

## The Qur'an and Its Implications for Modern Man: Ecological-Based Environmental Conservation Integral Perspective

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**Abstrak:** Tulisan dengan kajian filosofis ini bermaksud mengungkap ide dan konsep yang terkandung dalam konsep konservasi lingkungan berbasis ekologi integral perspektif al-Qur'an. Konservasi lingkungan didasarkan dengan pendekatan ekologi integral merupakan model baru yang mampu mengintegrasikan berbagai perspektif ke dalam pendekatan postdisipliner yang kompleks. Dalam kerangka kerjanya, setiap persoalan terkait konservasi lingkungan, harus dikonsultasikan terlebih dahulu dengan empat kuadran yang tidak bisa direduksi, yaitu objektif (medan perilaku), subjektif (medan pengalaman), intersubjektif (medan budaya), dan inter-objektif (medan sistem). Sehingga mampu menyelesaikan kompleksitas permasalahan secara komprehensif. Kerangka kerja ini dalam bentuk integratif mencakup dimensi psiko-kultural-sosio-normatif, yang menuntut studi yang bercorak multidisipliner. Metode yang digunakan dalam penelitian ini adalah metode tafsir *maudu'i* (tematik) yang dirumuskan oleh Rasywānī, dengan menggunakan pendekatan *integratif-interkonektif* dalam usaha memahami kompleksitas fenomena kehidupan yang dihadapi dan dijalani manusia. Perspektif al-Qur'an mengenai konservasi lingkungan berbasis ekologi integral ditemukan dalam empat hal: *pertama*, perilaku bertanggungjawab terhadap keberlangsungan alam (medan perilaku). *Kedua*, kesadaran ekologis (medan pengalaman). *Ketiga*, penerapan nilai-nilai keagamaan dalam pelestarian lingkungan (medan budaya), di antaranya dengan adanya etika terhadap hewan, tumbuhan. *Keempat*, mentaati aturan pencipta (medan sistem), dengan adanya memperhatikan ancaman terhadap pelaku perusak lingkungan dan memberikan hukum setimpal bagi pelaku pelanggaran lingkungan.

**Kata kunci:** Konservasi Lingkungan, Ekologi Integral, al-Qur'an

**Abstract:** This paper with philosophical studies intends to reveal the ideas and concepts contained in the concept of ecology-based environmental conservation integral to the Qur'anic perspective. Environmental conservation based on an integral ecological approach is a new model capable of integrating multiple perspectives into a complex post-disciplinary approach. Within its framework, every issue related to environmental conservation must first be consulted with four irreducible quadrants, namely objective (behavioral field), subjective (experience field), intersubjective (cultural field), and inter-objective (system field). To be able to solve the complexity of the problem comprehensively. This framework in an integrative form includes a psycho-cultural-socio-normative dimension, which demands a multidisciplinary study. The method used in this study is the *maudu'i* (thematic) interpretation method formulated by Rashwānī, using *integrative-interconnective* shortcuts to understand the complexity of life faced by humans. The Qur'anic perspective on ecological-based environmental conservation is integral to four things: *first*, responsible behavior for the sustainability of nature (behavioral terrain). *Second*, ecological awareness (field of experience). *Third*, the application of religious values in environmental conservation (cultural terrain), including ethics towards animals, and plants. *Fourth*, obey the rules of the creator (terrain system), by paying attention to threats to perpetrators of environmental destruction and providing appropriate laws for perpetrators of environmental violations.

**Keywords:** Environmental Conservation, Integral Ecology, Qur'an

## Introduction

The environmental crisis<sup>1</sup>, what happens today is because modern humans often position nature as an object that does not have a sacred dimension separate from humans themselves. Therefore, nature can be exploited without considering the consequences of its sustainability.<sup>2</sup> The occurrence of environmental crises due to human error.<sup>3</sup> Excessive exploitation of natural resources (SDA) in a relatively short time is inversely proportional to the very slow level of maintenance that has the potential to cause wider environmental damage. Whether we realize it or not, humans tend to exploit nature for materialistic, hedonistic, and consumptive lifestyles, so they always try to brush and multiply their possessions. In meeting the needs of life, humans often view nature as an object that has no value, so it can be treated arbitrarily.

The peak is an environmental crisis marked by global warming which has an impact on global climate change due to the effects of carbon dioxide gas emissions.<sup>4</sup> This proves that humans have a very dominant role in the destruction of nature. As a result, the climate becomes labile and can no longer be detected.<sup>5</sup> In an area, there can be continuous rain accompanied by strong winds and cause flooding. In other areas there is a prolonged dry season, drying up rice fields, fields, and community water sources. Not to mention the extreme temperatures due to the scorching sun can burn the skin. This condition is very dangerous for human survival.

When referring to the Qur'an, it is found that many verses related to the concept of the nature of man's relationship with nature are partially understood. There are at least four basic concepts of human life in theological nodes that are biased *anthropocentrism*. *First*, the concept of man as the most perfect being (QS. Al-Isa'/17:70, al-Taghābun/64:3, al-Infithar/82:7-8, al-Thin/95:4). *Second*, verses that describe man as an intelligent being (QS. Al-Baqarah/2:75, al-Nahl/16:78, al-Rūm/30:7, al-Anfāl/8:21, al-Hajj/22:46). *Third*, verses that describe humans as the most powerful over natural resources and the environment (QS. Al-Baqarah/2:22, 29, al-Jātsiyah/45:13, Luqmān/31:20). *Fourth*, the verses about man's position as the manifestation of

<sup>1</sup>It is generally characterized by pollution of water, air, land that damages sources of life such as the biological environment and this has a domino effect on global warming. Global warming at high levels can cause hot earth temperatures and skin cancer, it can also cause melting ice at the north and south poles that pushes the oceans up by several meters and drowns life on earth. Many books on this include works SCEP, *Man's Impact on Global Environment: Assessment and Recommendations for Actions* (London: MIT Press: Cambridge Mass, 1970), <https://doi.org/9780262690270>; Seyyed Hossein Nasr, *Religion and The Order of Nature* (New York: Oxford University Press, 1996), hal. .

