

THEMATIC QUR'ANIC INTERPRETATION AND IMPLEMENTATION OF ENVIRONMENTAL CONSERVATION IN INDONESIA'S SUSTAINABLE DEVELOPMENT

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Abstract: The Qur'an emphasizes the importance of environmental conservation and appoints humankind as *khalifah* (stewards) on earth. Although widely discussed, these values largely remain unoperationalized within applied ecological frameworks. Addressing this research gap, this study aims to explore and actualize Qur'anic values of environmental conservation through a thematic (*mawdū'i*) exegesis approach. Using library research, the analysis identifies and interprets Qur'anic verses related to ecological ethics. The findings reveal three key dimensions of conservation values: protection, encompassing *amanah* (trust), human responsibility as *khalifah*, and gratitude; preservation, which includes ecological justice, *rahmah* (compassion), *tawhīd* (divine oneness); and sustainable utilization, centered on the prohibition of *israf* (wastefulness) as a principle of balance. This study presents a novel synthesis between Qur'anic eco-ethics and Indonesia's sustainable development discourse, a connection that has rarely been examined in previous thematic exegesis research. In the Indonesian context, the implementation of these values reflects initiatives such as eco-pesantren and eco-mosque movements, as well as environmentally conscious public policies aligned with local wisdom and the Sustainable Development Goals (SDGs) 2030. Thus, Qur'anic ecological ethics not only enrich Islamic scholarship but also contribute to building a just, sustainable, and spiritually grounded civilization.

Keywords: Environmental Conservation Values; Indonesian Context; Indonesia's Sustainable Development

Introduction

The contemporary environmental crisis not only reflects ecological degradation but also exposes an epistemological gap in how Muslims understand and operationalize the Qur'anic ethics of nature (Shaleh & Islam, 2024). Although the concepts of *khalifah*, *amanah*, balance, and the prohibition of corruption on earth have been widely discussed in Qur'anic studies, especially through thematic (*mawdū'i*) exegesis, such interpretations often remain at a normative level and have yet to be fully translated into practical ecological action or sustainable development policies (Silva et al., 2025). In Indonesia, the rapid social and economic transformations of the modern era have further widened the gap between these Qur'anic ideals and society's ecological behavior. Consequently, it is essential to examine how this theological-practical disconnect contributes to the nation's environmental conditions, thereby providing the basis for understanding the forms of ecological degradation currently unfolding and the crucial role of religious ethics in addressing them.

The Ministry of Forestry released a report describing the condition of Indonesia's forests and the extent of their degradation caused by uncontrolled burning (Saharjo, 2022). This phenomenon has led to a significant reduction in forested areas across the country. Consequently, many wild animals have been forced to enter human settlements in search of food, as their natural habitats have been encroached upon and dominated by human activities (Fehlmann et al., 2021). This phenomenon is not solely the responsibility of scientists and policymakers, but also demands profound reflection from ethical and religious perspectives. In this context, world religions offer significant moral contributions, including Islam, which emphasizes cosmic order and humanity's responsibility as stewards of the earth (Lesi & Alfatih, 2025).

Against this backdrop, it becomes crucial to revisit the Islamic scriptural foundations that articulate humanity's ethical relationship with nature, particularly the ecological teachings embedded in the Qur'an. The Qur'an, as the holy scripture of Islam, does not merely provide spiritual guidance and social legislation but also contains both explicit and implicit ecological teachings (Karman et al., 2023; Rahman et al., 2025). Several verses unequivocally highlight the importance of preserving environmental balance, prohibiting corruption and destruction (*fusād*), and recognizing all living beings as integral components of the divinely ordained harmonious system (Shihab, 1996). These verses, as *āyāt kauniyah* (cosmic signs), represent manifestations of God's power embedded within the natural universe and form the foundation of Islamic cosmology. However, understanding such ecological verses has often remained normative and has not yet been concretely articulated in the practical domain of Islamic social life (Saad & Faruq, 2024).

Several previous studies have examined ecological concepts in the Qur'an. For instance, Badrul Tamam in his research entitled "*Ekoteologi dalam Tafsir Kontemporer*", explored the eco-theological paradigm in contemporary Qur'anic exegesis and found that Qur'anic verses possess significant potential to serve as the foundation for an Islamic theology of the environment (Tamam, 2021). Another study by Mawi Khusni Albar et al., in their research entitled "*Ecological Pesantren as an Innovation in Islamic Religious Education Curriculum: Is It Feasible?*", analyzed the concept of Islamic ecology in the pesantren context, demonstrating how values such as *khilāfah* (stewardship) and *rahmah* (compassion) are applied in environmental education (Albar et al., 2024). Febri Hijroh Mukhlis, in his research entitled "*Paradigma Ekologis Dalam Tafsir Al-Qur'an: Kajian Tematik-Kontekstual*", explains that the Qur'an depicts creation and the elements of nature through its verses, while affirming the human role in maintaining this balance (Mukhlis, 2022). Similarly, the study by Kartika et al., in their research entitled "*Upaya Pelestarian Lingkungan Hidup dalam Kajian Tafsir Tematik*", emphasizes that the awareness of preserving the environment as a divine trust (*amānah* from Allah) not only contributes to the sustainability of ecosystems but also represents an expression of obedience to him (Kartika et al., 2025). Nevertheless, these studies remain largely limited to theoretical discussions and partial case analyses. Thus, few have explicitly mapped the environmental conservation values within the Qur'an and connected them to the framework of sustainable development.

In reality, although ecological values have long been embedded within religious texts, their actualization in concrete actions remains uneven. Environmental crises are still not widely regarded as an urgent religious issue. This situation is largely due to weak ecological literacy within Islamic education, the limited integration of conservation values into the system of *da'wah*, and the predominance of a legal-formal *fiqh*-based approach over an ethical-contemplative perspective (Wulidatul Habibah et al., 2024). Yet Islam provides a comprehensive value system that guides its followers toward a balanced, moderate life, imbued with compassion for nature. In academic discourse, the thematic exegesis approach (*tafsir al-mawdu'i*) is employed to address the Qur'an's contextual themes, including environmental issues. This method enables a comprehensive interpretation of verses within a particular theme, while also considering the interrelation between the verses and their socio-historical context in to actualize the environmental conservation values contained in the Qur'an (Farmawi (al), 1977).

This article addresses two central research questions: first, which ecological values are present in Qur'anic verses relevant to environmental conservation? Second, how can these values be implemented within the context of Indonesia's sustainable development, including the domains of education, socio-religious movements, public policy, and environmental governance? Accordingly, the contribution of this study lies in bridging thematic Qur'anic interpretation with applied frameworks, ensuring that Qur'anic ecological principles extend beyond normative discourse and become actionable foundations for fostering environmental awareness, ethical stewardship, and a just and sustainable civilization.

