversity, and the sustainability of life on earth. From an Islamic perspective, this crisis is not merely a technical or environmental issue, but an eco-theological problem that reflects a deviation from humanity's moral responsibility toward creation. This study examines selected ecological verses of the Qur'an al-Baqarah (2):30, al-A'raf (7):56, and ar-Rahmān (55):7–9 through the *maqāṣid al-Qur'ān* approach as formulated by Dr. Wasyfi 'Āsyūr, which emphasizes the comprehensive divine objectives embedded in Qur'anic discourse beyond purely legal or normative dimensions. Employing qualitative library research, this study analyzes classical and contemporary *tafsīr* literature to identify the *maqāṣid* articulated by these verses within an ecological context. The findings demonstrate that these verses consistently generate three interrelated *maqāṣid*: *ḥifẓ al-'umrān* (the preservation of civilization), derived from the concept of *khalīfah* in al-Baqarah (2):30; *ḥifẓ al-bī'ah* (environmental protection), reflected in the prohibition of *fasād* in al-A'rāf (7):56; and *ḥifẓ al-tawāzun* (the maintenance of balance), articulated through the principle of *mīzān* in ar-Rahmān (55):7–9. Collectively, these *maqāṣid* construct a

coherent Qur'anic ethical framework that positions environmental preservation as both a theological obligation and a moral imperative. This study concludes that Qur'anic environmental ethics grounded in these *maqāṣid* provide concrete normative guidance for ecological responsibility, environmental justice, and sustainable governance, which can be operationalized through ecological education, community-based movements, and public policies oriented toward conservation and intergenerational equity.

Keywords: *Environment, Crisis, Ecology, Maqasid Al-Qur'an.*

Abstrak

Pencemaran lingkungan terus meningkat dan telah mengakibatkan krisis ekologi multidimensi yang mengancam ekosistem, keanekaragaman hayati, dan keberlanjutan kehidupan di bumi. Dari perspektif Islam, krisis ini bukan hanya masalah teknis atau lingkungan, tetapi masalah ekoteologis yang mencerminkan penyimpangan dari tanggung jawab moral manusia terhadap ciptaan. Studi ini meneliti ayat-ayat ekologi Al-Qur'an terpilih al-Baqarah (2):30, al-A'rāf (7):56, dan ar-Rahmān (55):7–9 melalui pendekatan *maqāṣid* al-Qur'ān sebagaimana dirumuskan oleh Dr. Wasyfi 'Āsyūr, yang menekankan tujuan ilahi yang komprehensif yang tertanam dalam wacana Al-Qur'an di luar dimensi hukum atau normatif semata. Dengan menggunakan riset pustaka kualitatif, studi ini menganalisis literatur tafsir klasik dan kontemporer untuk mengidentifikasi *maqāṣid* yang diartikulasikan oleh ayat-ayat tersebut dalam konteks ekologi. Temuan ini menunjukkan bahwa ayat-ayat ini secara konsisten menghasilkan tiga *maqāṣid* yang saling terkait: *ḥifẓ al-'umrān* (pelestarian peradaban), yang berasal dari konsep *khalīfah* dalam al-Baqarah (2):30; *ḥifẓ al-bī'ah* (perlindungan lingkungan), yang tercermin dalam larangan *fasād* dalam al-A'rāf (7):56; dan *ḥifẓ al-tawāzun* (pemeliharaan keseimbangan), yang diartikulasikan melalui prinsip *mīzān* dalam ar-Rahmān (55):7–9. Secara kolektif, *maqāṣid* ini membangun kerangka etika Al-Qur'an yang koheren yang menempatkan pelestarian lingkungan sebagai kewajiban teologis dan keharusan moral. Studi ini menyimpulkan bahwa etika lingkungan Al-Qur'an yang berlandaskan *maqāṣid* ini memberikan panduan normatif yang konkret untuk tanggung jawab ekologis, keadilan lingkungan, dan tata kelola berkelanjutan, yang dapat dioperasionalkan melalui pendidikan ekologis, gerakan berbasis masyarakat, dan kebijakan publik yang berorientasi pada konservasi dan kesetaraan antar generasi.