<sup>2</sup> Taylor Paul W., *Respect For Natural: A Theory of Environmental Ethics*, REV-Revi (Princeton University Press, 1986), hal. 1. Seyyed Hossein Nasr, *The Eccential Seyyed Hossen Nasr*, ed. Wilian C. Chittick (Bloomington: World Wisdom Book, 2007), hal. 32. Seyyed Hossein Nasr, *Knowledge and The Sacred* (New York: Crossroad Publishing Company, 1998), hal. 121.

<sup>3</sup> Emil Salim, *Environmentally Friendly Development* (Jakarta: LP3ES, 1986), p. 12.

<sup>4</sup> As a result of the greenhouse effect and the fulfillment of CO2 gas emissions in the air which can cause changes in global temperature conditions and affect the conditions of meteorological and geological cycles, resulting in natural disasters where the conditions of the disaster have a relationship with global warming and sea level rise due to the addition of a certain period of time. sea water due to melting polar ice that occurs every year, the occurrence of El Nino, flooding due to erratic weather factors and often coincides with landslides, tropical storms, and cyclones. Disaster risks that can be caused in the form of loss of community functions, victims, material losses, physical damage and environmental damage

<sup>5</sup>Reports from *Intergovernmental Panel for Climate Change* (IPCC) titled "*Climate Change and Land*", 2019 underscores climate change and its impact on land degradation, food security and greenhouse gas emissions. This report highlights a dark phase that humanity will face. Continued forest destruction and high emissions from livestock and livestock practices will only increase the climate crisis, further increasing the impact of climate change on Earth. The report recommends governments and businesses take "*strongaction*" in overcoming climate change. For example, ending deforestation and planting new forests, reforming livestock subsidies, supporting smallholders and breeding more resilient crops. M. Jarraud and A. Steiner, *Summary for Policymakers, Managing the Risks of Extreme Events and Disasters to Advance Climate Change Adaptation: Special Report of the Intergovernmental Panel on Climate Change*, vol. 9781107025, 2012, <https://doi.org/10.1017/CBO9781139177245.003>.

God's vicarious on earth (QS. Al-Baqarah/2:30, al-An'ām/6:165, and Shad/38: 26.). From these four religious foundations, it can be concluded that humans are the best creatures because they are equipped with reason. With his intellect humans can develop technology to master natural resources and the environment, even explore outer space. This understanding will then converge into a frame of environmental theology that seems *anthropocentrism*.<sup>6</sup>

Reinterpreting verses about the environment becomes a necessity so that atomistic interpretations can be avoided to find God's *maqāshid* regarding ecological messages. If all this time the slogans *ḥabl min al-Allāh* (relation to Allah) and *ḥabl min al-nās* (relationship with man) have been known, then it is time to introduce the slogan *ḥabl min al-bī'ah* (good relations with the environment). In other words, the *trilogy* (three interconnected things) of the relationship between God as the Creator, humans as caliphs, and the environment as a place to carry out the mission of the Caliphate, needs to be realized based on comprehensive ethical principles, so that the inequalities that give rise to natural disasters can be minimized. By reexamining the values of *religiosity* possessed by humans, with *cope-ability* (ability to overcome) various environmental problems, a set of values will be created to preserve nature.<sup>7</sup>

The study used literature research (*library research*), i.e. research books related to the topic discussed. The primary source of data from this study is the Qur'an itself. In researching the concept of ecology-based environmental conservation integral to the Qur'anic perspective in this study, the author departs from word analysis, using *mu'jam al-mufabras li alfazh al-Qur'an*. The secondary sources consist of books of tafsir, works of thought about society, and works related to this writing.

In analyzing various problems surrounding environmental conservation based on integral ecology, the author uses the method of interpretation *Maudhū'i* (thematic) formulated by Rashwānī. The principle of this method of interpretation is to go through the following six steps.<sup>8</sup>

- a. Selection, description, and understanding of the reality of the study theme.
- b. Paragraph limiting and tracking.
- c. Compilation and classification of verses.
- d. Analysis of the historical context of the verse.
- e. Semantic and pragmatic analysis.
- f. Analysis of correlations between verses.

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<sup>6</sup> Junaidi Abdillah, "Deconstructing the Interpretation of Anthropocentrism :," *Journal of Religious Studies and Islamic Thought* 8, no. 1 (2014): 65–86, <https://doi.org/10.24042/klm.v8i1.168>.

<sup>7</sup>Over the past four decades, the environmental crisis has prompted a process of "greening" religious thought as religious thinkers of various traditions have begun to respond in meaningful ways to the growing awareness of such fragile, perishable, and interdependent creatures. A survey conducted by Benedicta Musembi and David Anderson, for example, concluded that religious communities, particularly at the leadership level, show increased attention to issues of consumption, population, and environmental sustainability. Similar opinions suggest that the challenge of integrating issues of ecology and justice with the Christian faith, for example, has changed the self-understanding of Christians in a relatively short period of time. Furthermore, theologians and ethicists from various religious traditions reviewed their biblical heritage and symbolic traditions in an attempt to clarify humanity's responsibility to protect the earth and fight for ecological justice. So the shift in religious attention to environmental issues has shown *Vibration* So this is exciting news. Harold Coward, *Population, Consumption, and the Environment: Religious and Secular Responses* (New York: State University of New York Press, 1995), hal. 14. Robert Wuthnow, ed., *Rethinking Materialism: Perspective on the Spiritual Dimensions of Economic Behavior, Grand Rapids* (Mich.: Wm.B. Eerdmans Publishing, 1995), hal. 140-141.

<sup>8</sup> Sāmīr 'Abdurrahmān Rasywānī, *Manhaj al-Tafsīr al-Maudhū'i Li al-Kur'ān al-Karīm: Dirāsah Nakdiyah* (Hald: Dār al-Multaqā, 2009), Hal. 141-216 |

Formulation of methodological steps of interpretation *Maudhū'i* has been variously formulated by luminaries.<sup>9</sup> However, in this study, the author chose the formula because of the subjective suitability of the author only.