This study employs a qualitative paradigm using a library research approach. The object of investigation is Qur'anic verses related to ecology and environmental conservation, particularly those addressing themes such as creation, cosmic balance (*mizān*), the prohibition of corruption (*fasād*), and the role of humans as *khalifah*. The research data consist of primary sources, namely Qur'anic verses and both contemporary and classical *tafsir* works, including *Tafsir Al-Mishbah*, *Fi Zilal al-Qur'an*, *Tafsir Al-Azhar*, as well as *tafsir* by al-Tabarī, al-Qurtubī, and Ibn Kathīr, alongside secondary sources such as books, journal articles, and academic studies on Islamic eco-theology. Data analysis is conducted through a thematic-contextual method (*tafsir mawdu'i-kontekstual*), involving the identification, classification, and comparative interpretation of selected verses, followed by the synthesis of key environmental values based on textual relationships, historical contexts, and their relevance to contemporary ecological issues.

The Urgency of Environmental Conservation in Islamic and Indonesian Contexts

The current global environmental crisis has reached an alarming point (Gabric, 2023). Climate change, global warming, soil degradation, deforestation, air and water pollution, and the loss of biodiversity have emerged as transnational issues threatening the survival of humankind (Gabric, 2023). Reports from the Intergovernmental Panel on Climate Change (IPCC) indicate that human activities contribute significantly to the drastic rise in global temperatures, particularly through the burning of fossil fuels, deforestation, and unrestrained industrialization (Kirkpatrick-Jung & Riches, 2020). In this reality, addressing the environmental crisis cannot be achieved solely through

technological and legal approaches, but also requires ethical and spiritual dimensions. Islam has great potential in fostering awareness of environmental conservation. As a religion of *rahmatan lil-'alamin* (mercy for all creation), Islam embodies noble values that inherently encourage its adherents to act justly and compassionately toward the natural environment (Saputra, 2020). The relationship between humans and nature is not one of exploitation but rather one of trust (*amānah*) and responsibility, grounded in humankind's role as *khalifah* (stewards) on Earth, as Islamic teaching (Nihayah & Jamil, 2024). Therefore, environmental conservation is not merely a technical issue, but rather an integral part of worship and obedience to Allah.

The awareness of environmental conservation in Islam does not stand alone but is intrinsically integrated within the paradigm of *tawhid* (the oneness of God) (Risky, 2022). The concept of *tawhid*, which signifies the belief that Allah is the Lord of all creation, inherently affirms that every part of creation possesses value and status before Him. Consequently, environmental destruction is regarded as a form of betrayal against the Divine trust (*amānah*). It is emphasized in the Qur'an, where Allah declares in QS. al-A'rāf (7) :56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ حَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ فَيْبُتْ مِنَ
الْمُحْسِنِينَ

“Do not spread corruption on earth after it has been set aright, but call upon Him with fear and hope. Indeed, the mercy of Allah is close to those who do good”.

This verse explicitly prohibits acts of environmental destruction (*fasād*) after the earth has been set in balance, while also linking ecological responsibility with spiritual devotion through prayer and righteous conduct (Sofyan et al., 2024). Thus, environmental conservation is framed not only as an ethical imperative but also as a manifestation of faith and proximity to divine mercy". These theological principles, *tawhid*, *khalifah*, and *amanah*, provide an ethical foundation that aligns with Indonesia's environmental policy framework, particularly its commitments to sustainable development and climate resilience.

The alignment reflected in national regulations and commitments, such as Law No. 32 of 2009 on Environmental Protection and Management, the National Action Plan for Climate Change Adaptation (RAN-API), and Indonesia's commitment to the Sustainable Development Goals (SDGs). The principles of *khalifah* and *amanah*, which emphasize moral responsibility and sustainable stewardship of natural resources, correspond with community-based conservation programs, environmental education initiatives, and ethical ecological governance (Ali & Agushi, 2024). Meanwhile, the principle of *tawhid*, which affirms the interconnectedness of all creation, aligns with integrated ecosystem management and climate-resilient Development approaches adopted in various national programs (Firdaus, 2022). These connections indicate that Qur'anic ecological values hold not only conceptual compatibility but also practical applicability in supporting Indonesia's Sustainable Development agenda.

This verse indicates that environmental conservation constitutes a moral obligation for Muslims. From a historical perspective, Islam emerged within an Arab society deeply connected to its environment, particularly due to the scarcity of essential resources, such as water and fertile land. The Qur'an contains numerous verses that refer to natural phenomena—ranging from the heavens and the Earth to rain, wind, plants, and animals. These natural phenomena are presented not merely as objects of scientific observation but also as *ayat kauniyah* (cosmic signs), serving as means to recognize the power and majesty of Allah (Nasr, 1997). Therefore, understanding and preserving the environment is an integral part of the spiritual process toward *ma'rifatullāh* (the recognition of Allah).

The Islamic approach to the environment is holistic. It emphasizes not only human interests but also the sustainability of other creations while taking into account the dimension of social welfare. For instance, the equitable distribution of water, the prohibition of extravagance (*isrāj*), and the respect for animals demonstrate that environmental ethics in Islam are toward social justice and human solidarity. Environmental preservation is intended not only for the present generation but also for future ones, as embodied in the principle of *maslahah mursalah* within the framework of *maqāsid al-shari'ah* (the higher objectives of Islamic law) (Klongrua et al., 2025).

In the Indonesian context, Islamic ecological ethics are deeply rooted in local traditions and cultural heritage (Umam, 2023). Traditional wisdom, such as *sedekah bumi* (Earth almsgiving), *nyadran* (ancestral commemoration), and *mapalus* (communal cooperation), reflects the Nusantara people's spiritual awareness of the intrinsic relationship between humans and nature (Prasasti, 2020). The integration of Islamic values with local culture has given rise to the so-called Nusantara eco-theology. While Azyumardi Azra does not explicitly use the term "Nusantara eco-theology," his Islam Nusantara framework provides the conceptual foundation for integrating Islamic values and local culture, which has developed into a spirituality. It regards environmental preservation as an expression of gratitude and an act of worship. Juridically, Indonesia demonstrates its commitment through Law of the Republic of Indonesia No. 32 of 2024, particularly Article 5, which regulates the conservation of biological natural resources and their ecosystems (Wibowo, 2024).