Kata Kunci: *Lingkungan, Krisis, Ekologi, Maqasid Al-Qur'an.*

Introduction

Today, the world is facing a number of serious environmental problems. The environmental problems plaguing the world today are no longer isolated issues, but rather interconnected global environmental and ecological crises. These crises are related to individual issues such as the large amount of waste and air pollution. In 2024, it is estimated that 220 tons of plastic waste will be produced globally. This waste quickly spreads throughout the environment, including into the oceans. It is estimated that around 14 million tons of this waste will enter the oceans, so that by 2025, the amount of plastic waste entering the oceans will reach 75 to 199 million tons.¹

In Indonesia alone, approximately 56.63 million tons of waste is produced each year. If not managed properly, this will have an impact on environmental pollution. This data shows that the environmental crisis is a serious and interconnected global issue. At the heart of all these crises is the climate emergency. It is quite astonishing that greenhouse gas levels in the atmosphere, especially CO₂, are now at their highest point in 2 million years. NOAA data from 2023 shows that global CO₂ concentrations have reached 421 ppm, a sharp increase from 280 ppm in the pre-industrial era.² This surge traps heat on Earth and triggers global warming. The proof is that the last ten years (2014-2023) have been recorded as the hottest period with a temperature increase of 1.2°C compared to the pre-industrial era (IPCC, 2023). We are already feeling the impact in the form of extreme weather, droughts, severe forest fires, and melting polar ice caps, which are causing sea levels to rise faster.

As if the global crisis were not severe enough, we also have to deal with an increasingly damaged environment that is spreading everywhere. Quoting a statement by Mukri, who is part of the National Executive Deputy of WALHI, he said that by 2025, the environmental crisis has the potential to worsen due to pollution caused by mining activities, policies that cause agrarian conflicts, and other criminal acts. Mukri believes that the government lacks serious consistency in protecting a good and healthy environment. This assumption can be seen from various policies that are not beneficial to a healthy environment, such as Government Regulation No. 42 of 2021, concerning the facilitation of national strategic projects that often cause severe damage to nature.³ Environmental damage and pollution do not only come from the government's negligence in addressing the waste emergency, but the waste problem

¹ <https://mongabay.co.id/2025/06/05/hari-lingkungan-hidup-2025-polusi-plastik-kian-penuhi-laut/>

² <https://gml.noaa.gov/ccgg/trends/>

³ Sah Ahmada Fibra and Eka Wardhani, "Analisis Jenis Dan Karakteristik Limbah B3 Dari Industri Smelter Nikel Di PT. X," *Journal Scrambi Engineering* 9, no. 3 (2024).

also comes from the community itself.⁴ In fact, Islam teaches the importance of maintaining personal and environmental hygiene.⁵

In response to this issue, Islam, through the Qur'an, offers the concept of eco-theology as a moral basis that affirms the role of humans as guardians of the earth (khalifah) as stated in Surah al-Baqarah verse 30, rejecting acts of destruction on earth (fasad fir ardi) as stated in Surah al-A'raf 5, as well as the campaign for natural balance (mizan) as stated in Surah Ar-Rahman verses 7-9. When interpreted in the context of the environment, these verses provide an ethical foundation and legal basis for the management of natural resources and how we should position ourselves (khalifah) and nature (bi'ah) in the midst of God's creation.

Research on ecology has experienced rapid development in various scientific fields, especially in the field of the Qur'an, such as the research conducted by Afrizal et al., entitled: Qur'anic Ecotheology and the Ethics of Forest Protection in Indonesia.⁶ This study uses a hermeneutic approach as a tool for analyzing verses, and the results show that these verses invite us to change our view of nature, not as a resource to be controlled, but as a sacred partner in a divinely ordained system of sustainability. In addition, there is also research by Sholehuddin entitled: Ecology and Environmental Damage in the Perspective of the Qur'an.⁷ This study uses a comparative method by comparing selected verses and formulating conclusions through inductive thinking. The results show that environmental damage is caused by human greed and selfishness. Therefore, this study formulates solutions to these problems by strengthening tauhid, raising awareness of environmental law, and managing natural resources with good morals.

This discussion is so crucial that it needs to be reformulated in line with the SDGs' goal of reducing the impact of environmental damage and climate change.⁸ Based on the above study, the author will conduct further research on the verses of the Qur'an that discuss ecology and how humans should behave ethically towards their environment from the perspective of maqasid al-Qur'an. This research is entitled: Reinterpretation of Ecological Verses from the Perspective of Maqasid Al-Qur'an: Formulation of Qur'anic Ethics to Respond to Crisis Issues.