## Discussion

Integral ecology as the basis of environmental conservation emphasizes environmental conservation issues are stated at within the framework of a comprehensive study, meaning that there are considerations of interior and exterior aspects from four terrains, namely: *Behavioral field* (third-person objectivity), *Medan Experience* (subjectivity of the first person), *Medan Culture* (second-person intersubjectivity), and *System terrain* (third-person intersubjectivity). In other words, These four terrains become a way to explore various conditions that cause environmental problems. So far, when faced with ecological problems, often the cause is due to greedy human behavior, poverty, or the wrong socioeconomic system (exterior), so it does not provide a thorough understanding of the problem at hand and does not provide motivation for action. Motivation arises when a person experiences certain environmental problems through two additional perspectives – subjective and intersubjective -. The efforts of the academic and public environment rarely approach the problem with awareness or appreciation of the role played by interior perspectives including one's aesthetic, psychological experiences, one's spiritual and cultural values.

These four fields will be explored by the author from the perspective of the Qur'an with a tafsir approach to find the concept of ecology-based environmental conservation integral to the perspective of the Qur'an. The concept of ecological-based environmental conservation integral to the Qur'anic perspective is found including:

### 1. *Responsible Behavior for the Sustainability of Nature (Behavioral Field)*

Environmental damage is an ecological phenomenon caused because human behavior in managing the environment opposes Sunnatullah. The flood phenomenon, for example, is not God's wrath against mankind caused by humans not wanting to accept God's presence in themselves, but flooding is an ecological phenomenon caused by human behavior in managing the environment. Its theological terms of reference are based on defects in the flood verse in the Qur'an, such as Allah Almighty which reads:

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ  
وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ (١٠١)

*And we do not persecute them, but they persecute themselves, for it is of no benefit to them in the least their offerings which they cry out but God when the doom of your Lord comes. And those gods add no to them but mere destruction. (Hūd/11:101)*

Such reflections on flood theology will give birth to a positive and responsible ecological attitude for modern humans, who are quite dominant in environmental management and have the potential to cause floods so humans are also the creatures most responsible for preventing floods. Therefore,

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<sup>9</sup>This method was first proposed by Ahmad Seyyed al-Kūmi, head of the interpretation department of al-Azhar University until 1981. The procedure of interpretation of the Qur'an by thematic methods in the format and procedure introduced by Ahmad Sa'īd al-Kumī, uses the following procedures: 1) Determine the discussion of the Qur'an to be examined thematically. 2) Track and collect verses according to the topic raised. 3) Arrange the verses chronologically (because of the descent), giving precedence to the Makiyah verse from Madaniyah and accompanied by knowledge of the background of the descent of the verse. 4) Know the correlation (*munāsabah*) these verses. 5) Arrange the theme of discussion in a systematic framework (*outline*). 6) Complete the discussion with related hadiths. Ahmad Sukri Saleh, *Methodology of contemporary Qur'anic exegesis in the view of Fażlul Rahman* (Jambi: Sulthan Taha Press, 2007).

true believers are believers in preventing floods.<sup>10</sup> The principle of responsibility towards nature must be instilled by every individual because Allah Almighty has given an abundance of His authority to be a leader in nature. The role carried by humans in managing nature is also called the ecological functional role. As the word of Allah SWT in the word of Allah SWT which reads:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ. (٣٠)

*And when your Lord speaks to angels, I will make you a caliph on earth. They said, why do you want to make (the caliph) on earth one who will make mischief and shed blood when we are always praying by praising you and purifying you? The Lord said, verily I know what ye do not know. (al-Baqarah/2:30)*

Which one that becomes *stressed* in the above verse is the word caliph. Various opinions arise when interpreting the word caliph in the verse. Some interpret that the caliph in the verse is the Prophet Adam (as), and there is also the Prophet David (as). and various other aspects of interpretation. However, when referring to contemporary exegetes, what is meant by the caliph in the verse is all human beings who live on earth.<sup>11</sup>

Allah Almighty gives the delegation of authority to man to be the leader in this universe, in other words, man is God's Delegation on earth, it does not mean that God is unable to take care of it, but with this delegation of authority, God wants to show His merciful and loving nature towards man. Man is a messenger of God, not in the sense of being a creator of nature, but as a manager of nature to be utilized as needed. The terminology of the word caliph in the above verse carries a very broad meaning, not only for the government but the common people as well *khalifah fi al-ard* (leader on earth). Therefore, the principle of responsibility for nature must be instilled in each individual, both state leaders, state apparatus, and even small people, so this concept must always be held. If you only rely on government regulations without self-awareness, then environmental/natural sustainability will not be created. But if the concept or principle of responsibility is deeply embedded in the soul, then the preservation of nature/environment will be realized. As a motivation to cultivate the principle of responsibility towards nature, keep in mind that every action taken cannot be separated from the supervision of Allah SWT and will be accounted for before Him. Furthermore, strictly speaking, whether or not nature is damaged depends on humans as the 'main managers' in managing and utilizing it.

## 2. Ecological Awareness (Field of Experience)

Seyyed Hosein Nasr stated that the cultivation of religious values and moral wisdom is needed to be able to maintain the balance of nature from the conditions of *Chaos* (chaotic). Because, the existence of religious values and moral wisdom can purify humans from the nature and attitude of arrogance, greed, and lust.<sup>12</sup> Pride, greed, and lust to be able to fulfill great satisfaction and benefit for himself or his group will result in the loss of human consciousness spiritually. This is

<sup>10</sup> Lilis Fatimah Ibrahim, Rustam, A. Mufrod Teguh Mulyo, "The Concept of Environmental Friendliness in the Perspective of the Qur'an, Hadith, and the Yellow Book in Islamic Boarding Schools," *Madania: Journal of Islamic Studies* 21, no. 5 (2017): 209–20, <https://doi.org/http://dx.doi.org/10.29300/madania.v21i2.578>.

<sup>11</sup> About the word *Khalifah* (leader), it is necessary to understand that *khalifah* Not just a state leader, religious leader, or community leader. However, word terminology *khalifah* Covers a fairly broad understanding, including leaders in families, leaders in small organizations, and leaders in various other things. Therefore, in a hadith of the shahih it is said that "Every time you are a leader, then one day every leader will be held accountable, a father is the leader of his family, a mother is a leader for her children, and subsequently an assistant leader (guardian) of her master's property." M. Quraish Shihab, *Grounding the Qur'an: The Function and Role of Revelation in People's Life* (Bandung: Mizan, 1993), p. 460.

