



Environmental Protection as a Legal Obligation in Islamic Law (A Thematic Study of the Qur'an and Hadith)

Muklis Siregar 
Universitas Islam Sumatera Utara

Muzakkir 
Universitas Islam Sumatera Utara

Sulidar 
Universitas Islam Sumatera Utara

✉ muklissiregar@yahoo.com

Abstract

The environmental crisis in the form of natural disasters (flash floods) that occurred in several areas in Sumatra (West Sumatra, North Sumatra, and Aceh) at the end of this year has once again reminded us that Indonesia is a country highly vulnerable to hydrometeorological disasters. These events not only caused physical damage but also left trauma and profound loss for the community, including homes, jobs, and families. In facing this crisis, a spiritual approach through religious teachings, particularly Islam, is crucial. The Qur'an not only teaches ritual worship but also contains the principle of natural balance (mīzān) and the prohibition of destroying the earth. This study aims to examine the concept of natural balance from a Qur'anic perspective through a thematic interpretation approach, as well as to analyze its relevance and implications for modern life. Using a qualitative method based on literature, this article examines Qur'anic verses related to environmental themes, the role of humans as caliphs, and ethical values in protecting the environment. The results of the study show that the Qur'an explicitly emphasizes the importance of maintaining environmental balance as part of the caliph's mandate on earth. The imbalance that occurs due to excessive exploitation and environmental damage constitutes a violation of divine values. In the context of modern life, these values are highly relevant as a foundation for ecological ethics in addressing the global environmental crisis. Therefore, strengthening

spiritual awareness based on the Quran is crucial for developing an environmentally friendly and sustainable lifestyle.

Keywords

Trust in Protecting Nature, Thematic Interpretation, Environment, Quran.

Introduction

The flash floods and landslides that struck Aceh, North Sumatra, and West Sumatra at the end of November were not just ordinary natural disasters, but rather ecological disasters resulting from systematic forest destruction. "We see the root of the problem clearly as massive deforestation and the loss of hydrological function in upstream areas. Forests that should have been water buffers have now been turned into open land due to the expansion of extractive industries, large plantations, and illegal logging. Extreme rain immediately flowed as flash floods and carried mud, rocks, and logs. Many wooden materials after the flood showed machine cut marks, not naturally fallen trees, indicating the existence of logging operations in upstream areas, either through legal permits such as IUPHHK, HGU, IUP or illegal activities that exploit licensing loopholes. This is evidence of weak forest governance and state oversight.¹

This situation demands an approach that is not only technical and scientific but also addresses spiritual and moral dimensions. In this context, religion, particularly Islam, can offer a strong ethical framework for responding to global ecological challenges. Islam, as a religion of mercy for the universe, offers a comprehensive ethical framework

¹<https://www.nu.or.id/nasional/akar-penyebab-banjir-dan-longsor-sumatra-deforestasi-masih-dan-hilangnya-fungsi-hidrologis-kawasan-hulu-Dg4MY>, diakses tanggal 23 Desember 2025

emphasizing the values of balance, justice, responsibility, and the prohibition of causing harm to nature.²

The Qur'an, as the holy book of Muslims, not only discusses matters of worship, but also contains teachings that emphasize the balance of nature and its preservation. In the Qur'an, Allah says: "And Allah has raised the heavens and established the balance (balance). So that you may not upset the balance. And establish the balance with justice and do not reduce the balance." This verse emphasizes that balance is a fundamental principle of creation, and humans are prohibited from disrupting it. Furthermore, the prohibition against causing damage is also emphasized in Surah Al-A'raf: "And do not cause corruption on the earth after (Allah) has set it in order."³

Environmental damage is a symptom of the modern spiritual crisis, where humans no longer view nature as a sacred divine creation, but rather as a mere object of economic exploitation. Islam offers an ethical-ecological paradigm that places nature within a framework of sanctity and spiritual connectedness, where humans are mandated to manage nature and its contents. This continues and is passed down from generation to generation, with the hope that the sustainability of life and the balance of nature can be maintained. The Qur'an also explains that humans are given the ability to utilize nature optimally for their well-being. Some commentators argue that *khalâ'if fî al-ardh* means that some humans replace others, one generation succeeding

² Suud Sarim Karimullah, "Humanitarian Ecology: Balancing Human Needs and Environmental Preservation in Islamic Law," *Ayy-Syari'ah* 26, no. 2 (21 Januari 2025): 101–20, <https://doi.org/10.15575/as.v26i2.38177>

³ Kementerian Agama RI, *Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashih Mushaf Al-Qur'an, 2019).