This study employs the *maqāṣid al-Qur'ān* approach as the principal analytical framework. In this context, *maqāṣid al-Qur'ān* refers to the divine objectives (al-

⁴ Aulia Shabrina, Kharisma Nuraini, and Athallah Naufal, "Strategi Kampanye Kebersihan Lingkungan Oleh Pandawara Group Melalui Media Tiktok," *Prosiding Seminar Nasional Ilmu Ilmu Sosial (SNIIS)* 2 (2023): 1544–56, <https://proceeding.unesa.ac.id/index.php/sniis/article/view/930>.

⁵ Kaelany, *Islam Dan Aspek-Aspek Kemasayarakatan* (jakarta: PT Bumi Aksara, 2005).

⁶ Muhammad Yasir Afrizal Nur, Hayati bin Husin, Alwizar, "Qur'anic Ecotheology and the Ethics of Forest Protection in Indonesia," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 2 (2025): 1–3, <https://doi.org/10.14421/qh.v26i2.6312>.

⁷ L. Sholehuddin, "Ekologi Dan Kerusakan Lingkungan Dalam Persepektif Al-Qur'an," *Jurnal Al-Fanar* 4, no. 2 (August 2021): 113–34, <https://doi.org/10.33511/alfanar.v4n2.113-134>.

⁸ Melynia Ariningtyas Prabawati, "Konsep Green Economy Pada Pola Produksi Dan Konsumsi Sebagai Sustainable Development Goals (SDGs) Berkualitas Berbasis Ekologi," *Jurnal Sains Edukatika Indonesia (JSEI)* 4, no. 1 (2022).

ghayāt al-ilāhiyyah) underlying Qur'anic revelation, which aim to guide human civilization toward moral balance, justice, and harmony with creation.⁹ This concept differs from maqāṣid al-syarī'ah, which primarily focuses on legal preservation of human welfare (hifz al-nafs, al-'aql, al-māl, etc.), as maqāṣid al-Qur'ān emphasizes the theological and ethical wisdom contained within the Qur'anic discourse itself. Likewise, it is distinct from thematic interpretation (tafsīr mawdū'ī), which merely groups verses around a common topic; the maqāṣid al-Qur'ān method goes further by identifying divine purposes that unify and transcend those verses.¹⁰

Operationally, this approach follows four analytical steps: (1) identification of key ecological verses (al-Baqarah 30, al-A'rāf 56, and ar-Rahmān 7–9); (2) examination of their linguistic and exegetical dimensions using both classical and contemporary tafsir sources; (3) derivation of their maqāṣid namely hifz al-bī'ah (preservation of the environment), hifz al-tawāzun (maintenance of balance), and hifz al-'umrān (preservation of civilization); and (4) formulation of Qur'anic environmental ethics that integrate moral, theological, and practical dimensions for addressing the modern ecological crisis. This study adopts the theoretical formulation of Prof. Abdul Mustaqim, who developed the maqāṣid al-Qur'ān framework from earlier contributions by Yūsuf al-Qaraḍāwī, Ṭanṭāwī Jawhārī, and Muḥammad Quraish Shihab. Through this lens, the research aims to uncover divine guidance within Qur'anic ecological discourse that aligns with contemporary concerns for environmental justice, sustainability, and human responsibility toward creation.

The Concept of Ecotheology in the Qur'an

The Qur'an contains numerous verses that reflect divine concern for the natural world, presenting ecology as an integral part of revelation. This study focuses on three key verses that represent the Qur'anic ecological paradigm: al-Baqarah 2:30 (khalīfah), al-A'rāf 7:56 (fasād), and ar-Rahmān 55:7–9 (mīzān). These verses were selected due to their thematic connection to stewardship, prohibition of corruption, and cosmic balance three foundational pillars of Qur'anic environmental ethics:

The Concept of Khalifah

Ecology is mentioned in the Qur'an as something to be respected and preserved because humans are caliphs on earth, as stated in Surah al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيقَةً قَالَتْ أَجَعَّلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيُسْفِلُ الدِّمَاءَ وَخَنْعُونَ
نُسَبِّحُ بِحَمْدِكَ وَنُفَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

⁹ Paryadi Paryadi, "Maqashid Syariah: Definisi Dan Pendapat Para Ulama," *Cross-Border* 4, no. 2 (2021): 201–16.