<sup>12</sup> Nasr Seyyed Hossein, *Religion and The Order of Nature*, hal. 29.

exacerbated by scientific and technological advances from the West that accelerate the occurrence of earth damage.

The universe is like a body with one part to another, if one part does not function properly it will harm other parts. Especially if it is realized that human life is very dependent on nature. If nature is damaged then humans will feel the consequences. Environmental awareness means being aware of the role and function of man as a caliph on earth.<sup>13</sup>

Environmental awareness is a characteristic and difference between humans and other living things. Therefore, humans are very dominant in overcoming environmental problems, and this depends on human awareness in understanding their environment. Awareness means knowing something or knowing what to do, which is supported by perception or information. The consciousness of the individual arises because he has perceptions or information that supports him, so he knows how to behave. Concerning the environment, an individual will be aware of the environment if he has perceptions or information about different aspects of the environment that support it, and that awareness increases in line with the more information absorbed in his environment.

In overcoming environmental problems faced by the environment in total, there needs to be an awareness of the importance of the meaning of the environment for life, especially concerning central human life. This means that humans play a very important role in prospering the environment and even causing damage to the environment itself. Environmental awareness for the community is shown by responses and attitudes and positive human thoughts towards the environment. Consciousness is closely related to perception, emotion, and thought, so it can be said that consciousness is the ability to understand and think things. The essence of environmental awareness can essentially be understood as a prerequisite for developing the environment per the existence of the environment. Environmental development without environmental awareness will not achieve its goals, because environmental development is more appropriate if it is carried out based on a concrete understanding of the environment. This means that one must know the true existence of the environment.

The roots of environmental conservation awareness in Islam are clearly shown by the sources of its teachings, namely the Qur'an and Hadith. In a long hadith narrated by Imam Muslim who narrated when Jibril asked the Prophet about *al-Ihsān*, the Prophet (peace be upon him) replied that *al-Ihsān* is that when a person worships then he should feel that he sees God, but if he cannot see Him, then rest assured that God sees him.<sup>14</sup> This is corroborated by the hadith of the Prophet (peace be upon him) which reads:

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلِإِجْدَادِكُمْ شَفْرَتَهُ، وَلِإِخْرَاجِ ذَبِيحَتِهِ) (رَوَاهُ مُسْلِمٌ)

*Syaddad bin Aus said, "There are two things that I memorized from the Prophet Sallallahu 'alaihi wasallam, he said, 'Verily Allah obliges to apply Ihsan to everything. If you kill (like a dangerous animal), kill it in a good way (al-ihسان). When you slaughter an animal, slaughter it in a good way. One of you should sharpen his knife and facilitate its slaughter. (HR Muslim).*

In terms of applicability *al-Ihsān* Regarding the environment, the texts of the Qur'an and Hadith affirm that it is a very commendable thing, that the environment is an integral part of human life, that it treats the environment as a component of the ecosystem that is "one body" with humans so that it must always be respected, maintained, and preserved to achieve the perfection of faith and

<sup>13</sup> Dkk Kudwiratri Setiono, Human Health and the Environment: Quality of Life in the Perspective of Global Environmental Change (Bandung: PT. Alumni, 2007), p. 97.

<sup>14</sup> Abū Dāwud Sulaimān ibn al-Asy'ats al-Sijistānī Al-Azadī, Sunan Abī Dāwud (ttp: Dar al-Kutub al-Arabi, 1990), juz 1, hal. 4695.

Islam *kaffah*. The richness of the environmental concept requires further deepening so that when the treasures have been unearthed, it will be a means of compiling general models of material that can inspire and become guidelines for environmentally conscious mental development.

In plain view, environmental/natural damage occurs due to climate change or weather. But if examined further, it will be found that this natural damage is caused by human activities. When humans do positive things for nature, it will create a good and conducive nature/environment. Conversely, if humans do negative things to nature, it will create a bad environment, and can even kill humans in the environment.

Human greed and greed, usually the main factors that cause humans to dare to take frontal actions against nature,<sup>15</sup> Nature can unwittingly be outraged by such human treatment. Allah SWT says in the word of Allah SWT which reads:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنزِّلُ بَقْدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ. (٢٧)

*And if God extended sustenance to His servants, surely they would transgress the limits on earth, but God sent down what He willed by measure. Verily, He is All-Knowing, His servants are All-Seeing.* (QS. Al-Shura/42:27)

The above verse clearly illustrates, that if greed and greed have been attached to man, then he will do various things to achieve his desires. Likewise, with the use of nature, humans who are greedy and greedy for natural resources will exploit nature blindly, without paying attention to the consequences of their actions. The implications of human greed and greed are what cause nature to be angry, floods occur due to forest clear-cutting and littering, landslides due to deforestation without greening, damage to aquatic ecosystems due to careless disposal of factory waste and household waste, and forest fires. As a result of human activities that switch to open new land and other natural damages.

### 3. *Planting Religious Values in Environmental Conservation (Medan Culture)*

The religion of Islam has provided forms of religious ethical values related to the maintenance and use of the environment. These ethical values are not only in abstract form but even more so on a practical level as guidelines for the fulfillment of man's duty as caliph mandated to care for the earth and other creatures. The Qur'an has codified various forms of ethical values, such as standardizing environmental ethics.<sup>16</sup> When these values are abandoned, it will lead to various damages and prolonged environmental crises. Among the value principles that need to be maintained and maintained include ethics towards animals, and plants.