4 ■ Environmental Protection as a Legal Obligation in Islamic....

another so that they learn from God's destruction of previous generations due to their sins.⁴

With Allah, make a caliph, namely a human being who will be the leader and ruler on earth." The caliph will continue to change from one generation to the next until the Day of Judgment in order to preserve this earth and carry out Allah's command, as stated in verse 30 "And (remember) when your Lord said to the angels: 'Indeed, I will make a caliph on earth...':⁵ Unfortunately, these ecological values are often not studied in depth from a thematic interpretation perspective that is contextualized to modern environmental issues. This study aims to examine the concept of natural balance in the Qur'an through a thematic interpretation approach and analyze its relevance and implications for contemporary life. This study uses a library study method within the thematic interpretation approach, referring to relevant Islamic commentaries and literature.

Method

This research employs a descriptive qualitative approach with a library research method, primarily relying on written sources. The primary focus of this study is an analysis of Quranic verses and hadith related to the concept of the balance of nature, the prohibition of causing harm, and human responsibility as caliphs on earth. The approach employed is thematic interpretation (*mudhu'i*), a method of interpretation that compiles all Quranic verses related to a particular theme and then examines them comprehensively and integrally, considering their relevance to contemporary issues. The primary

⁴ Muhammad Sulaiman al-Asyqar, *Zubd âtut Tafs îr Min Fatbil Qod îr*, Oman: Dar'an Nafais, 2013, hal. 210.

⁵ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid I Jakarta, Citra Effhar, 1993, hal. 85

sources in this study include classical tafsir books such as Tafsir Jāmi‘ al-Bayān ‘an Ta’wīl Āy al-Qur’ān, written by Al-Ṭabarī, Muḥammad ibn Jarīr, Tafsir Al-Jāmi‘ li Ahkām al-Qur’ān, written by Al-Qurṭubī, Muḥammad ibn Aḥmad. Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur’an and its Tafsir, Tafsīr al-Qur’ān al-‘Aẓīm, written by Ibn Kathīr. Tafsir Al Misbah, written by M. Quraish Shihab, Hadith Sunan Abi Dawud, Sunan Ibn Majah, Sahih Muslim. Secondary sources include scientific journal articles, academic books, and documents relevant to environmental issues from an Islamic perspective.

Result And Discussion

1. The concept of humans as caliphs to maintain environmental prosperity in the Qur'an

Conceptually, the word caliph is a masdar form derived from the word khalafa-yakhlifu-khalaif, meaning successor, to replace, to take his place. However, another opinion states that the word caliph comes from the word khalf, meaning behind, to replace, or from the word khalaf, meaning one who comes later, as opposed to the word salaf, meaning those who preceded him. Similarly, according to Imam al-Zamakhsyari, a caliph is someone who replaces the Prophet Adam and his descendants in the Qur'an.

Similarly, according to M. Dawam Raharjo, a caliph is a generation that comes to replace the previous generation. Based on these several definitions, according to al-Raghib al-Isfahani, the successor carries out duties on behalf of the successor on earth due to the absence of the successor, because respect is given to the successor. Thus, the term caliph held by humans is a substitute for God to uphold His laws and decrees on earth, as explained by Nurcholis Madjid, who explains that the meaning of the word caliph is as khalifatullah or Allah's successor behind (successor). Furthermore, according to him, humans are positioned as Allah's substitute on earth, that all governance on earth is

handed over to humans, and of course with Allah's guidance. The guidance given by God is not detailed, only in outline. However, God provides a tool that allows humans to understand things in this world, namely reason or intelligence.

As the most noble and perfect creature, endowed with reason and emotion, humans were appointed by God as caliphs or leaders on earth (nature). The meaning of caliphate is not to cause destruction and bloodshed, as the angels claim, but to build a peaceful, prosperous, and just civilization.⁶

Allah SWT knows the potential of humans, thus prioritizing them over angels, who are God's creatures who always carry out whatever He commands and avoid whatever He forbids. They never contradict Him. And when Allah informed the angels that He would make humans His caliphs on earth, they questioned Him. This is clearly depicted in Surah al-Baqarah, verse 30, which reads:⁷

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

Meaning: And remember when your Lord said to the angels: "Indeed, I want to make a caliph on the face of the earth." They said: "Why do you want to make (the caliph) on the earth someone who will cause damage to it and shed blood, even though we always praise You and purify You?" God said: "Indeed, I know what you do not know."