¹⁰ VIEW ABDUL MUSTAQIM, "MAQĀṢID SYARĪ'AH APPROACH TOWARD ECOLOGICAL VERSES POINT OF" (STATE ISLAMIC UNIVERSITY, 2023).

Translation: “(Remember) when your Lord said to the angels, ‘I am going to place a vicegerent on earth.’ They said, ‘Will You place someone there who will cause corruption and shed blood, while we glorify You and sanctify Your name?’ He said, ‘Indeed, I know what you do not know.’”

The meaning of the word *khliyah* in this verse, according to At-Thabari, is a word that indicates a substitute role.¹¹ This means that Prophet Adam and all his descendants are the substitute inhabitants of the earth and take on the role of their predecessors to live on earth and prosper the earth.¹² Meanwhile, Quraish Shihab interprets the word *khalifah* in this verse as a minister who is tasked with carrying out the messages of the mandator, in the context of the creation of the earth, which means carrying out maintenance and development through reform and righteousness, as well as striving to avoid its opposite, which is corruption and destruction.¹³

This interpretation of Surah Al-Baqarah verse 30 reveals one of the *maqasid* Al-Qur'an that is relevant to this era, namely *hifz al-'umran* (preservation of civilization). This verse tells us that Prophet Adam was not only a caliph on earth, but also had a great moral and ethical responsibility to develop and prosper the earth ('*imaratal ard*). The *maqasid* of *hifz al-'umran* is to ensure the sustainability of the earth so that it remains livable and sustainable for future generations.

The understanding that can be drawn from the above verse is Allah SWT's command to protect and manage the earth.¹⁴ Therefore, all activities related to development, exploitation, land use, and natural resource exploitation must be accompanied by the principles of balance, justice, and sustainability, not greed that can destroy the earth.

In the Qur'an, ecology is depicted as a divine trust that must be preserved, grounded in humanity's role as *khalifah* (vicegerent) on earth, as stated in Surah al-Baqarah (2:30): “Indeed, I am placing upon the earth a vicegerent.” Classical exegetes such as al-Tabarī interpret *khalifah* as “one who succeeds,” denoting humankind's delegated function to inhabit and cultivate the earth ('*imārat al-ard*) Quraish Shihab (2005) and Ibn 'Āshūr (1984) emphasize that this concept embodies moral stewardship rather than absolute sovereignty. However, in modern discourse, the notion of *khalifah* has often been misinterpreted through an anthropocentric lens that elevates human authority over creation, legitimizing domination and ecological exploitation.¹⁵ Such

¹¹ Abu Jafar Al-Thabari, *Jamī Al-Bayān Fi Tawīl Al-Qurān Jilid 1* (Beirut: Muassasah al-Risālah, 2000).

¹² abu bakar jabir bin Musa, *Aisar Tafaasiir Likalamil Aliyil Kabiir* (madinah munawwarah: makbah ulum wal hukum, n.d.).

¹³ Quraish Shihab, *Islam Dan Lingkungan* (tangerang selatan: lentera hati, 2023).

¹⁴ Muhammad Sakti Garwan, “TELAAH TAFSIR EKOLOGI Q.S AL-BAQARAH AYAT 30,” *TAJDID: Jurnal Ilmu Ushuluddin* 18, no. 1 (May 2020): 23–56, <https://doi.org/10.30631/tjd.v18i1.77>.

¹⁵ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008).

readings distort the Qur'anic vision, which situates humans as trustees (*amīn*) bound by divine accountability, not as exploitative rulers.

Within the framework of *maqāṣid al-Qur'ān*, this verse expresses the objective of *ḥifẓ al-'umrān* (preservation of civilization), encompassing ecological sustainability as an intrinsic element of moral order.¹⁶ The Qur'an thus advances a post-anthropocentric ethic that integrates spiritual, moral, and ecological dimensions one that obliges humankind to balance development with preservation, power with humility, and progress with sustainability.¹⁷ Interpreting *khalīfah* through this lens redefines human agency as stewardship in harmony with divine creation rather than domination over it, offering a theological corrective to the environmental crisis and grounding Qur'anic environmental ethics within a global ecological consciousness.

Fasad Prohibition

His is as stated in al-A'raf 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَإِذْغُوهُ حَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Translation: “Do not cause corruption on earth after it has been set in order. Pray to Him with fear and hope. Verily, Allah's mercy is very close to those who do good.”