Islam pays great attention to issues related to animals, and plants. This statement is supported by many verses of the Qur'an that mention problems related to plants, animals, and minerals. Regarding animals, for example, it can be seen in the naming of letters in the Qur'an with the names of animals as explained earlier. For example *al-Baqarah* (heifer), *al-Nabl* (bees), *al-Ankabūt* (good-good), *al-Naml* (ant), and other names. Regarding plants, among others, it is mentioned *al-Tin* (fruit of the tin tree). The Qur'an also often mentions herbs and spices and other related things: pomegranates, grapes, olives (QS. al-Rahmān/55:6), ginger (QS. Al-Insān/76:17), vegetables, cucumbers, beans, onions (QS. al-Baqarah/2:61), fruits (QS. al-Haqqah/69:21-24), dates (QS. al-Baqarah/2:226), grains (QS. al-Baqarah/2:261) and mustard seeds (QS. Al-Anbiyā'/21:47).

In addition, various types of animals in the Qur'an are also referred to as mankind-like humans (QS. *al-An'am*/6:38), God also created nature with its various contents not only for the benefit of humans but also for other creatures in the world such as animals (QS. QS. *al-Rahman*/55: 10-12). The Qur'an also gives many scientific hints about animal anatomy in its various verses.

<sup>15</sup> Hasbi Ash Shiddieqy, *Tafsir Al-Majid* (Jakarta: Bulan Bintang, 1965), p. 61.

<sup>16</sup>Even Nasr said that sharia does not only have principles that cannot be changed (*immutable principles*), but also has the power of flexibility that continues to evolve according to the changing problems that Muslims face in their social life. Seyyed Hossein Nasr, *Islam: Religion, History and Civilization* (AS: Harpercollins Books, 2003).

The Qur'an also contains stories related to animals. The Qur'an tells us that humans can communicate with the animal world. Among them is the story of Prophet Solomon who mastered the language of birds and ants so as to be able to communicate with him (QS. 27: 16-18). This verse has at least two meanings. *First*: Communication with animals is a possibility that can occur, even with the use of language levels and levels that cannot be generally defined. *Second*: Humans must understand that animals are also a community as well as a human community with their differences.

Given the many verses of the Qur'an related to the environment, the discussion in this paper will be limited to a few verses as an example of environmental conservation about the obligation to protect and care for animals and plants. Apart from being the Creator, God is the ruler of all His creatures, including animals. It is He who gives sustenance, and He knows where to live and where to store food. Allah Almighty says in the Qur'an which reads:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ. (٦)

*And there is not a single beast creeping on the earth, but it is God who gives its sustenance, and He knows the dwelling place of the animal and the place where it is stored. Everything is written in a real book (lauh mahfuzh).* (Hūd/11:6)

Implicitly, this verse explains that Allah Almighty always guards and protects His creatures, including animals by providing food and monitoring their dwellings. Man as a creature of God Almighty, the noblest is commanded to always do good and is forbidden to do mischief on earth. The Word of Allah SWT which reads:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ. (٧٧)

*And seek what God has given you (happiness) in the hereafter, and do not forget your part (pleasure) in this world and do good (to others) as God has done good to you, and do no mischief in the face of the earth. Indeed, God does not like those who do mischief.* (al-Qashash/28:77)

Among the good deeds in this verse is caring for and protecting animals by *first* giving her food. As the Prophet (peace be upon him) said:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «أَنَّ امْرَأَةً بَعِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍّ يُطِيفُ بِيَمْرِ، قَدْ أَذْلَعَ لِسَانَهُ مِنَ الْعَطَشِ، فَتَزَعَتْ لَهُ بِمُوقِهَا فَعَفَّرَ لَهَا» (رواه مسلم).<sup>17</sup>

*From Abu Hurairah may Allah reward him, the Prophet (peace be upon him) once said: There was an adulterer who saw a dog on a hot day. The dog circled the well sticking out its tongue because of thirst. Then the woman took off her shoes (and drew water with her). He was forgiven for his practice.* (HR. Muslim)

*Second* Helped him. As the Prophet (peace be upon him) said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بَيْرًا، فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبَيْرَ فَمَلَأَ حُقَّهُ مَاءً، ثُمَّ أَمْسَكَهُ بِيَمِينِهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَفَّرَ لَهُ» قَالُوا: يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لِأَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ

<sup>17</sup> Abu Husain Muslim ibn al-Hajjaj, Shahih Muslim (Beirut: Dar Ihya al-Turats al-'Arabi, n.d.) hadits no. 2245, dalam Maktabah Syamilah.



*It is from Abu Hurairah that the Prophet (peace be upon him) once said: Once a man was walking through a road, and he felt very thirsty. It happened that he found a well, so he went down to the well to drink. After coming out of the well, he saw a dog sticking out his tongue licking the ground because of thirst. The man said in his heart, "How thirsty the dog is, just like what I just experienced." Then he went back down to the well, then he grabbed water with his shoes, brought it upstairs, and drank it to the dog. So God thanked the man and forgave his sins. The Companions asked, "Yes, Messenger of Allah, will we be rewarded for loving these animals?" The Prophet Shalallahu 'alaibi wasallam then replied: "Loving every living thing is rewarding." (HR. Muslim)*

This hadith encourages one to do good and compassion to animals by giving them water or others, whether they belong to themselves, belong to others, or are wild animals. This confirms how much Islam cares about the safety and protection of animals. It is even said that people who help animals at the same time get three rewards, namely: *first*, God thanked him; *second*, God forgave his sins; and *third*, God rewarded him by giving rewards.

But there are exceptions, according to Imam an-Nawawi, the advice only applies to animals that are not ordered to be killed (*mubtaram*), not to animals ordered to be killed. This is as explained in a hadith which states there are five dangerous animals (*al-fawasiq al-khams*) that are recommended to be killed, namely rats, scorpions, eagles, crows, and fierce dogs (like to bite humans).<sup>18</sup>

From the perspective of traditional Muslim thought, Nasr mentions the thoughts of several figures who explain a lot about animal problems. For example, Nasr mentions al-Biruni (973H/1048 AD), saying that humans have no right to exploit nature such as plants and animals.<sup>19</sup>

In Islamic history, provisions regarding the protection of nature, such as forests, water, and animals, were included in the framework of sharia rules.<sup>20</sup> Wildlife is included in the provisions known as *himā* in Islamic law. *Himā* is an effort to protect the rights of indigenous natural resources. *Himā* It was established solely to preserve wildlife and forests. In the current concept, as also used in Indonesia, *himā* It has the same function as a nature reserve (*nature reserves*).