By this legislation, Johan Iskandar, a professor of ethnography in Indonesia, explains that protection, maintenance, and sustainable utilization—accompanied by environmental restoration and reinforcement constitute the essence of conservation, to achieve a balance between ecological, economic, and socio-cultural interests (Iskandar, 2009). Protection aims to safeguard life-support systems—such as forests, water, and air ecosystems—from damage and overexploitation (Setiawan, 2022). Preservation seeks to maintain and conserve biodiversity, including plant and animal species along with their ecosystems. Sustainable utilization, in turn, refers to the management of biological natural resources and their ecosystems that are usable without diminishing their availability or quality for future generations. In essence, all of these dimensions are inseparable from the meaning of ethics.

Therefore, the urgency of environmental conservation in the Islamic and Indonesian context is not only morally and spiritually relevant but also highly compatible

with the demands of the present era (Thohir et al., 2023). An ecological reading of the Qur'an and its exegetical traditions represents a crucial step in reviving conservation values as an integral part of Islamic religious praxis. The expected efforts are to foster a more environmentally friendly, sustainability-oriented paradigm of religiosity (Hidayatulloh et al., 2024; Zulkifli et al., 2023).

Environmental Conservation Values in the Qur'an

The profound ecological vision of Islam articulates Qur'anic principles of environmental conservation to guide Islamic environmental ethics. Understanding these conservation values is essential for fostering revelation-based ecological awareness and promoting religious practices oriented toward sustainability. These values correspond to environmental conservation theory (Iskandar, 2009), which can be categorized into three main aspects as follows:

Table 1. Values and Qur'anic Verses on Environmental Conservation

No	Aspect	Value	Verse
1	Protection	Moral responsibility of the <i>khalifah</i> to maintain the harmony of nature	QS. al-A'rāf (7): 56
		Trustworthy stewardship (<i>amānah</i>) That is just & caring	QS. al-Ahzāb (33): 72
		Gratitude for nature's blessings through the protection of the earth	QS. Ibrāhīm (14): 7
2	Preservation	Ecological justice for all creatures (<i>al-mizān</i> & <i>al-qisā</i>)	QS. al-Rahmān (55): 7-9; QS. al-Hadīd (57): 25
		<i>Rahmah</i> (compassion towards animals & plants)	QS. al-Anbiyā' (21): 107
3	Sustainable Use	<i>Tawḥid</i> fostering spiritual awareness in harmony with creation	QS. al-Baqarah (2): 164 (plus hadis HR. Muslim)
		Prohibition of <i>isrāf</i> (wastefulness/extravagance) for the sake of balance	QS. al-A'rāf (7): 31

Based on Table 1, the following is a detailed explanation of the values and articles of environmental conservation according to their respective aspects:

Protection Aspect

This aspect emphasizes efforts to safeguard, secure, and prevent environmental degradation. Encompassing the following values:

The Value of Moral Responsibility

The value of moral responsibility toward the environment constitutes an integral part of Islamic teachings, directly derived from divine revelation in the Qur'an. QS. al-

A‘rāf (7) :56 serves as an ethical and ecological foundation that explicitly prohibits acts of corruption or destruction of the earth (*fasād*). The terms *fasād* and *ṣalāh* provide a conceptual basis for understanding the interpretation of this verse.

The term *fasād* literally means “خُروجُ الشَّيْءِ عَنِ الْاعْدَالِ” deviation from balance. Its meaning encompasses the spiritual, physical, and all aspects that deviate from the proper equilibrium. *Fasād* stands in contrast to *ṣalāh*. In general, these two terms, *fasād* and *ṣalāh*, relate to what is beneficial and what is harmful. Any action or matter that does not produce a positive personal or social impact falls into the category of *fasād*, whereas what is beneficial or has a positive effect belongs to the category of *ṣalāh*.

The term *fasād* appears in the Qur'an approximately 50 times (Baqi, 1986), while *ṣalāh* occurs about 180 times (Baqi, 1986). Among these, the meanings include: (1) deviant and unbeneficial behavior (QS. Al-Baqarah (2): 11; (2) disorder or chaos (QS. Al-Anbiyā: (21) 22; (3) destruction or destructive conduct (QS. Al-Naml (27): 34; (4) neglect or indifference (QS. Al-Baqarah (2): 220; and (5) environmental degradation (QS. Al-Rūm (30): 41. When used as a verbal noun (*masdar*) standing alone, *fasād* refers to physical damage, such as floods or air pollution. However, when it appears as a verb or as a verbal noun preceded by a verbal clause, it generally denotes non-physical corruption, such as disbelief (*kufir*) and hypocrisy (*nifāq*). In essence, physical destruction is a consequence of non-physical corruption. One of the fundamental principles in Islam is the prohibition of causing corruption (*fasād*) on earth.

In QS. Al-A‘rāf (7): 56, classical exegetes such as al-Ṭabarī explain that this verse constitutes a strict prohibition against committing corruption (*al-fasād*) after God has established a system of goodness and balance on earth (Thabari (al), 1988). This corruption encompasses human actions that contravene God's law, including environmentally destructive behaviors such as indiscriminate tree felling, water pollution, and the degradation of agricultural land. Preserving and improving the earth is a moral obligation for humankind, for God created the earth in a state of goodness and harmony.

Al-Qurtubī emphasizes that “*fasād*” in this verse encompasses every form of behavior that deviates from God's commandments (Qurthubi (al), 2003). In this context, it also includes actions that damage the social and ecological order. God has made the earth a good and wholesome place to live; humans must not return it to a state of ruin through greed and injustice. According to Ibn Kathīr, the prohibition against corrupting the earth after it is set right is a call for humankind to preserve the blessing of balance and order that God has bestowed (Dimasyqi (al), 1999).

Contemporary exegetes, such as M. Quraish Shihab, place particular emphasis on the ethical and moral dimensions of environmental stewardship. Shihab interprets *fasād* as any form of action that disrupts ecological balance. In his view, the “rectification” (*īslāḥ*) mentioned in the verse refers to the continuity and sustainability of God's creation, and humankind bears a moral responsibility as *khalīfah* (steward) to protect it rather than to destroy it (Shihab, 2005).

Sayyid Qutb, in *Fī Zilal al-Qur'ān*, views this verse within its socio-political and spiritual context. He explains that corruption on earth is a consequence of humankind's estrangement from divine values and social justice. The value of moral responsibility

toward the environment reflects the understanding that the human relationship with the earth is part of servitude to God. Hamka, in *Tafsir al-Azhar*, interprets this verse as a call for humanity to preserve harmony and balance and to refrain from greed (Hamka, 2007).

Overall, the value of moral responsibility toward the environment in Islam rests on the conviction that the environment, as an integral part of nature, is God's creation whose harmony should be preserved. As *khalifah*, human beings are endowed with reason and entrusted with the mandate to maintain it, not to destroy it. *Fasād* encompasses ecological, social, moral, and spiritual corruption, all of which contradict the purpose of creation. Thus, environmental stewardship constitutes an integral part of worship and spiritual ethics in Islam. Accordingly, *fasād* in the Qur'an refers not only to moral deviation but also to ecological disruption, aligning with modern notions of anthropogenic environmental degradation.