In the Al Misbah interpretation by Quraish Shihab, it is explained that this verse prohibits destruction on earth, because destruction is a form of transgression that is disliked by Allah SWT.¹⁸ Meanwhile, Wahba Zuhaili explains in the Al Munir interpretation that the meaning of *وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا* is any form of destruction on earth, whether material, such as damaging agricultural, industrial, and commercial facilities, industry, trade, or moral aspects such as the encouragement to be fair, consult, cooperate, and love one another as fellow living beings.¹⁹ Buya Hamka in Tafsir Al Azhar adds that if someone is unable to do good, then at least they should not destroy something that is already good.

This prohibition is not only theological in nature, but also has a very strong ecological dimension that is still relevant today, where forest destruction, environmental pollution, and excessive exploitation of nature can be seen as a clear violation of the divine mandate to maintain the balance of nature. Therefore, it is

¹⁶ Seyyed Hossein Nasr, *Religion and the Order of Nature* (Oxford University Press, USA, 1996).

¹⁷ Suud Sarim Karimullah, “Humanitarian Ecology in Islamic Law: Balancing Human Needs and Environmental Preservation in Islamic Law,” *Asy-Syari’ah* 26, no. 2 (2024): 113–36.

¹⁸ Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Vol. 6) (jakarta: Lentera Hati, 2002).

¹⁹ Wahbah Zuhaili, *At-Tafsirul Muniir* (damaskus: darul fikr, 2005).

important to formulate an alternative path in the context of hifz bi'ah (preserving the environment).²⁰

The interpretations of these three exegetes clearly conclude that this verse contains maqāṣid al-Qur'an in the form of ḥifẓ al-bī'ah (preserving the environment) and prohibiting all forms of destruction. Its implementation covers three main aspects: first, prevention of all forms of environmental damage; second, restoration or recovery from damage that has already occurred; and third, education to maintain and care for the balance of the ecosystem.

Surah al-A'rāf [7]:56 declares: "Do not cause corruption on earth after it has been set in order. Pray to Him with fear and hope. Indeed, Allah's mercy is near to those who do good." Classical exegetes such as Wahbah al-Zuḥaylī (al-Munīr), Quraish Shihab (al-Misbāh), and Hamka (Tafsīr al-Azhar) concur that this verse forbids every form of fasād (corruption), whether physical, moral, or social, which disrupts the order (iṣlāḥ) established by God. While the early exegetical focus emphasized moral and theological transgression, the verse carries a profound ecological and socio-political resonance when read through the lens of maqāṣid al-Qur'ān, particularly ḥifẓ al-bī'ah (preservation of the environment). In the modern context, fasād fī al-ard may be understood as a Qur'anic critique of exploitative economic systems, extractive industries, and state policies that prioritize profit over ecological justice.

The degradation of forests, pollution from industrial waste, and unrestrained mining reflect institutionalized fasād structural corruption that violates divine order and social balance (tawāzun). Hence, this verse not only denounces personal misconduct but also condemns systemic injustices that perpetuate environmental destruction and economic inequality. From the perspective of maqāṣid al-Qur'ān, it advances an ethical imperative for iṣlāḥ tamaddunī (civilizational reform) restoring harmony between human progress and the moral ecology ordained by God, where sustainable development becomes an act of worship and social justice.

The Concept of Mizan

This is stated in Surah Ar-Rahman 7-9:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْجِبْرِينَ لَا تَطْعَمُوا فِي الْجِبْرِينَ

Translation: "And the sky He has raised high, and He has set the balance (justice and equilibrium), so that you do not transgress in the balance. Therefore, establish weight with justice and do not fall short in the balance."

Quraish Shihab interprets the word mizan to mean a tool of justice or balance, referring to the opinion of Ibn Ashur who defines the word mizan as justice.²¹ In the

²⁰ Kauniyah Verses, "Ecology from the Perspective of Islamic Education: A Study of Kauniyah Verses and Their Relevance to the Green Curriculum" 11, no. 1 (2025).

²¹ Shihab, *Islam Dan Lingkungan*.

Ministry of Religious Affairs' interpretation, it is added that the word mizan means fair in all forms, not only in social life but also in interactions with the universe, including the environment, so that all creatures on earth will feel benefits.²² In the context of protecting the environment, this verse teaches us to avoid israf (excess) such as the excessive exploitation of natural resources, which will only result in natural disasters.