Prophet Muhammad (peace be upon him) described the area around Medina as *himā* to protect vegetation and other wildlife.<sup>21</sup> The Prophet also built *hima al-naqi* in Medina, it prohibits hunting within a radius of 4 miles and damaging trees and vegetation within a radius of 12 miles. Several caliphs also established several *himā*. Caliph Umar Ibn Khattab, for example, founded *himā al-sharaf* and *himā al-rabdah* which is quite spacious near Dariyah. Caliph Uthman ibn Affan expanded *himā al-rabdah* which is said to be able to accommodate 1000 animals annually. Many *himā* established in Western Arabia have been planted with grass since the dawn of Islam and are considered by the Food and Agriculture Organization of the United Nations (FAO) as an example of wise and long-lasting pasture management in the world.

In Islam, tradition *himā* must meet four conditions as exemplified in *himā* The Prophet and *himā* His companions, namely: *first*; must be decided by Islamic governments *second*; should be built under the teachings of Islam, especially concerning the purpose of the common welfare. *Third*; must be free from the control of local communities, without depriving them of their irreplaceable

<sup>18</sup> Ahmad ibn 'Ali ibn Hājar al-Asqalāniy, Fath Al-B'riyah, Kitāb Jazā' Al-Shaid (tp: Maktabah al-Islamiyah, n.d.), Juz 4, Hadis 1732, hal. 44.

<sup>19</sup>Man does not have a right to exploit the other kingdoms his own desires, which are insatiable, but may use them only in conformity with the law of the God and his way. Seyyed Hossein Nasr, Introduction to Islamic Cosmological Doctrines, Revised ed (Great Britain: Thames and Hudson Ltd, 1978), hal. 148.

<sup>20</sup> Fahrudin Mangunjaya, Nature Conservation in Islam (Jakarta: Yayasan Obor Indonesia, n.d.), p. 53.

<sup>21</sup> Ziauddin Sardar displays several types *hima* found in the Arabian Peninsula, among others: 1). *Hibim* (areas) where grazing cattle is prohibited, 2) *Hibim* (protected areas) that are not allowed to cut timber, 3) *Hibim* (protected areas) prohibiting grazing of animals in certain seasons, 4) *Hibim* (protected areas) limited to certain species and a limited number of animals, 5) *Hibim* (protected area) for keeping bees, where this place is forbidden to graze during the flowering season, 6). *Hibim* (protected areas) managed for the benefit of a particular village. Ziauddin Sardar, *Islamic Future the Shape of Ideas to Come* (t.tp: Mansel Publishing Limited, 1985), hal 240.

source of livelihood. *Fourth*, must realize the real benefits that outweigh the damage it causes.<sup>22</sup> Concept *himā* it can ultimately characterize sustainable development in Islam. *Himā* Emerging as the most important Sharia instrument in nature conservation efforts.

From the various descriptions above, it is very clear that nature in the Islamic concept is alive and created with the purpose and will of God. This is what distinguishes Islamic ecology from *worldview* Modern man considers nature to have no meaning. It is thus clear that every behavior and attitude a person has toward God's creatures, both plants and animals and other microorganisms will have implications and demand moral responsibility.<sup>23</sup>

#### 4. Creator Rule (System Field)

##### a. Threats to Environmental Destroyers

In an effort to create environmental sustainability, the Qur'an affirms the sanctions given to environmental destroyers. This is conveyed by the Qur'an to prevent humans from violating it. Allah Almighty affirms in the Qur'an which reads:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ. (٣٣)

*Indeed, the vengeance against those who fight Allah and His Messenger and cause mischief on the face of the earth is only that they are killed or crucified, or have their hands and feet cut off reciprocally, or are banished from the land (where they live). Such is (as) an insult to them in the world, and in the hereafter they are subjected to great torment (al-Mā'idah/5:33).*

The above verse expressly states punishment for those who go beyond limits; arrogantly violates the provisions of Allah Almighty and His Messenger – which are described by the Qur'an in the sentence Those who fight Allah and His Messenger (*those who fight Allah and His Messenger*)- and against those who wander around making mischief on the face of the earth – which is spoken of by the Qur'an with the phrase *وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا* (*People who make mischief on the face of the earth*)- that is, by committing murder, robbery, theft by frightening the people, only that they are mercilessly killed if they kill without taking property; or be crucified after being killed if they rob and kill, to be a lesson to others and at the same time convince people that the criminal is gone, or have his right hand cut off for depriving property without killing, and also have their legs cut off in return, for having caused fear in society, or being expelled from their country of residence, that is, imprisoned so as not to frighten people, if he does not rob property.

Such punishment was meted out to them as an insult in the world so that others with malicious intentions would be prevented from doing the same. In addition to punishment in the world, they will also be doomed in the afterlife, if they do not repent. If they repent before being caught, then Allah Almighty is Most Forgiving and Merciful. Therefore Allah's right to impose sanctions will be revoked by Him, but human rights taken away by repentant criminals must be restored or the consent of their owners must be sought.<sup>24</sup> The above threats seem particularly relevant if they are also aimed at environmental destroyers, both on land and at sea, such as perpetrators of *illegal logging* (timber theft) in the forest, fish theft by foreign fishermen, sea sand theft in Indonesian marine waters, etc.

<sup>22</sup> Richard Foltz et al, *Islam and Ecology; A Bestowed Trust* (Center for the Study of World Religions, Harvard Divinity School, 2003), hal. 144. Wahbah Al-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu* (Damaskus: Dar al-Fikr, 1984), Vol. 5, hal. 23.

<sup>23</sup> In the hadith of the Prophet there are many stories about human behavior with other creatures. Like the story of a woman who went to hell because of bad behavior towards a cat. And the story of a man who went to heaven for saving a dog and giving it a drink. Abū Abdullah ibn Mughirah ibn al-Bardizbat al-Bukhāriy, *Al-Jāmi' al-Shāhib al-Musnad min hadīth Rasūlullāh Shālahū 'alāihī wa salam wa sunnānihī wa Ayyāmihī*, thing. 147.