From the verse above, it can be seen that the angels' concerns have been answered by Allah SWT. He knows the potential within humans better, therefore He entrusted the earth to them, not others. Rahman mentions that the angels' objections were met with an epistemological competition that He posed between the two. He asked the angels to name objects and describe their characteristics. The angels were unable to provide an answer to the question, while Adam was able to. From that moment on, the angels were commanded

⁶ Masruri, "Pelestarian Lingkungan dalam Perspektif Sunnah", dalam *Jurnal At-Taqaddum: Jurnal Peningkatan Mutu Keilmuan dan Kependidikan Islam*, Vol. 6, No. 2, Tahun 2014, hal. 411-428.

⁷ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid I Jakarta, Citra Effhar, 1993, hal. 85

to respect humans for this superiority.⁸ In an ecological context, the concept of the caliphate demands the principles of fair, sustainable, and ethical management of natural resources. This task must be carried out with the awareness that the earth does not belong solely to humans, but is a trust from the Creator.

2. Environmental Damage in the Thematic Interpretation of the Qur'an

Islam, as a religion that not only regulates the relationship between humans and God but also the relationship between humans and other creatures (including their environment), actually has both implicit and explicit normative foundations for environmental management. These include:

- a. Preserving the environment is a manifestation of faith. As stated in the Qur'an in Surah al-A'raf, verse 85.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ
*Meaning:And do not cause corruption on the earth after its reformation. That is better for you if you are believers.*⁹

- b. Damage to nature (land and sea) is a direct result of human sins and immorality, as in the Qur'an Surah Ar-Rum verse 41

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

Meaning: Corruption has appeared on land and sea because of what the hands of men have earned; Allah desires that they may taste a part of their deeds, in order that they may return (to the right path).¹⁰

The occurrence of damage both on land and at sea is the result of human actions themselves, because they are the ones assigned by God to take care of this earth. Humans have initiative and creative power. While all creatures other than humans on the surface of this earth move only according to their habits and

⁸ M. Syaqui, et,ol, *Analisis tentang Peran Manusia sebagai Khalifah di Bumi*, Socius: Jurnal Penelitian Ilmu-ilmu Sosial Volume 2, Nomor 10, May 2025, P. 231-237

⁹ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid III, Jakarta, Citra Effhar, 1993, hal. 485

¹⁰ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid VII, Jakarta, Citra Effhar, 1993, hal. 997

instincts that have been assigned to them by Allah, creatures other than humans do not have the initiative (instinct) of effort other than those instincts. Only humans live in society and have the freedom to cultivate nature.

- c. c. Destroying the environment is a characteristic of hypocrites and criminals. QS. al-Baqarah verse 205

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

Meaning: and when he turns away (from the truth), he seeks to cause corruption on the earth and destroy crops and offspring; and Allah does not like corruption.¹¹

When examined morphologically, this verse contains several key words rich in meaning. The word *tawallā* describes the attitude of turning away or turning back, which in an ethical context means abandoning the path of truth. The word *sa'ā* does not simply mean walking, but rather being earnest in one's efforts, thus indicating the intensity of an action that has a major impact. Meanwhile, *yufsid* comes from the root word *fasesa*, which lexically means damaged or destroyed. In an ecological context, this text can be understood as a destructive act that disrupts the balance. Meanwhile, *al-harṣ* refers to crops and agricultural land, and *al-nasl* refers to offspring, both human and animal. Thus, the destruction described in this verse is not only material, but also concerns the sustainability of generations.

Classical commentators offered various explanations, such as al-Qurtubi, who interpreted this verse as a warning against hypocrites who appear to speak good words but, when in power, destroy crops and kill animals. Ibn Kathir's interpretation aligns

¹¹ Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid I, Jakarta, Citra Effhar, 1993, hal. 340

with this, emphasizing that the destruction of crops and offspring symbolizes the loss of the continuity of life.¹²

In contrast, Fakhr al-Dīn al-Rāzī expanded the verse's meaning by stating that fasād is not only a physical act, but also structural damage that gives rise to social injustice. In this way, he opened up the possibility of reading the verse within a broader framework, including political and economic contexts.¹³ Modern commentators develop this interpretation further, Wahbah al-Zuhaylī in *Tafsīr al-Munīr* understands the verse as a criticism of human behavior that exploits nature excessively, because damage to the ecosystem will have a direct impact on future generations.¹⁴

Sayyid Quṭb in *Fī Zilāl al-Qur'ān* highlights that this verse depicts the tyrannical nature of people who turn away from Islamic values, namely the tendency to exploit the earth for personal gain without regard for ecological balance and social justice. If reviewed thematically, the term fasād in the Qur'an is not a single term found only in this verse. The Qur'an repeatedly juxtaposes fasād with *iṣlāḥ* (improvement), such as in Surah al-Baqarah verses 11–12, Surah al-A'rāf verse 56, and Surah al-Rūm verse 41. All of these verses describe fasād as human behavior that causes imbalance, both on land and at sea.