This verse contains a fundamental concept that serves as the basis for the creation of nature, namely hifz al-tawazun (maintaining balance). This concept encompasses three main aspects: first, maintaining cosmic harmony among all elements of creation; second, proportionality in creation with appropriate size and function; and third, ecological justice, which requires humans as caliphs to avoid excessive exploitation and ensure the sustainability of all creatures and their ecosystems.²³

Based on the above analysis, it can be concluded that hifz bi'ah (environmental protection) as the basis of ecology, then hifz at-tawazun (preservation of balance as an ecological principle) and hifz al umran (preservation of civilization) are the ultimate goals. The following is a concept map:



Thus, these verses not only provide moral guidance, but also offer a logical framework for responding to contemporary challenges such as the climate crisis, environmental degradation, and sustainable development.

From the exegetical analysis above, three core maqāṣid al-Qur'ān related to ecology emerge: (1) һifz al-'umrān the preservation and flourishing of civilization, derived from the notion of khalīfah; (2) һifz al-bī'ah the protection of the environment, as implied in the prohibition of fasād; and (3) һifz al-tawāzun maintaining balance and justice within creation, represented by mīzān. These maqāṣid illustrate the divine

²² Kartika, M. Galib, and Achmad Abubakar, "Upaya Pelestarian Lingkungan Hidup Dalam Kajian Tafsir Tematik," *Jurnal Alwatzikhocbillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 11, no. 1 (March 2025): 363–72, <https://doi.org/10.37567/alwatzikhocbillah.v11i1.3505>.

²³ Karimullah, "Humanitarian Ecology in Islamic Law: Balancing Human Needs and Environmental Preservation in Islamic Law."

intention for humans to live harmoniously within creation, ensuring sustainability across generations.

Integrating the three *maqāṣid* produces a coherent ethical framework: (a) Vicegerent responsibility (*amānah khalīfiyyah*) grounding human actions in accountability before God; (b) Ecological justice (*‘adālah bī’iyyah*) ensuring fairness and restraint in resource use; and (c) Cosmic equilibrium (*tawāzun kawniyy*) maintaining proportionality and avoiding excess. This ethical model transcends mere moral advice; it positions the Qur'an as a theological foundation for sustainability and a critique of anthropocentric and exploitative paradigms in modern civilization.

Principles of Environmental Ethics in the Qur'an

There are several principles of environmental ethics in the Qur'an, namely the principles of protection, ecological justice, and stewardship. The following is an explanation: The principle of stewardship

The principle of *khalifah*

Responsibility is found in Surah al-Baqarah verse 30, where Allah affirms the creation of humans as *khalifah* on earth, which gives them a mandate and a great responsibility. As a consequence, humans as *khalifah* must act ethically and accountably towards the earth, not only utilizing its resources, but also protecting and preserving them.²⁴ This responsibility is realized by avoiding all forms of destruction (*fasad*), while actively creating improvement (*islah*) and building a harmonious and sustainable ecological civilization, so that a balance is created between utilization and preservation, in accordance with the divine mandate that they carry.

The principle of protection (*Hifzul Bi'ah*)

The principle of environmental protection is in line with the spirit of Islamic teachings in Surah al-A'raf verse 56, which prohibits humans from causing destruction on earth. This verse also emphasizes that the preservation of nature is part of universal benefit (*maslahah 'ammah*) that must be upheld.²⁵ In this case, the environment is a divine trust entrusted by Allah to humans as caliphs, so that it is not a resource that can be freely exploited, but rather a trust that must be managed responsibly. This trust is realized through comprehensive concrete actions, including pollution prevention as a form of damage anticipation, sustainable conservation of natural resources to ensure intergenerational justice, and restoration of damaged ecosystems as an effort to correct past mistakes, so that the harmony and balance of nature (*mizan*) created by Allah can be maintained.

²⁴ Garwan, "TELAAH TAFSIR EKOLOGI Q.S AL-BAQARAH AYAT 30."

²⁵ Andika Mubarok, "Kelestarian Lingkungan Dalam Al-Qur'an: Analisis Pemikiran M. Quraish Shihab Dalam Tafsir Al-Misbah," *Hikmah* 19, no. 2 (2022): 227–37, <https://doi.org/10.53802/hikmah.v19i2.174>.