<sup>24</sup> M. Quraish Shihab, *Tafsir Al-Misbab: Message, Impression and Compatibility of the Qur'an* (Jakarta: Lentera Hati, 2002), Vol. III, p. 83-84.

The threat of death and crucifixion is quite reasonable because their crimes as mentioned above basically damage environmental ecosystems on land and at sea, where this can endanger environmental sustainability which in turn can cause natural disasters. When a natural disaster occurs, it causes many casualties. In this way, it is the looters, thieves, and robbers of natural resources who indirectly cause mankind to die as victims of natural disasters. Thus, the criminals here deserve to be killed and crucified, if they are not willing to repent and return the natural resources that have been robbed, and restore the disturbed ecosystem to balance.

Through the ultimatum of the Qur'an, it is very clear that Islam is very concerned about human morals towards the environment because the environment is part of the integrity of all mankind on the surface of the earth. Concerning environmental management, this activity should not be carried out exploitatively, only draining natural resources and polluting the environment, because it will cause damage. Allah Almighty. expressed His wrath upon the destroyers of the earth (nature), that they be arrested to be killed and crucified so that evil would not spread.

#### b. Fair Law for Perpetrators of Environmental Violations

In the national context, Indonesia has several laws on environmental protection. Among them: Law No. 32 of 1997 concerning Basic Provisions of Environmental Management; Law No. 5 of 1990 concerning the Conservation of Biological Natural Resources and their Ecosystems; Law No. 5 of 1992 concerning Cultural Heritage Objects; Government Regulation Number 27 of 1999 concerning Environmental Impact Analysis; Government Regulation Number 20 of 1990 concerning Water Pollution Control; and Law no. 31 of 2004 concerning Fisheries and other laws. The existence of the law did not discourage human evil intentions towards nature. This is caused by various things, among others, the ingenuity of perpetrators to distort facts, the weakness of law enforcement officials in entangling perpetrators of crimes legally, and punishments that do not have a deterrent effect.

From the point of view of Islamic law, punishment for environmental crimes falls under the category of criminal *ta'zir*,<sup>25</sup> Because the provisions for sanctions and punishments for environmental crimes are not explained promptly. comprehensive in the Qur'an as well as by hadith.<sup>26</sup> Therefore, legal determinations and decisions are in the hands of *ulil amri* (ruler).<sup>27</sup>

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<sup>25</sup> *Ta'zir* comes from Arabic which is mashdar '*Azzara – yu'azziru – ta'ziran* which means *Al-Man'u* (to reject and prevent evil), also means to strengthen, to glorify, to help. *Ta'zir* It also means punishment that is under hudud law. Punishment is given as a lesson. Called *ta'zir*, because the punishment actually prevents the convict from repeating it again, or in other words makes it a deterrent. Meanwhile, the fuqaha' means *ta'zir* as punishments not prescribed by the Qur'an and hadith related to crimes that violate the rights of Allah and the rights of servants whose function is to teach the convicted person a lesson and prevent him from repeating similar crimes. *Ta'zir* It is often equated with fuqaha with punishment for all immoral acts that are not punishable by the punishment of limit or kafarat. See: Ibn Taymiyyah, *Al-Siyasah Al-Shar'iyah* (Cairo: Maktabah Ansār-al-Sunnah al-Muhammadiyah, 1961), p. 112. Ahmad ibn Muhammad al-Fayyūmī, *Al-Misbah Al-Munir* (Cairo: Dar al-Ma'arif, n.d.), Hal. 407 |

<sup>26</sup> There are three categories of criminal offences in Islamic penal law: *hudud*, *qisas* and *ta'zir*. First *hudud* is a crime against the rights of Allah whose punishment has been prescribed in the Qur'an and Hadith. There are seven kinds of crimes that fall into the hudud category, namely: theft (*Sariqah*), robbery (*Hirabah*), treason (*Baghy*) The Devil, the Devil (*Qadzaf*), apostate (*Riddah*), drinking alcoholic beverages (*syarb al-khamr*). Second, *Qisas* It is the crime against man of physical assault and murder that is punishable by the same crime. Third *ta'zir* is a crime whose punishment is not prescribed by the Qur'an and Hadith. This third category includes all sins that can endanger state security or public order, the punishment of which is determined by the government. The majority of legal experts agree that it is the responsibility to prosecute crimes *ta'zir* is in the hands of the state, because it is the duty of the state to maintain public order and welfare. See Soeharno, "The Conflict Between Islamic Criminal Law and Civil Rights in Human Rights Perspective," *Lex Crimen Journal*, no. 2 (2012): 83–104.

<sup>27</sup> *Ta'zir* is a form of punishment whose legal content is not stated sharia and becomes authoritative *waliyy al-amr* or judge. See Rahmat Hakim, *Islamic Penal Law* (Bandung: Pustaka Setia, 2000), p. 141.

Environmental criminals can be analogous to criminals (*Jarimah*) that already have laws in Islam, in two ways, namely: *first*, by looking at the modus operandi (practice or means) and *second* the impact of the crime. When viewed from the modus operandi, environmental crimes such as in some cases *illegal logging* (illegal logging) that often occurs is an act of theft. God said that reads:

(٣٨) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

*Men who steal and women who steal cut off their hands in revenge for what they did and as punishment from God. And Allah is mighty, and wise. (al-Māidah/5:38)*

The word *sāriq/sāriqah* derived from *Sariqah* which means taking something secretly (*Akhdiz AL-Sai' Khufattan*).<sup>28</sup> Al-Qurthubi argues that what is meant by *Sariqah* is to take someone else's property in secret (*Blackthorn*).<sup>29</sup> It was also revealed by Abu Shuhbah, that, *Sarqah* is the act of taking someone else's property done by the believer in secret, and to the level of *nisab* (minimum limit).<sup>30</sup>

As for the *nisab* based on the hadith of the Prophet: "No hand cutting except a quarter of a dinar or more".<sup>31</sup> This indicates that the seizure of assets by the perpetrator *Sariqah* is very similar to the case of *illegal logging* that happened at this time. Among his modus operandi was stealing property secretly without the permission of the owner, in this case, the state. Criminal *illegal logging* is punishable by *Jarimah sariqah* if the stolen goods reach a quarter of a dinar or equivalent to the price of 93.6 grams of gold.<sup>32</sup> Meanwhile, when viewed in terms of the impact caused, environmental crimes (in this case *illegal logging*) are almost as or even more dangerous than the influence exerted by crime *hirabah*.