The Value of Trustworthiness (Amānah)

The concept of environmental conservation in the Qur'an also embodies the value of *amānah* (trust) as a spiritual and social foundation in the human–nature relationship. This value affirms that the universe is a trust from God, and that humankind, as *khalifah*, is entrusted with the duty to protect and care for it. In *Mu'jam al-Mufabras li Alfāz al-Qur'ān al-Karīm* by Fu'ād 'Abd al-Bāqī, the root word أمن from which terms such as أمانة (*amānah*), أمين (*the trustworthy*), and مأمون (*the entrusted*) are mentioned in the Qur'an more than sixty times in various forms. Specifically, the term *al-amānah* (the trust) appears in QS. al-Aḥzāb (33): 72. This verse portrays *amānah* (the trust) as a tremendous responsibility that even the heavens, the earth, and the mountains were unable to bear, yet humankind accepted it.

Some exegetes note that the *ashbāb al-nuzūl* (occasion of revelation) of this verse explains the weight of the responsibility entrusted to humans to carry out God's law in a general sense—addressing obedience to divine commands and the warning given to hypocrites. Thus, the *amānah* referred to here also encompasses the responsibility of implementing religious obligations, including matters of social dealings (*mu'amalah*) and the stewardship of life's resources.

The classical exegete al-Ṭabarī indicates that *amānah* encompasses the entirety of the obligations of the Sharī'ah (Thabari (al), 1988). Al-Qurtubī adds that this *amānah* encompasses all the obligations that God has imposed upon His servants (Qurthubi (al), 2003). In this context, nature constitutes part of the *amānah*, as it belongs to the system of God's creation that humankind is obliged to safeguard. Consequently, harming the environment is a form of betrayal of the ecological trust that God has entrusted to humanity.

Quraish Shihab, in *Tafsir Al-Misbah*, explains that God's entrusting the *amānah* to humankind signifies that humans possess the potential and capacity to accept it, both to carry it out and to safeguard it (Shihab, 2005). In his exegesis, Ibn 'Āshūr notes that the term *amānah* in this verse carries its literal meaning, namely that which is entrusted to someone to preserve and fulfil to the best of one's ability, while avoiding any form of negligence or squandering, whether intentional or due to carelessness or forgetfulness. Sayyid Quṭb likewise emphasizes that humankind, despite being a small and limited

creature, has accepted this trust from its Lord and therefore must fulfil it properly, bearing the consequences of its choice and receiving recompense for all its deeds (Qutb, 2011). It means that, in humankind's relationship with nature, humans must act as just stewards rather than exploitative rulers. This ethical orientation provides a theological foundation that reinforces contemporary frameworks of environmental governance and sustainable development.

The Value of Gratitude for the Blessings of Nature

One important dimension of environmental conservation is the value of gratitude for nature's blessings. Gratitude is not merely an individual ethical teaching but also an ecological principle that shapes the human–environment relationship. The root شکر (*shukr*) and its derivatives, such as شکر, يشکرون, شاکر, شکرًا, شکور are recorded to appear approximately forty times in the Qur'an (Baqi, 1986). This term reflects an awareness of blessings, an acknowledgment of the Giver of those blessings (God), and the commitment to safeguard and use them properly. When gratitude is applied to nature, it becomes the foundation of conservation values: protecting water, air, soil, forests, and all of God's creation as an expression of thankfulness and devotion. One of the Qur'anic verses frequently cited as the foundation of gratitude's value is in QS. Ibrāhīm (14): 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لِئِنْ شَكَرْتُمْ لَا رَبِّدُكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابَنِي لَشَدِيدٌ

“[And remember] when your Lord proclaimed, ‘Indeed, if you are grateful, I will surely increase [My blessings] for you; but if you deny [My favors], indeed, My punishment is surely severe’”.

At the time this verse was revealed, the Children of Israel were being warned not to repeat the mistakes of their forefathers, who were ungrateful for blessings despite having been delivered from oppression. This context shows that gratitude is not only spiritual but also social and ecological in nature (Dimasyqi (al), 1999).

Several classical exegetes offer profound interpretations of these verses. Al-Tabarī, in his commentary on QS. Ibrāhīm (14): 7, emphasizes that gratitude (*shukr*) entails acknowledging blessings through the heart, the tongue, and actions (الاعتراف بالنعم). Thus, treating nature with respect and safeguarding it from harm is a tangible manifestation of gratitude. Al-Qurtubī, meanwhile, states that gratitude consists in obeying God and refraining from disobedience to Him. Ibn Kathīr adds that gratitude should be accompanied by using blessings in accordance with their proper functions; when blessings are misused, this constitutes *kufr al-ni'mah*, ingratitude toward God's favors (Qurthubī (al), 2003).

Meanwhile, contemporary exegetes develop their interpretations with a more contextual approach to environmental issues. M. Quraish Shihab explains that true gratitude consists of awareness of blessings, acknowledgment of the Giver of those blessings, and the responsible use of them. In his view, wasting natural resources—such as wasting water, indiscriminate tree felling, or polluting the air—is a concrete form of ingratitude. In *Tafsir Al-Misbah*, he notes that gratitude is a path to ecological harmony because it encourages humans to live in balance with creation (Shihab, 2005). Sayyid Qutb, in *Fi Zilal al-Qur'an*, conveys that gratitude is not merely a spiritual act but also a

life principle that demands ecological justice and social sustainability (Qutb, 2011). He regards the destruction of the earth after God has set it right as a betrayal of both divine blessings and the trust of stewardship (*khalifah*). Even Fazlun Khalid, an Islamic eco-theology scholar, asserts that gratitude in Islam is not only a spiritual expression but also an ecological commitment— respecting water, soil, and living beings as creations with rights to be protected.

Within this framework, the Qur'an teaches that gratitude is not only acknowledgment but also a responsibility to safeguard the earth as a sign of love and reverence for His infinite bounty.

The Aspect of Preservation

This aspect places greater emphasis on the sustainability of ecosystems, maintaining the existence and balance of living beings, and encompasses the following value:

The Value of Ecological Justice

The concept of ecological justice in the Qur'an is integral to Islam's holistic vision of the relationship among humankind, nature, and God. One of the key terms conveying the meaning of balance and justice is “*al-mizān*” (الميزان), “*wazn*” (وزن), “*al-qisṭ*” (القسط), or “*bil-qisṭ*” (بالقسط) (Baqi, 1986).