Meanwhile, according to al-Ashfahani in Quraish Shihab, the word "al-fasad" (fasad) refers to something going out of

¹² Ibn Kathīr, Ismā'īl ibn 'Umar. *Tafsīr al-Qur'ān al-'Azīm*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1998.

¹³ Al-Qurṭubī, Muḥammad ibn Aḥmad. *Al-Jamī' li Aḥkām al-Qur'ān*. Kairo: Dār al-Kutub al-Miṣriyyah, 1967

¹⁴ Fakhr al-Dīn al-Rāzī. *Mafātīḥ al-Ghayb*. Beirut: Dār Iḥyā' al-Turāth, 2000.

balance, whether a little or a lot. The word is used to refer to anything, whether physical, mental, or otherwise. It is also interpreted as an antonym for "as-salah," meaning benefit or usefulness.¹⁵

Thus, fasād is not merely physical damage, but also a disruption of cosmic, social, and moral harmony. In terms of the *asbab al-nuzūl* (the reasons for the destruction of crops and livestock), some narrations do indeed link this verse to a specific figure who was fond of destroying crops and killing livestock. However, the majority of commentators emphasize that the meaning of this verse is universal. The prohibition against destroying crops and offspring was not only relevant during the Prophet's time but is also an eternal principle that applies throughout the ages. This demonstrates how the Qur'an uses concrete examples to convey a comprehensive moral message.¹⁶

The relevance of this verse to contemporary issues is clear. Human activities that result in deforestation, water pollution, forest fires, and biodiversity destruction are concrete forms of *ihlak al-harṣ wa an-nasl* (destruction of plants and offspring). The food crisis arising from climate change can also be seen as a consequence of the destructive behavior prohibited by this verse. In the Indonesian context, the case of mining in Batangtoru, land conversion to plantations, closely aligns with the description of fasād as described in the verses above. This serves as the basis for the birth of *fiqh* principles related to environmental protection.

¹⁵ M. Quraish Shihab, *Tafsir Al-Misbab*, Jakarta: Lentera Hati, 2003, hal. 76.

¹⁶ Sayyid Qutb, *Fi Zilal Al-Qur'an*, 32nd ed., vol. 1 (Dar asy-Syuruq, 2003)

The principle of "dar' al-mafāsīd muqaddam 'alā jalb al-maṣhāliḥ" (repelling harm takes precedence over seeking benefit) can be directly derived from the prohibition of fasād. Similarly, the principle of "adh-dharar yuzāl" (harm must be eliminated) provides sharia legitimacy for the state to prevent or halt industrial activities that cause ecological damage. In other words, this verse can be used as a reference in formulating Islamic law regarding the obligation to protect the environment, both at the individual, community, and state levels.¹⁷

From this interpretation, it can be seen that Surah Al-Baqarah verse 205 not only teaches moral prohibitions, but also provides a clear legal framework.¹⁸ This verse emphasizes that any human action that damages the ecosystem is contrary to the mandate of the caliphate. Islam, through this verse, encourages the creation of a development paradigm that not only pursues economic benefits but also upholds justice, responsibility, and sustainability. This makes this verse highly relevant as a basis for resolving environmental conflicts in the modern era.

The phenomenon of disasters from the perspective of the Quran is based on two things: disasters as a decree of Allah SWT and disasters caused by human behavior. Furthermore, disasters are related to humans, including human behavior that causes disasters, human attitudes in the face of disasters, and human

¹⁷ Wahbah al-Zuhayli. *Tafsir al-Munir*. Damaskus: Dār al-Fikr, 1991

¹⁸ Muhammad Basori, M. Ibnu Farid Mubarak, *Tinjauan Aplikatif Prinsip-Prinsip Syariah dalam Penyelesaian Konflik Lingkungan*, Jurnal Studi Al-Qur'an dan Tafsir, Volume 2 (1), November 2025

efforts in disaster management. The impact of disasters on human life and the wisdom contained behind disasters that influence humans are also discussed. The correlation between human behavior and disasters:

1. Based on the analysis of verses about disasters in the Qur'an, several human behaviors that are factors causing disasters are as follows: excessive exploitation of nature, environmental pollution, denying faith, denying pleasure, rampant injustice and sin, abuse of human dignity, intellectual arrogance, hedonistic culture, sexual deviation, economic crimes, arrogance of power, and also greed for possessions.
2. In facing disasters, human behavior and attitudes vary depending on the character they have. If humans have the character of believers, then their behavior in facing disasters is as follows: patience, pleasure, *istirja*, *tawakal*, optimism, self-introspection and gratitude. Human efforts in dealing with disasters by doing the following: prevention, prevention carried out both vertically and horizontally, which includes reforestation and selective logging movements, maintaining the sustainability of nature, repenting to Allah SWT, and also increasing prayer and *istigfar*, the next effort is disaster mitigation, disaster emergency response, rehabilitation and reconstruction after a disaster.
3. Disasters that befall humans also have various impacts that affect human life, these impacts are psychological impacts,

economic impacts, social and cultural impacts, political impacts and ecological impacts.

