

Environmental Ethics in Surah Al-Baqarah verse 30

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Abstract

Industrial society has an undesirable impact on environmental sustainability, namely environmental damage. Environmental damage demands serious action from all parties, including the government and those involved in the damage. One alternative way is with guidelines or regulations to all parties who violate. Environmental damage is not in harmony with religion teaching environmental sustainability in accordance with surah Al Baqarah verse 30. This research uses a qualitative approach with library research method. The subject of this study is surah Al-Baqarah verse 30 and the object of research is the thought and can be analyzed and applied in surah Al-Baqarah verse 30 which contains environmental ethics and freedom in the surrounding environment.

Keywords : Environmental Ethics, Al-Baqarah verse 30, Ecological Interpretation

Introduction

Environmental damage is a factor causing many disasters in Indonesia. The rise of deforestation and the abundance of garbage contribute greatly to the occurrence of natural disasters.[1] Nationally, natural disasters are a phenomenon that is familiar to the population of the Indonesian nation. Meanwhile, globally there have been drastic changes in environmental areas such as damage to the ozone layer, global warming, the greenhouse effect and so on.

Humans as living things always interact with the environment in which they live, humans also affect the environment. Man's survival depends on his ability to adapt to the nature of his environment. Environmental damage can be caused by man's distance from God, as Allah Almighty. Says in Q.S. Ar Rum verse 40:

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

There has been visible damage on land and at sea caused by human hands. (Through it) Allah made them feel part of their actions so that they would return (to the right path).

This verse is actually a material for introspection of humans as creatures given by God to manage the environment how environmental management should be done so that there is no damage to the universe.[2]

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ 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: (Remember) when your Lord said to the angels, "I will make caliph¹³ on earth." They said, "Are You going to make people corrupt and shed blood there, while we pray to praise You and purify Your name?" He said, "Verily I know what you know not."

In this verse, it can be learned that man is a caliph on earth who has been entrusted by Allah SWT. The purpose of this caliph is that humans become leaders on this earth and have many duties

and responsibilities, one of which is to make this earth. The context of guarding is not just guarding but also maintaining, preserving and being responsible for what is on this earth. Allah created the universe with the right purpose and purpose, all beings that Allah SWT created have their own functions and meanings.[3]

Man has an ego that is far from the moral teachings commanded by God, you could say humans cause environmental crises due to lack of science or awareness about ethics in interacting with other divine beings.[4] Ethics of interacting with a bad environment will cause an imbalance of natural systems because if one element of the system is disturbed, then others will be affected.

Islam as a perfect religion certainly has a conscious basis of teachings for its people that are related to the environment. In the main references of Islam (the Qur'an and Al-Sunnah) have been taught about the importance of environmental conservation, although not yet detailed these references can be used as a basis for formulating Islamic ecological concepts.[5] Oleh karena itu, menjadi penting untuk dilakukan penggalan secara komprehensif mengenai konsep islam yang berkaitan dengan lingkungan serta implementasi dan revitalisasinya.

Islam as a religion that gives mercy to all nature certainly does not teach its people to "oppress" the environment through excessive exploitation.[3] Salah satu ayat yang menurut penulis berisi pesan dalam Al-Qur'an tentu butuh metode penafsiran. Metode yang mengusung pembahasan pada surah Al Baqarah ayat 30 adalah tentang teori pembebasan beretika lingkungan.

From this background, the author will conduct research on surah Al Baqarah verse 30.

Method

This research uses a qualitative approach using the library search method. This research is library-based, which is a form of research that uses library as the subject of study. The subject of this study is surah Al-Baqarah verse 30 and the object of this study is the opinion of the mufasir regarding the verse.

The data used in this study is in the form of secondary data, namely books, documents, and related journals. Meanwhile, to answer the problem, content analysis will be used, namely by answering or describing research questions at this stage. The results of the content analysis along with other data obtained are used to answer research questions.

Discussion

1. Definition of ethics

Istilah Ethics is interpreted as Islamic values or teachings related to the existence or existence of God. Environmental management is one of the activities as well as human tasks. Various principles of environmental governance that guide or guide the behavior of men to their environment. merupakan pengertian dari etika lingkungan.[6] Environmental ethics questions how humans should do to their environment. In environmental ethics, the balance between rights and obligations is not only carried out by humans but also provides behavior and efforts to control various activities to remain at the limit of environmental flexibility. Environmental grapevine is the ability of the environment to try to recover from disturbances or damage, as long as the disturbance or damage is still acceptable[7]

2. Environmental definition

The environment that we usually call the environment has an understanding as a state or natural condition consisting of living objects (creatures) and non-living objects that are on earth or parts of the earth naturally and are related to one another. The environment has two

kinds of environments, namely the natural environment and the artificial environment, which between the nature and conditions differ.[8] The built environment is an area or component of nature that has been influenced or engineered by humans. A particular geographical area such as a conservation forest is still generally seen as a natural environment, although human intervention has existed in the area, but it is still very limited. While the natural environment is an area that has absolutely no human intervention in it.[9]

3. Asbabun Nuzul Surah Al-Baqarah verse 30

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

It means: "(Remember) when your Lord said to the angels, "I will make caliph(13) on earth." They said, "Are You going to make people corrupt and shed blood there, while we pray to praise You and purify Your name?" He said, "Verily I know what ye know not."