The principle of ecological justice (*Al-Adalah Al Bi'ah*)

Allah SWT's command in Surah Ar-Rahman verses 7-9 to uphold justice (*mīzān*) and prohibit transgression (*ṭughyān*) provides the main principle in natural resource management.²⁶ This verse serves as a foundation for the community that the distribution of resources must be carried out fairly and sustainably, and requires us to reject all forms of excessive exploitation that deplete natural wealth, because such actions clearly constitute transgression (*ṭughyān*) that will harm future generations and destroy the balance (*tawāzun*) that Allah has established.

Qur'anic Solutions Through Environmental Ethics Applications

In order to create new opportunities for preventing environmental pollution, concrete steps must be taken by the community in their daily lives. These steps can be taken through the proper application of environmental ethics. This can be done through applications in the fields of education, public policy, and social movements.

Education plays a strategic role in raising ecological awareness based on divine values. A strategic step that can be taken is to integrate a Qur'anic environmental ethics-based curriculum into the education system, from elementary to higher education levels. For example, in Islamic Religious Education (PAI) subjects, specific themes can be included on nature conservation, ecological justice, and the concept of eco-piety, which is piety that is not only limited to one's relationship with God, but also includes a responsible relationship with nature.²⁷ Through this approach, students not only understand their vertical worship obligations but are also encouraged to reflect on their responsibilities as stewards in maintaining the balance of nature.

Social movements, such as the eco-jihad and eco-mosque movements, are a tangible manifestation of Islamic values in environmental conservation efforts.²⁸ For example, by developing environmentally friendly mosque programs, where mosques not only function as places of worship, but also as centers of education and action. Then there is the tree planting movement, which not only helps reduce the impact of climate change, but also becomes a form of charity whose rewards continue to flow. Thus, mosques become epicenters of change that empower the community to actively contribute to protecting the earth, while reflecting Qur'anic values of ecological balance and justice.

²⁶ Sri Ratna Wulan, *Konsep Keseimbangan (Mīzān) Dalam Islam Sebagai Dasar Pembangunan Berkelanjutan*, Zenodo, January 9, 2025, <https://doi.org/10.5281/ZENODO.15398043>.

²⁷ Dolly Riri Ramdhani Jamel Sutiyan et al., "Kesalahan Ekologis Dalam Perpektif Qur'an Dan Pengamalannya Pada Institusi Pendidikan Islam Ecological Piety from the Qur'an Perspective and The Implementation in Islamic Educational Institutions," *Jurnal Pendidikan Indonesia* 5, no. 1 (2025): 2807–3878, <https://doi.org/10.59818/jpi.v5i1.1234>.

²⁸ Aqidahtul Jannah and Baso Pallawagau, "Jihad Ekologis Dalam Kajian Semantik Al- Qur'an : Telaah Makna Dan Aksi Pelestarian Lingkungan" 1, no. 3 (2025): 223–30.

Public policy, One innovative approach is through legislation based on maqasid syari'ah, whereby environmental laws and regulations are not only designed based on technical and ecological considerations, but also deeply aligned with divine values. For example, environmental laws can be formulated and implemented based on the principles of *hifz al-bi'ah* (environmental protection) and *al-tawazun* (ecological balance), which are derived from maqasid syari'ah.

Conclusion

Based on the above study, it can be concluded that there are several ecological concepts in the Qur'an, namely the concept of khalifah found in Surah al-Baqarah verse 30, then the concept of fasad found in Surah al-A'raf verse 56, and the concept of mizan found in Surah ar-Rahman verses 7-9. These concepts do not stand alone but are strongly interrelated. Thus, these three verses share a strong principle of protecting and preserving nature. The current environmental crisis can be anticipated through the implementation of Qur'anic environmental ethics as found in these three verses.

Among other things, these Qur'anic environmental ethics include: the principle of responsibility (khalifah) based on Surah al-Baqarah, then the principle of environmental protection (hifz al-bi'ah) based on Surah al-A'raf verse 56, and the principle of ecological justice (al-adalah al-bi'ah) which is based on Surah ar-Rahman verses 7-9. To preserve and manage the earth, several movements based on the above verses can be applied, including the ecological education movement, creating public policies that bring benefits and avoid harm, and ecological social movements such as eco-mosques and eco-jihad, which can become a strong spirit in preserving, protecting, and managing nature properly.

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