4. Disasters not only have bad impacts, but there are many lessons for humans, so that in the future humans can improve their behavior, some of the wisdom of disasters is as proof of Allah SWT's love for humans, elevating human status, making humans aware not to be arrogant, erasing human sins, as a means of getting closer to Allah SWT, instilling a sincere soul, as a reason to enter heaven and fostering a sense of solidarity. So with the existence of various kinds of connections, it is very clear that they are caused by human activities.¹⁹

4. Disasters not only have bad impacts, but there are many lessons for humans, so that in the future humans can improve their behavior, some of the wisdom of disasters is as proof of Allah SWT's love for humans, elevating human status, making humans aware not to be arrogant, erasing human sins, as a means of getting closer to Allah SWT, instilling a sincere soul, as a reason to enter heaven and fostering a sense of solidarity. So with the existence of various kinds of connections, it is very clear that they are caused by human activities.²⁰

Environmental damage is a symptom of the modern spiritual crisis, where humans no longer view nature as a sacred creation of God but rather as a mere object of economic exploitation. Islam offers an ethical-ecological paradigm that

¹⁹ Abdul Muaz, "Korelasi Perilaku Manusia Dan Bencana Alam Perspektif Al-Qur'an" *Tesis*, Jakarta: Program Magister Studi Ilmu Al-Qur'an dan Tafsir Tahun 2021, hal. 173

²⁰ Kementerian Agama RI, *Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashih Mushaf Al-Qur'an, 2019).

places nature within a framework of sacredness and spiritual interconnectedness, where humans act as caliphs responsible for maintaining its balance and sustainability.

3. Hadith on the theme of Ecology and Environmental Damage in Thematic Studies

The hadiths of the Prophet Muhammad (peace be upon him) demonstrate his deep concern for nature and instilled ecological awareness in the lives of Muslims. Here are some central themes that emerge from the analysis of the hadith:

a. Prohibition of Destruction and Causing Damage (Fasad)

In many hadiths, the Prophet Muhammad (peace be upon him) emphasized the prohibition of causing damage on earth, such as cutting down trees by humans. Let's examine this hadith of the Prophet (peace be upon him):

عَنْ مَوْلَى السَّعْدِ أَنَّ سَعْدًا وَجَدَ عَبِيدًا مِنْ عِبِيدِ الْمَدِينَةِ يَطْعُونَ مِنْ شَجَرِ الْمَدِينَةِ فَأَخَذَ مَتَاعَهُمْ وَقَالَ يَغْنَى لِمَنْ إِلَيْهِمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَنْ يَطْعَ مِنْ شَجَرِ الْمَدِينَةِ شَيْءٌ، وَقَالَ مَنْ قَطَعَ مِنْهُ شَيْئًا ظَلِمَ أَخَذَهُ سَلْبُهُ»

Meaning: "From the former slave Sa'd, that Sa'd, had found a slave among the slaves of Medina who was cutting down trees in Medina. Then he took their belongings and said to their guardians: I have heard the Messenger of Allah ﷺ forbid cutting down trees in Medina, and he said, "Whoever cuts down some of the trees in Medina, then what is stripped from him belongs to the one who caught him." (Narrated by Abu Dawud: 2038).²¹

The Sacred Lands in Mecca and Medina are not only spiritually sacred but also ecologically sacred. Their preservation

²¹ Abu Dawud Sulaiman bin Al-Asy'ats As-Sijistani, *Sunan Abi Dawud*, no. 2038, juz 2/168 [Khadim Haramain]

is protected by Islamic law: trees may not be cut down carelessly, animals may not be hunted, and even grass may not be uprooted. This demonstrates that the areas protected by religion include not only the places of worship but also the natural environment.

The Sacred Lands in Mecca and Medina are not only spiritually sacred but also ecologically sacred. Their preservation is protected by Islamic law: trees may not be cut down carelessly, animals may not be hunted, and even grass may not be uprooted. This demonstrates that the areas protected by religion include not only the places of worship but also the natural environment.