First, the term *al-mizān* literally means “scale” or “balance.” In QS. Al-Rahmān (55): 7-9, it is stated that God raised the heaven and established the balance (*al-mizān*) so that humankind would not transgress in maintaining that balance. This verse affirms that the balance is the foundational cosmic structure ordained by God, and that humans are entrusted with the responsibility to preserve it. Thus, *al-mizān* becomes a symbol of the principle of ecological justice, prohibiting excessive exploitation and fostering harmony between humanity and nature (Saeed, 2006). The Qur'an in QS. al-Rahmān places the system of *mizān* (cosmic balance) as a fundamental principle of the universe's order (Nasr, 1996).

Classical exegetes such as al-Tabarī, in *Jami' al-Bayan*, interpret *al-mizān* in this verse as the system of measure and proportion revealed by God to uphold justice in human interactions. (الميزان هو العدل الذي به تقام الأشياء وتعرف مقاديرها“) (*Al-mizān is the justice by which all things are established and their proper measure is known*). Meanwhile, al-Rāzī in *Mafātiḥ al-Ghaib* emphasizes the philosophical meaning of *mizān* as a manifestation of the divine order that humans must adhere to so as not to cause corruption on earth. In the modern context, Fazlur Rahman and Abdullah Saeed interpret *al-mizān* as a universal ethical principle that encompasses the balance between human rights and responsibilities toward nature.

Secondly, the word *wazn* (“to weigh”) depicts the evaluative mechanism that is used in the Hereafter. Yet its meaning can be extended as a moral principle in ecological interactions. The Qur'an, in QS. al-A'rāf (7): 8-9), indicates that human deeds would be weighed. In this context, acts of environmental destruction have not only worldly consequences but also eschatological implications, forming part of the bad deeds whose scales are heavy or light.

Al-Qurtubī, in *al-Jami' li Ahkām al-Qur'ān*, interprets *wazn* in this verse as a comprehensive system of justice encompassing both the outward and inward aspects of human deeds. “الوزن يومئذ بالحق لا جور فيه” (The weighing on that Day will be with truth; there will be no injustice therein).

Contemporary exegesis, such as Hamka's *Tafsir al-Azbar*, expands the meaning of *wazn* as a symbol of the ethical responsibility that humankind must uphold, including the duty to protect the environment and natural resources.

Third, the term *al-qist* carries the meaning of applied justice. QS. Al-Hadīd (57): 25 states that God sent the messengers along with the Scripture and the balance (*mizān*) so that humankind might uphold justice (*al-qist*). In this context, *al-qist* encompasses justice in social, economic, and ecological dimensions. To exercise justice toward nature means granting it its due rights: not causing damage, not overexploiting resources, and ensuring the sustainability of those resources for future generations.

Ibn Kathīr explains that the prophetic mission of bringing the Scripture and the *mizān* aims to establish a just society.

لِيَقُومُ النَّاسُ بِالْقِسْطِ، أَيْ لِيَقُومُوا بِالْعَدْلِ فِي الْحَقُوقِ، وَلَا يَظْلِمُوا بَعْضَهُمْ بَعْضًا

“So that humankind may uphold justice—that is, to uphold justice in rights and not to wrong one another”.

In *Fi Zīlāt al-Qur'ān*, contemporary exegesis understands *qist* as a form of social balance that should be maintained through systems that ensure the preservation and fair distribution of natural resources. Semantically, these terms reveal a close interconnection between the structure of the universe created in balance (*mizān*), the mechanism for weighing deeds (*wazn*), and the moral principle of action (*qist*). Together, they form an epistemological framework for the Qur'anic values of environmental conservation. Meaning that the Qur'an teaches humankind not only to act justly toward one another but also toward all of God's creation.

The Value of Compassion (Rahmah) Toward Living Beings

In Qur'anic exegesis, the term “رَحْمَةٌ” (*compassion*) is a key concept in understanding and constructing Islamic environmental ethics. *Rahmah*, lexically means mercy, compassion, or gentleness encompassing all living beings. This word and its derivatives, such as الرَّحْمَنُ, الرَّحِيمُ, رَحْمَةٌ, رَحْمٌ, رَّحْمَاءٌ, مَرْحَمَةٌ, are mentioned more than 260 times in the Qur'an, indicating a strong emphasis on the universal value of compassion, including toward nature and the environment (Baqi, 1986).

One of the verses that establishes the theological foundation for this value of conservation is QS. al-Anbiyā' (21): 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

“And We have not sent you (O Muhammad) except as a mercy to all the worlds”.

As stated in the Prophet's ḥadīth that:

إِنَّ اللَّهَ كَتَبَ الْإِلْحَسَانَ عَلَىٰ كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَخْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَخْسِنُوا الْذِبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفَرَتَهُ، وَلْيُبْرِخْ ذَبِيْحَتَهُ

“Indeed, Allah has prescribed excellence (*ihsān*) in all things. So when you slaughter, slaughter in the best manner; let one of you sharpen his blade and spare suffering to the animal he slaughters (Naisaburi (al), 2010).

At a macro level, pre-Islamic Arab society practiced hunting and the mistreatment of animals without moral constraints. Islam transformed this paradigm through the Prophet's example, prohibiting the torment of animals, the mutilation of living creatures, and killing without necessity (J. M. Muslimin, Lutfi Chakim at all, 2020). In the micro context, this verse relates to the universal mission of Prophet Muhammad as a bearer of mercy not only to humankind but also to all creatures.

Among the classical exegetes, al-Qurtubī (d. 671 AH) in *Tafsīr al-Jāmi' li Abīkām al-Qur'ān*, explains that *al-'ālamīn* in this verse encompasses all creatures. It means that the mercy brought by the Prophet extends to all of creation—human beings as well as other living beings such as animals and plants. He affirms that the Prophet's status as a mercy applies both to those who believe and those who do not, to humankind and to the surrounding environment alike, because Islamic law brings comprehensive benefit (*maslāḥah*) and prevents corruption (Qurthubi (al), 2003).

In the same vein, Ibn Kathīr (d. 774 AH) in his exegesis states that *rahmah* here signifies the universality of the prophetic mission in bringing goodness, safety, and protection to the universe (Dimasyqi (al), 1999). Considering that those who follow the Prophet will directly benefit from this mercy, including in their relationship with the environment, which must be safeguarded and not neglected.

Contemporary exegete Quraish Shihab, in *Tafsīr Al-Misbah* explains that “*rahmatan lil-'ālamīn*” is not only spiritual-theological but also moral-practical: a Muslim should embody mercy toward all existence, including preserving the environment, avoiding excessive exploitation, and developing ethical responsibility toward other living beings (Shihab, 2005).