In general, the four things mentioned above are an integral ecological framework in environmental conservation issues from the Qur'anic perspective. If there is a problem, it means that one of the four is not functioning properly. It could come from irresponsible behavior toward nature or a lack of ecological awareness of each person himself, it could also be the non-application of religious values, and disobeying the rules set by the creator.

<sup>28</sup>Al-Raghib Al-Ashfahāni, *Al-Mufradāt fī Gharīb al-Kur'an*, Jilid 1 (Beirut: Dar al-Fikr, n.d.), hal. 408.

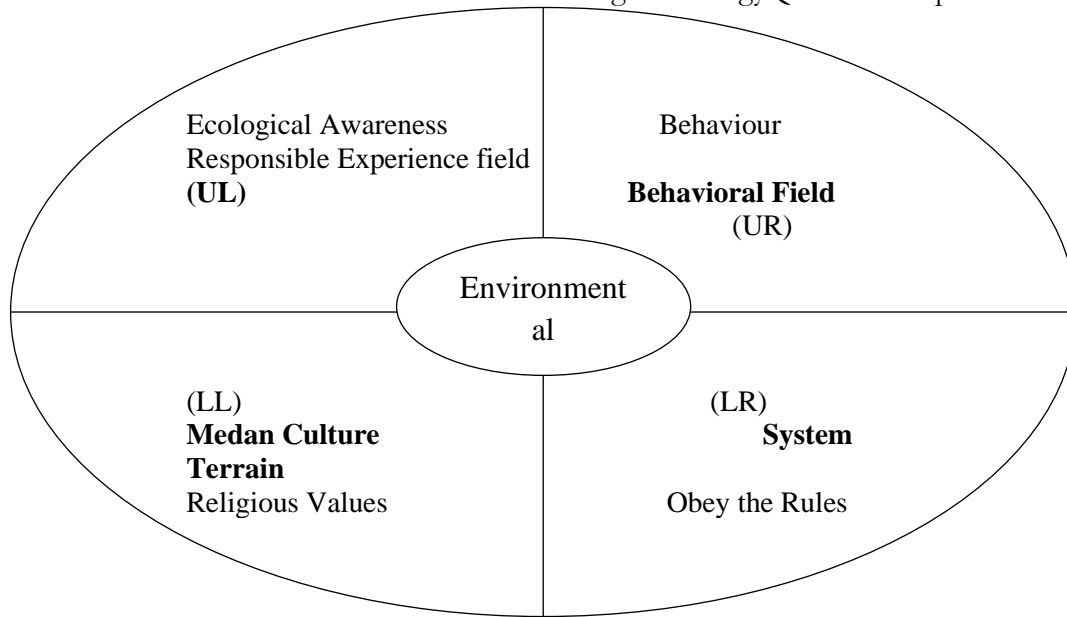
<sup>29</sup> Muhammad ibn Ahmad ibn Abi Bakr ibn Faraj al-Anshari Al-Qurthubi, *Al-Jami' Li Ahkām Wa Al-Mu'min Al-Mu'min Al-Sunnab Wa Ay Al-Furqān*, Vol. 6 (Beirut-Lebanon: Mussa al-Thibāā, Ah wa al-Nasr Wazārah al-Tasaqifa wa a-Irsyād al-Islamī, n.d.), present. 160.

<sup>30</sup>Muhammad Abu Shuhbah, *Al-Hudūd in al-Islām wa Muqānānatuha with al-Qawānīn al-Wadhiyyah* (Cairo: Dar al-Fikr, 1974), p. 102.

<sup>31</sup>Abū Abdullah ibn Mughirah ibn al-Bardizbat al-Bukhāriy, *Al-Jami' Al-Shahih*, Hadith 6790thing. 160.

<sup>32</sup>Bukhori Abdul Somad, "Maslahah Values in the Law of Cutting Hands: A Critical Analysis of Ahkam's Hadith Perspective," *Madania Journal* 19, no. 1 June (2015): 69–84, <https://doi.org/http://dx.doi.org/10.29300/madania.v19i1.24>.

**Table 1.**  
Environmental Conservation based on Integral Ecology Qur'anic Perspectives



This is a concept that is very relevant in overcoming environmental conservation problems that have been voiced for centuries, no longer an idea at the theoretical level, but has penetrated the level of movement and applicative, not only echoing in the local-regional context but a global-international scale. So that peace, tranquility, and happiness can be felt for the present moment and future generations. These four frameworks are formulated in an integrative form covering psycho-cultural-socio-normative dimensions, which demand multidisciplinary studies.

## Conclusion

The concept of ecological-based environmental conservation is integral to the Qur'anic perspective and must be guided by four things that must be in line and cannot be reduced. The malfunction of one of the four will cause this concept to run not optimally. These four things, namely: *First* Responsible behavior towards the sustainability of nature (*Behavioral Field*). *Second* ecological awareness (*Medan Experience*). *Third* Application of religious values in environmental conservation (*Medan Culture*), Among them are the presence of ethics towards animals (QS. Ali Imrān/3:190-191) protecting and maintaining them (QS. Hūd/11:6). *Fourth* obeying the creator's rules (*System Terrain*), with attention to threats to environmental destroyers (QS. Al-Maidah/5:33) and provide appropriate laws for perpetrators of environmental violations (QS. al-Maidah/5:33 and 38).

Based on various limitations and the results of this study, the author suggests the following; *First*, in the context of tafsir, this research is limited to the concept of ecological-based environmental conservation integral to the Qur'anic perspective. There is still considerable space for its development with the application of eclectic interpretation methods because this study is very demanding for multidisciplinary studies. *Second* In general, the concept of ecological-based environmental conservation, integral to the Qur'anic perspective, is a new scientific discipline, still far from being established. In its application, this research must be further tested by conducting studies related to cases related to environmental conservation.

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