In a world that is increasingly hot, both literally and spiritually, these hadiths feel like an oasis. From the hadiths of the Prophet (peace be upon him), we see that Islam never separates spirituality from the earth. Planting trees, treating animals with love, not wasting water, and even protecting trees from being cut down carelessly: all are forms of worship that do not require a prayer mat. As Muslims, we certainly believe that Islam is a religion of *Rahmatan lil Alamin* (*Rahmatan lil Alamin*), which not only maintains the relationship between humans and their creator (worship), or between humans and each other (*muamalah*), but also maintains the relationship between humans and the surrounding ecosystem. Maintaining ecological conditions is part of preserving wealth, which is one of the main objectives of *sharia* (*maqasid al-syariah*).²²

a. Obligations to Plant and Care for Plants

Islam really emphasizes the importance of planting trees as stated by Rasulullah SAW in the following hadith:

عن ابن عمر رضي الله عنهما: كان النبي صلى الله عليه وسلم يخطب إلى جذع فلما أخذ المنبر تحول إليه فحن الجذع فأتاه فمسح يده عليه

²² Yusuf al-Qardhawi, *Ri'ayah al-Bi'ab Fi Syari'at al-Islam*, hlm. 51 [Dar al-Syuruq].

Meaning: "It was narrated from Ibn Umar ra, that the Messenger of Allah (peace be upon him) used to deliver the sermon by leaning against a tree, then after a pulpit was made, the Messenger moved using the pulpit so that it made the tree cry, then the Messenger of Allah (peace be upon him) came to it and rubbed his hands on the tree."²³

b. Respect the value and existence of other creatures

عن أنس بن مالك رضي الله عنه: أن رسول الله صلى الله عليه وسلم طلع له أحد فقال: هذا جبل يحبنا ونحبه اللهم إن إبراهيم حرم مكة وأبي حرم ما بين لابتيها

Meaning: "It was narrated from Anas ra, that when the Messenger of Allah saw Mount Uhud, he said: this is the mountain that loves us and we love it too, O Allah, verily Abraham has glorified (made it haram) the city of Mecca, so I also glorified the city that is located between its two mountains (meaning the city of Medina)."²⁴

The content of this hadith shows that the Prophet Muhammad (peace be upon him) deeply recognized and respected the value and existence of other creatures. This can be understood from the Prophet's statement, "This is the mountain that loves us." This certainly shows how, while the mountain is an inanimate object for most people, it is

²³ Dalam riwayat lain disebutkan pohon tersebut adalah pohon kurma dan hal itu terjadi pada hari Jum'at dimana Rasul sedang berkhotbah maka terdengarlah suara tangisan pohon kurma tersebut laksana tangisan anak kecil kemudian Rasul turun menghampiri dan memeluknya sehingga pohon tersebut berhenti menangis. HR. Bukhari no. 3584,3585 dan lain-lain. Lihat: al-Bukhari, *Shahiib...*, hal. 687

²⁴ HR.Bukhari dan Muslim. Lihat: al-Bukhari, *Shahiib...*, hlm. 776. Lihat juga, Abu al- Husain Muslim bin al-Hajjaj al-Qusyairi al-Naisaburi, *Shahiib Muslim*, Bait al-Afkar al-Dauliyah, Riyadh, 1998, hlm. 538

alive, like a human being, experiencing love, as depicted in the wording of the hadith. Then, the Prophet Muhammad (peace be upon him) said, "And we love it," as if this implies a reciprocal love for the mountain, leading them to treat it with love as well.

In this context, the love born of the Prophet Muhammad and his companions stems from their understanding and appreciation of the value and existence of other creatures who share similarities with humans in this regard, namely, the feeling of love. Similarly, in the second hadith, the tree clearly reveals its presence before the Prophet Muhammad (peace be upon him). In another hadith, it even reveals its presence to its companions, causing them to hear the tree's cries. This prompted the Prophet Muhammad to come and comfort it with compassion and tenderness.

From these two hadiths, it is clear that creatures other than humans also possess the same existence and value. Therefore, it is hoped that humans will be wise in their dealings with their environment and can interact with gentleness and compassion as fellow creatures of God. This aligns with the suggestions made by Samih Abdus Salam Muhammad and Yusuf Qardhawi, who view the existence and value of other creatures to God as an effort to cultivate and develop good relationships with fellow creatures and to treat them and their environment with kindness and compassion.²⁵

c. Economical and Efficient in the Use of Resources

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَسْجِدٍ، وَهُوَ يَتَوَضَّأُ، فَقَالَ: مَا هَذَا السَّرْفُ؟ فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟ قَالَ: نَعَمْ، وَإِنْ كُنْتُ عَلَى نَهْرٍ جَارٍ

c. Economical and Efficient in the Use of Resources .²⁶

²⁵ Samih Abdus Salam Muhammad, *'Alaaqab al-Insaan bi al-Biab*, al-Alukah, t.tp, 2013, hlm. 13 Lihat juga, Qardhawi, *Ri'aayah al-Biab...*, hlm. 29

²⁶ Abu Abdullah Muhammad bin Yazid bin Abdullah bin Majah Al Quzwaini, *Sunan Ibnu Majah*, No, 425, juz 1/272 [Khadim Haramain].