Sayyid Qutb, in *Fī Zilāl al-Qur'ān*, emphasizes that the mercy of Islam is universal and that the rejection of exploitation is itself part of that mercy. Nature must be treated with trust (*amānah*) and responsibility, not as an object of oppression (Qutb, 2011). The term *rahmah* and its derivatives are not only spiritual values but also constitute an ethical and normative framework for shaping Muslims' ecological consciousness. That is, refraining from destroying habitats, showing compassion to animals and plants, managing resources wisely, and avoiding actions that harm ecosystems.

The Value of Tawhid and Ecological Spirituality

The value of *tawhid* (oneness of God)—as the foundation of the entire Islamic creed—also serves as the conceptual basis of ecological spirituality in environmental conservation. *Tawhid* affirms that God is the sole Creator, Sustainer, and Regulator of the universe. Awareness of *tawhid* cultivates a worldview in which all aspects of nature exist under His oversight and governance, so that every human action toward the environment is inseparable from spiritual accountability before God.

The term *tawhīd* as a word does not appear directly in the Qur'an; however, it is reflected in expressions such as ﴿وَلَهُمْ إِلَهٌ وَحْدَهُ اللَّهُ رَبُّكُمْ﴾ ("Allah is your Lord"), "Your God is One God"), as well as verses containing phrases such as آياتُ لِقَوْمٍ يَعْقِلُونَ (signs for a people who think). In *Mu'jam al-Mufabras li Alfāz al-Qur'an al-Karīm* by Fu'ād 'Abd al-Bāqī, the word آية as a sign of God's power appears more than 300 times, most of which are related to natural phenomena. It indicates that nature is a manifestation of *tawhīd*, also referred to as *āyat kaunīyyah* (cosmic or natural signs). God's words in Qur'an 2:164:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخِلَافِ الَّذِي يَجْرِي فِي الْبَحْرِ إِمَّا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا مِنْ كُلِّ دَابَّةٍ وَّتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَحَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَتِ لِقَوْمٍ يَعْقِلُونَ

"Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail upon the sea with that which benefits humankind, what Allah sends down from the sky of water by which He revives the earth after its death, and disperses therein all kinds of living creatures, and the shifting of the winds and the clouds controlled between the heaven and the earth—indeed in all of this are signs for a people who understand".

This verse indicates that the natural system is evidence of *tawhīd*. The process of creation and the order of nature are manifestations of the will of the One God. Thus, contemplating and maintaining the balance of this system is part of acknowledging God's oneness.

Al-Qurtubī explains that this verse emphasizes the importance of using reason to recognize God's oneness through His created world—allowing corruption to occur is, therefore, a form of ingratitude for God's blessings and ignorance of the function of His divine signs in the universe (Qurthubi (al), 2003).

Ibn Kathīr, in his exegesis, also affirms that all these natural phenomena are a *ḥujjah* of *tawhīd*—an argument that strengthens faith in God. If humans neglect their responsibility to protect nature, they in effect fail to honor the Creator's wisdom in establishing ecological balance (Dimasyqi (al), 1999).

Quraish Shihab links awareness of *tawhīd* with ethical responsibility toward the environment, explaining that every element of nature is a sacred creation and that treating it with respect constitutes an act of worship (Shihab, 2005). Ecological spirituality originates from *tawhīd*, for a true believer will not damage anything he recognizes as belonging to and created by God.

Fazlun Khalid, in his work *Islam and the Environment*, states that *tawhīd* is the theological framework of environmental ethics in Islam. This signification means that a person who internalizes the value of *tawhīd* will live with ecological awareness—conserving, preserving, and protecting creation out of a sense of being under God's watch (Khalid, 2010). Ecological spirituality also affirmed in the ḥadīth:

إِنَّ الدُّنْيَا حَلْوَةٌ حَضِيرَةٌ، وَإِنَّ اللَّهَ مُسْتَحْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ

"Indeed, this world is green and beautiful, and indeed Allah has made you its *khalifah* (steward); and He will see how you act" (HR. Muslim) (Naisaburi (al), 2010).

This *ḥadīth* indicates that the beauty of nature is part of God's mercy and that humankind is assigned the task of managing it as God's vicegerent (*khalifah*). This position entails spiritual accountability that directly refers to the value of *tawḥīd*.

Seyyed Hossein Nasr explains that *tawḥīd* in Islam encompasses the awareness that all creation is spiritually interconnected. Therefore, destroying any part of nature means injuring the harmony of divine oneness. The concepts of *tanzīh* and *tashbih* obligate humankind to protect creation as a manifestation of God's attributes (Nasr, 1996).

The Aspect of Sustainable Utilization

This aspect relates to the wise use of resources, so they remain beneficial and sustainable, encompassing the value of preventing waste.

The Wastefulness Prohibition values

The environmental conservation value in the Qur'an is expressed through warnings against consumerism and wastefulness, known as *isrāf*. The term *isrāf* (إسراف) and its related forms, such as *lā tusrīfū* (لَا تسرفو) QS. Al-A'raf (7): 31, *musrīfin* (مسرفين) QS. Al-An'am (6): 141, and *musrif* (مسرف) QS. Al-A'raf (7): 31, QS. Al-An'am (6): 141, QS. Al-Mu'minun (23): 75 serves as a key concept for understanding the prohibition of exploitation and imbalance in the use of natural resources.

Allah says in the QS. al-A'rāf (7): 31: "Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive". This verse carries an important message that uncontrolled consumption is not merely an individual behavior but also a root cause of ecological imbalance. The prohibition of wastefulness also has a social dimension, namely, preventing inequality and injustice in the distribution of blessings (Esack, 2007).

The classical exegete al-Tabarī, in *Jāmi' al-Bayān*, explains that *isrāf* encompasses every form of use that exceeds the limits of necessity. This prohibition serves the purpose of safeguarding order and blessing in human life (Thabari (al), 1988). Al-Qurṭubī, in *al-Jāmi' li Aḥkām al-Qur'ān*, states that everything which exceeds the limits of necessity is *isrāf* (Qurthubi (al), 2003). It implies that the prohibition of *isrāf* applies not only to food consumption but also to contexts of power, wealth, and even worship when carried out excessively without considering benefit (*maṣlahah*) and wisdom (*bikmah*). This classical exegesis focuses on the ethical norms inherent to Muslim individuals and communities as a form of obedience to the Sharī'ah.

Contemporary exegete M. Quraish Shihab states that this verse does not apply solely to patterns of food consumption but encompasses all aspects of lifestyle. He reminds us that wasting energy, water, and fuel constitutes a form of *isrāf* prohibited in Islam. Moderation in the ecological context means using resources according to need and paying attention to the balance of nature (Shihab, 2005).