The message of this hadith is highly relevant and contains extraordinary ecological value. Imagine, even an abundant river does not justify wasteful behavior. This is a lesson in ecological awareness, spiritual discipline, and moral responsibility, all at once. In today's world facing a clean water crisis across the globe, this hadith is especially relevant. It teaches that concern for resources does not begin with scarcity, but with a heart that knows its limits. This hadith invites us to be wise, not to wait for a crisis. Even in a prayer as intimate as ablution, Islam has internalized ecological awareness as part of morality.

Cases of environmental destruction occur not only because of basic human needs, but also because of greed. Forests are cut down to make way for villas and mines, hills are leveled for projects that don't always benefit the people, and fertile land is converted into concrete without consideration for sustainability. Nature is often the first victim of human ambition. Behind all this, there is rarely a realization that this earth is not private property, but rather a trust from the Creator. So, at the same time, Islam not only regulates human relations with God and fellow human beings, but also with the earth on which we all walk.

Conclusion

Based on the research results, it can be concluded that the Quran establishes humans as creatures with a significant responsibility for preserving nature. As caliphs on earth, humans have a moral responsibility to care for and maintain God's creation. Humans are also reminded not to damage or waste the natural resources bestowed by God. Insight into nature conservation is crucial for Muslims to face increasingly complex and escalating environmental challenges. By strengthening understanding and awareness of the importance of environmental protection, Muslims can play an active role in preserving nature and preventing environmental damage.

The natural disasters that occurred in North Sumatra, West Sumatra, and Aceh are part of the sunnatullah (the law of cause and effect) that applies consistently and is part of humanity's journey on earth. As stated in Surah Ar-Rum, verse 41, and Surah An-Nisa, verse 79, these verses remind us that some of the damage on earth is the result

of human actions, such as deforestation, environmental pollution, or excessive use of resources. These natural disasters serve as a message that invites humans to reflect on their life journey, understand the meaning of trials, and draw closer to God.

Suggestion

A spiritual and religious revolution is needed to save nature and the environment. This requires introducing a new paradigm, one that enhances human love for nature and fosters awareness that nature and the environment are a gift from our children and grandchildren, so that we do not damage the environment. Ultimately, Islamic spiritual values should be incorporated into human understanding, study, and policies regarding nature and the environment. Actions that will ultimately lead to environmental damage should be avoided. Policymakers are advised to consider the Quran as a source of inspiration for developing a more sustainable ecological culture in the modern era.

Disasters are part of a believer's journey. Without trials, the journey of faith would be incomplete. When a person faces a disaster, they face a situation that shakes many aspects of life. Loss of home, injury to family, and even the loss of livelihoods to support themselves and their families. In such circumstances, patience and trust in Allah are the only options. Patience does not mean remaining silent, but remaining steadfast in carrying out obligations. Guarding the heart from despair and continually striving to find a way out that is pleasing to Allah. The Prophet (peace be upon him) also provides a special prayer for facing disasters: "There is no servant who is struck by a disaster and then says: *Innā lillāhi wa innā ilaihi rāji'ūn*, except that Allah will reward him and replace him with something better" (Narrated by Muslim). This hadith teaches that disasters are not the end of everything, but the

beginning of an opportunity to receive greater goodness from Allah. May every warning from Allah about disasters be a lesson that guides us to live better, more caring, and closer to Allah. May every disaster that occurs be a way for us to strengthen our faith and rediscover the meaning of life amidst trials.

References

- Abdul Muaz, “Korelasi Perilaku Manusia Dan Bencana Alam Perspektif Al- Qur’an” Tesis, Jakarta: Program Magister Studi Ilmu Al-Qur’an dan Tafsir Tahun 2021
- Abu Dawud Sulaiman bin Al-Asy’ats As-Sijistani, *Sunan Abi Dawud*, no. 2038, juz 2/168 [Khadim Haramain]
- Abu Abdullah Muhammad bin Yazid bin Abdullah bin Majah Al Quzwaini, *Sunan Ibnu Majah*, No, 425, juz 1/272 [Khadim Haramain]
- Abu al- Husain Muslim bin al-Hajjaj al-Qusyairi al-Naisaburi, *Shahih Muslim*, Bait al-Afkar al-Dauliyah, Riyadh, 1998
- Al-Ṭabarī, Muḥammad ibn Jarīr. *Jāmi‘ al-Bayān ‘an Ta’wīl Ay al-Qur’ān*. Beirut: Mu’assasat al-Risālah, 2000
- Al-Qurṭubī, Muḥammad ibn Aḥmad. *Al-Jāmi‘ li Ahkām al-Qur’ān*. Kairo: Dār al-Kutub al-Miṣriyyah, 1967
- Burhanuddin, Lingkungan Hidup Dalam Pembangunan Berkelanjutan, *Jurnal*, Edutech Vol.2 No.1 Maret 2020, ISSN 2442-6024
- Departemen Agama RI, *Al-Qur’an dan Tafsirnya*, Jilid I Jakarta, Citra Effhar, 1993
- Departemen Agama RI, *Al-Qur’an dan Tafsirnya*, Jilid III, Jakarta, Citra Effhar, 1993,
- Departemen Agama RI, *Al-Qur’an dan Tafsirnya*, Jilid VII, Jakarta, Citra Effhar, 1993
- Fakhr al-Dīn al-Rāzī. *Mafātīḥ al-Ghayb*. Beirut: Dār Iḥyā’ al-Turāth, 2000
- <https://www.nu.or.id/nasional/akar-penyebab-banjir-dan-longsor-sumatra-deforestasi-masif-dan-hilangnya-fungsi-hidrologis-kawasan-hulu-Dg4MY>, diakses tanggal 23 Desember 2025
- Ibn Kathīr, Ismā‘īl ibn ‘Umar. *Tafsīr al-Qur’ān al-‘Azīm*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1998
- Kementerian Agama RI, *Al-Qur’an dan Terjemahannya* (Jakarta: Lajnah Pentashih Mushaf Al-Qur’an, 2019).
- M. Quraish Shihab, *Tafsīr Al Misbah*, Jakarta: Lentera Hati, 2003
- M. Syauqi, et,ol, *Analisis tentang Peran Manusia sebagai Khalifah di Bumi*, Socius: Jurnal Penelitian Ilmu-ilmu Sosial Volume 2, Nomor 10, May 2025, P. 231-237
- Muhammad Basori, M. Ibnu Farid Mubarak, *Tinjauan Aplikatif Prinsip-Prinsip Syariah dalam Penyelesaian Konflik Lingkungan* Muhammad Sulaiman al-Asyqar, *Zubd atut Tafsīr Min Fathil Qodīr*, Oman:

- Dar'an Nafais, 2013.
- Mun'im, "Etika Lingkungan Biosentris Dalam Al-Quran: Analisis Tafsir Pelestarian Lingkungan Hidup Karya Kementerian Agama," *SUHUF* 15, no. 1 (2022): 197–221, <https://doi.org/10.22548/shf.v15i1.720>
- Samih Abdus Salam Muhammad, *'Alaaqah al-Insaan bi al-Biah*, al-Alukah, t.tp, 2013
- Sigit Sapto Nugroho, *Hukum Pertambangan Mineral dan Batubara*, Taujih Grafika , Madiun, 2019
- Siti Masitoh, "Konsep Etike Lingkungan Perspektif Lingkungan: Studi Tafsir tematik," *Al-Fath* 9 no 2, 2022, <https://doi.org/10.32678/alfath.v9i2.3337>.
- Suud Sarim Karimullah, "Humanitarian Ecology: Balancing Human Needs and Environmental Preservation in Islamic Law," *Ayy-Syari'ah* 26, no. 2 (21 Januari 2025): 101–20, <https://doi.org/10.15575/as.v26i2.38177>
- Sulaiman Ibrahim, "Pelestarian Lingkungan Hidup dalam Perspektif Al-Qur'an", dalam *Jurnal Al-Jaubari (JAJ)*, Vol. 1, No 1, Tahun 2016
- Tim Penyusun Kamus Besar Bahasa Indonesia, Jakarta: Balai Pustaka, 2005.
- Sayyid Qutb, *Fi Zilal Al-Qur'an*, 32nd ed., vol. 1 (Dar asy-Syuruq, 2003)
- Wahbah al-Zuhaylī. *Tafsīr al-Munīr*. Damaskus: Dār al-Fikr, 1991
- Yusuf al-Qardawi, *Ri'āyat al-Bi'ah fī Syari'at al-Islām*, Kairo: Dār al-Syurūq, 2000
- Yusuf al-Qardhawi, *Ri'ayah al-Bi'ah Fi Syari'at al-Islam*, hlm. 51 [Dar al-Syuruq], 2001