Sayyid Quṭb, in *Fi Zilal al-Qur'ān*, highlights *isrāf* as a form of social and ecological corruption produced by greed and an unbalanced lifestyle (Qutb, 2011). Sayyid Quṭb

links wastefulness to social inequality and environmental degradation resulting from a consumerist, capitalistic lifestyle. Abdullah Saeed, as a representative of contemporary exegetes employing a thematic–contextual approach, interprets *israf* as an act contrary to the principles of *maqāṣid al-shari‘ah*, because it hinders the sustainability of resources and the ecological balance that form part of the public good (*maṣlahah ‘āmmah*) (Saeed, 2006).

Therefore, the prohibition of *israf* is not merely a spiritual ethic but also an ecological instrument in the Qur‘an, reminding humankind to live within reasonable limits, maintain harmony with the environment, and avoid consumerist behavior that undermines the earth’s carrying capacity.

Implementing Qur‘anic Environmental Conservation Values in the Indonesian Context of Sustainable Development

The implementation of Qur‘anic values for environmental conservation in Indonesia reflects the integration of spiritual wisdom and national commitment to achieving sustainable development. These values, derived from thematic interpretations (*tafsīr mawdū‘i*), transcend theoretical dimensions and are manifested in educational systems, socio-religious movements, state policies, and local cultural traditions. Indonesia, as the world’s largest Muslim-majority nation and a country endowed with rich ecological diversity and cultural heritage, offers a distinctive context for translating Qur‘anic ecological ethics into practical action aligned with the Sustainable Development Goals (SDGs). The synergy between Islamic teachings and national environmental policies strengthens the moral foundation of Indonesia’s sustainable development agenda (Nasr, 1997).

In the educational sphere, the embodiment of Qur‘anic principles such as *amānah* (trust), *shukr* (gratitude), and the prohibition of *israf* (wastefulness) has become increasingly evident. The Indonesian Ministry of Religious Affairs promotes programs such as *Madrasah Ramah Lingkungan* (Environmentally Friendly Madrasah), which encourage schools and Islamic boarding institutions to instill environmental ethics in students (Rouf, 2022). The model of the *eco-pesantren* exemplifies how Qur‘anic stewardship (*khalifah fi al-ardh*, QS. al-Baqarah (2): 30) is hermeneutically interpreted as a mandate for concrete environmental engagement—tree planting, waste management, and renewable energy use viewed as acts of devotion (*‘ibādah bi'l-'amal*). In this sense, the hermeneutics of the Qur‘an functions as a bridge between text and praxis: ethical imperatives derived from verses on stewardship, balance, and gratitude are translated into institutional norms and educational cultures (Md. Abu Sayem, 2021). This movement resonates with Indonesia’s *Merdeka Belajar* vision and *Profil Pelajar Pancasila*, which aim to nurture learners who are environmentally literate, spiritually grounded, and socially responsible (Basari et al., 2025; Pratiwi et al., 2025).

In the socio-religious domain, the mosque (*masjid*) becomes a pivotal center for cultivating ecological awareness. The *Eco-Masjid* movement, initiated by the Indonesian Council of Ulama (MUI) in collaboration with the Ministry of Environment and Forestry (KLHK) (Mangunjaya, 2024; Rusdiyana et al., 2024), translates the Qur‘anic principle of *al-mīzān* (balance) as described in QS. al-Rahmān (55): 7-9 into community-based environmental practices. Mosques across Indonesia are encouraged to implement water-

saving systems for ablution, adopt solar energy, and develop green open spaces around their premises. Religious preachers and *dā'is* integrate environmental themes into sermons and public lectures, emphasizing that caring for nature is an act of worship and an expression of gratitude to the Creator. From a hermeneutical standpoint, these initiatives demonstrate how scriptural values, particularly the Qur'anic notions of balance, justice, and mercy, are operationalized through communal practices, illustrating a movement from exegetical meaning to embodied ecological ethics (Sayem, 2023). This movement harmonizes with Indonesia's cultural value of *gotong royong* (cooperation), showing how Islamic and indigenous ethics merge to foster a collective environmental consciousness.

At the policy level, Qur'anic ethical foundations also inform Indonesia's environmental governance. The enactment of Law No. 32 of 2024 on Environmental Protection and Management signifies a renewed national commitment to ecological justice (*keadilan ekologis*). The law emphasizes pollution control, community participation, and the integration of traditional knowledge in environmental decision-making—principles that reflect the Qur'anic warning against *fasād* (corruption) on land and sea (QS. al-Rūm (30): 41). Furthermore, the prohibition of *isrāf* (wastefulness) in QS. al-A'rāf (7): 31 provides theological support for Indonesia's transition toward a circular economy that values efficiency, waste reduction, and sustainability. Environmental governance thus becomes an ethical mandate rooted in divine trust (*amānah*), aligning national law with Qur'anic imperatives of stewardship and justice.

The alignment between Qur'anic values and Indonesia's sustainable development policies is further evident in the country's adoption of the Sustainable Development Goals (SDGs), a global framework that by 2030 targets the achievement of 17 Sustainable Development Goals, including crucial environmental issues such as clean water, renewable energy, climate action, and biodiversity conservation (Nation, 2023). Indonesia's initiatives—such as *Gerakan Indonesia Bersih* (Clean Indonesia Movement), *Kampung Iklim (ProKlim)*, and the *Low Carbon Development Initiative (LCDI)*—embody the Qur'anic vision of *al-mizān* (balance) and intergenerational responsibility (Lestari et al., 2024). These programs not only address environmental degradation but also foster moral and spiritual awareness, ensuring that progress remains in harmony with divine order. The *Visi Indonesia Emas 2045* (Golden Indonesia Vision 2045) further affirms this direction by envisioning a nation that is advanced, equitable, and environmentally sustainable, reflecting the Qur'anic goal of universal benevolence and ecological harmony.

Indonesia's experience demonstrates that the environmental conservation values in the Qur'an can be effectively implemented within a modern, pluralistic, and culturally rich society (Hermanto et al., 2025). This study explicitly highlights that the alignment between Qur'anic ecological principles such as *al-mizān* (balance), *amānah* (trust), *khalifah* (stewardship), and the prohibition of *fasād* and *isrāf* and the targets of the Sustainable Development Goals (SDGs) 2030 represents a distinctive and innovative contribution to current scholarship. Indonesia stands as a living illustration of the Qur'anic ideal of holistic eco-spiritual responsibility, affirming that divine values can serve as a guiding

principle for the nation in realizing a future that is harmonious, sustainable, and dignified. In summary, the explanation is presented in the table below:

Table 2. Interpretation and Implementation of Environmental Conservation Values

No	Value	Interpretation of Classical Mufassirūn	Interpretation of Contemporary Mufassirūn	Implementing of Conservation Values
1	Moral responsibility of the khalifah to maintain the harmony of nature	Al-Ṭabarī, al-Qurṭubī, Ibn Kathīr	M. Quraish Shihab <i>Fasād</i> : prohibition of environmental destruction; obligation to preserve the earth after God has set it right	Integration of the <i>khalifah</i> concept into curriculum & school culture; habituation to plant trees, manage waste, save energy at eco-pesantren <i>Fasād</i> : disruption of ecological balance; Sayyid Quṭb: damage stems from distancing from divine values; Hamka: call to maintain harmony & avoid greed
2	Trustworthy stewardship (<i>amānah</i>) that is just & caring	Al-Ṭabarī, al-Qurṭubī	M. Quraish hihab & Ibn ‘Ashūr: <i>Amānah</i> : includes the duty to guard God's creation.	Integrate ecological <i>amānah</i> values into lesson plans, Islamic education modules, and school culture.
3	Gratitude for nature's blessings through the protection of the earth	Al-Ṭabarī: Gratitude: speech, heart, action;	M. Quraish Shihab: true gratitude = awareness, acknowledgment, responsible use;	Habituation to save water, electricity, and paper as expressions of gratitude.
		Al-Qurṭubī & Ibn Kathīr: Use blessings according to purpose, avoid <i>kufr al-ni'mah</i>	Sayyid Quṭb & Fazlun Khalid: gratitude drives justice & sustainability	
4	Ecological justice (<i>almizān</i> & <i>alqist</i>)	Al-Ṭabarī: <i>Mīzān</i> : System of proportion & justice; Al-Rāzī: Divine order; Ibn Kathīr: prophetic	Fazlur Rahman, Abdullah Saeed, Hamka <i>Mīzān</i> : Universal ethical principle & ecological responsibility	Sermons on balance & anti- <i>fasād</i> (QS. al-Rahmān (55): 7-9). Equitable distribution of resources, sustainable natural resource governance, protection of marine/terrestrial

		mission to uphold qist	ecosystems (SDGs)	
5	<i>Rahmah</i> (compassion towards animals & plants)	Al-Qurtubī & Ibn Kathīr: <i>al'ālamīn</i> : all creatures; the Prophet's mercy applies to nature	M. Quraish Shihab: <i>Rahmah</i> as moral-practical; Sayyid Quṭb: Rejecting exploitation is part of mercy	- Activities caring for animals/plants at school - Endangered species protection & urban greening programs.
6	<i>Tawhīd</i> fostering spiritual awareness in harmony with creation	Al-Qurtubī & Ibn Kathīr: Signs of nature are proof of <i>tawhīd</i> ; neglecting responsibility = denying blessings.	M. Quraish Shihab & Fazlun Khalid: <i>tawhīd</i> = ethical framework for environment; Seyyed Hossein Nasr: all creation is interconnected	- Internalization of ecological <i>tawhīd</i> (awareness of nature as God's signs) - Spiritual foundation for renewable energy policy and sustainable development.
7	Prohibition of <i>isrāf</i> (wastefulness) for the sake of balance	Al-Ṭabarī & al-Qurtubī <i>Isrāf</i> : exceeding needs, including resources	M. Quraish Shihab: wasting energy/water = <i>Isrāf</i> Sayyid Quṭb: <i>isrāf</i> arises from a greedy lifestyle; Abdullah Saeed: contradicts <i>maqāṣid</i> and public interest.	- Energy and water saving campaigns in schools/pesantren - Moderation of consumption in mosques, circular economy, and waste reduction - Supporting sustainable consumption/producti on (SDG).

Based on Table 2 above, it is important to reflect on whether the implementation of Qur'anic environmental values in Indonesia operates primarily through a top-down or bottom-up approach. On the one hand, many initiatives are top-down, such as government regulations, environmental programs, the Eco-Masjid movement, and the Ministry of Religious Affairs' Environmentally Friendly Madrasah program. These policies encourage schools, religious institutions, and communities to adopt Qur'anic conservation values (Irawan, 2021). On the other hand, bottom-up efforts also play a major role, as seen in eco-pesantren movements, local cultural traditions, and community-driven environmental activities (Abdullah et al., 2025). These two approaches complement each other, showing that the implementation of Qur'anic values is not solely state-driven but also grows from community awareness and practice. This combination

makes Qur'anic ecological ethics more grounded and relevant in Indonesia's socio-ecological context.

Conclusion

This study concludes that Qur'anic environmental conservation values are not merely normative or symbolic ethical teachings, but constitute a coherent and operational ecological framework capable of addressing contemporary environmental challenges. Through a thematic (*mawdū'i*) exegesis approach, the research identifies three interrelated pillars of Qur'anic environmental ethics (protection, preservation, and sustainable utilization) grounded in the concepts of *khalifah* (stewardship), *amānah* (trust), *al-mizān* (balance), *rahmah* (compassion), *tawḥīd* (divine unity), and the prohibition of *israf* (wastefulness). These principles collectively demonstrate that the Qur'an offers an integrative ethical system that unites spirituality, morality, and ecological responsibility, thereby answering the research questions concerning both the substance of Qur'anic ecological values and their relevance within contemporary sustainability discourse.

In the Indonesian context, these Qur'anic values find practical resonance in various educational, socio-religious, and policy-oriented initiatives, such as eco-pesantren, eco-mosque movements, and national environmental governance aligned with the Sustainable Development Goals (SDGs) 2030. The convergence between Qur'anic ecological ethics and local wisdom traditions further strengthens Indonesia's capacity to embed sustainability within a culturally and spiritually grounded framework. This study therefore contributes theoretically by advancing Qur'anic eco-hermeneutics beyond normative interpretation toward applied ethical praxis, and practically by offering a religious-ethical foundation that supports sustainable development without detaching it from spiritual accountability.

Nevertheless, this research is limited by its reliance on textual and interpretive analysis without empirical investigation into the effectiveness of these values in concrete environmental governance or community behavior. Additionally, the study does not engage in comparative analysis with other religious or ethical traditions addressing sustainability. Future research is therefore recommended to incorporate empirical field studies, policy analysis, or comparative interfaith perspectives to further test and expand the applicability of Qur'anic environmental ethics. Such interdisciplinary approaches would enhance the practical relevance of Qur'anic eco-ethics and strengthen its contribution to building a just, sustainable, and spiritually informed ecological civilization.

CRediT Authorship Contribution Statement

Hamidatun Nihayah: Conceptualization, Formal Analysis, Funding acquisition, Investigation, Resources, Methodology, Visualization, Writing—original draft, and Writing—review & editing. **Yuyun Affandi:** Funding acquisition, Methodology, Review. **Akhmad Arif Junaidi:** Funding acquisition, Methodology, Review. **Bendaoud Nadif:** Resources, Validation.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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