This angel's words were not in opposition to Allah the Exalted, or malice towards Adam's posterity, as some hypotheticians would expect. These people have been characterized by Allah the Exalted as beings who do not precede Him by saying, that is, do not ask something that He does not allow. Here when Allah the Exalted told them that He would create creatures on earth, Qatadah said, "The angels knew that they would do mischief on the earth," so they asked, "Why do You want to make (caliph) on this earth one who will make mischief to him and shed blood." The question is only intended to ask for explanations and information about the wisdom contained in it. So to give an answer to the question of the angels, Allah the Exalted said (إني أعلم ما لا تعلمون) meaning that Allah the Exalted knew in the creation of this group (humans) there was greater benefit and ... This angel's words were not in opposition to Allah the Exalted, or malice towards Adam's posterity, as some hypotheticians would expect. These people have been characterized by Allah the Exalted as beings who do not precede Him by saying, that is, do not ask something that He does not allow. Here when Allah the Exalted told them that He would create creatures on earth, Qatadah said, "The angels knew that they would do mischief on the earth," so they asked, "Why do You want to make (khalifah) on this earth one who will make mischief to him and shed blood." The question is only intended to ask for explanations and information about the wisdom contained in it. So to give an answer to the question of the angels, Allah the Exalted said (إني أعلم ما لا تعلمون) meaning that Allah the Exalted knew in the creation of this group (humans) there was greater benefit and that I made among them prophets and apostles sent into their midst. And among them there are also saddiqun, martyrs', salihis, devout worshippers, zuhud experts, saints, those who are close to Allah Almighty, scholars, those who are solemn' and those who love Him, and those who follow His apostles.[10]

4. Interpretation QS Al-Baqarah verse 30 Ekological Tafsir

To define and study the existence and purpose of man, it is in harmony with the verse that has been interpreted by scholars and contemporaries as a verse of discussion about the creation of man. Abdullah Saeed said the verse can be applied to various contexts, namely about the creation of man and the purpose of his creation.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خٰلِفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

It means: "(Remember) when your Lord said to the angels, "I will make caliph(13) on earth." They said, "Are You going to make people corrupt and shed blood there, while we pray to praise You and purify Your name?" He said, "Verily I know what ye know not."

The word khalīfah comes from the root خلف which means behind. From the meaning of the word, several other words were born. namely, خَلِيفٌ (substitute), khalaf (خَيْف) which means forgotten or mistaken, and khalafa (خَالَف). The word khalīfah, literally means substitute. This meaning refers to the original meaning that is behind. It is called khalīfah because the one who replaces is always behind or comes later after the one who is replaced. This word can be connoted for humans who are empowered by God to administer a region of the earth. In administering a territory in which he lives, a caliph must not act arbitrarily or follow his passions.

Dijelaskan oleh at-Thabari in interpreting this word khalīfah with the role of man as a resident, the builder of the earth, replacing the role of the devil who had previously occupied the earth and was destroyed by angels and replaced with Adam. So, to be clear, man as the caliph is not the ruler of the earth, but the successor who functionally maintains and prospers the earth. Khalīfah juga dapat dikategorikan sebagai pemegang amanat atau mandat. Abu 'Alā al-Mawdudī explained that, the Caliphate means a human being who holds God's mandate to conduct life responsibly. The Khalīfah is essentially man, not the owner, let alone the ruler of the earth, but only the representative of the true owner, Allah. Quraish Shihab explains that, in this verse begins with the conveyance of Allah's decision to the angels about His plan to create man on earth.

Conveying to them is important, because there is a relationship that will occur between angels and humans regarding the duties and functions imposed by Allah SWT, some will be in charge of recording human deeds, some are in charge of maintaining them, some are guiding them, and so on. That delivery also, later known to man, will lead him to thank Allah for His grace which is concluded in Allah's dialogue with the Angels "Verily I will make a caliph on earth" according to the delivery of Allah Almighty, this delivery could be after the creation of the universe and its readiness to be inhabited by the first man (Adam) comfortably.

At first glance, there is indeed a protest response from the angel, regarding the creation of man. They suspected that this caliph would corrupt and shed blood. The conjecture may be based on their experience before the creation of man where there was a being who behaved like this, or it could be based on the assumption that the one who will be assigned to be the khalīfah is not an angel, then surely that being is different from those who always pray to purify Allah Almighty. The question posed by the angel, in terms of language, contains the wisdom of conveying the purpose and purpose of creation by the method of questioning between God and Angels. Although in this case, Allah Almighty is the Almighty and the All-Knowing, but in order to give valuable lessons to His servants to conduct deliberation in joint decision making. The angel's response could also be born from Allah's naming of the creature to be created with Khalīfah. This word impresses the meaning of strife and law enforcement, so that thus there must be among those who dispute and shed blood. It could be so the angels guessed that their question arose. The angel begins the conversation with Allah (swt) by using the phrase Is, not "why", as in some translations, "Thou shalt make a caliph on earth who will corrupt and shed blood?" It could not have been Adam who they meant to corrupt and shed blood, but his posterity. Apparently they suspect

that the world is only built with prayer beads and tahmid, so the angels continue their questioning, while we purify, that is, keep Your substance, nature, and deeds from everything that is unnatural to You, while praising You for all the blessings You bestow on us, including inspiring us to purify and praise You. Then the angels pointed themselves by saying, and we sanctify, that is, to cleanse ourselves according to the ability which You bestowed upon us, and that we did for Your sake. Hearing their questions, God answered briefly without confirming or blaming, because there would indeed be those of those created by Him who did as the angel supposed. God answered briefly, "Verily I know what ye do not know",

If so, the Caliphate requires that the creature assigned the task carry out its duties in accordance with the instructions of Allah who gave it the task and authority. Wisdom that is not in accordance with His will is a violation of the meaning and duty to the khalifah. Most mufassir argue that, khalifah is a duty handed over to man as an executor of Allah SWT to carry out His commandments (Shari'a) on earth . Al-Maraghi recited that the khalifah-an entrusted by Allah SWT to humans, includes ethics and civility to Allah SWT, fellow humans, and the universe. As for the implementation of the trust, humans are equipped with the power of reason, and the guidance of revelation. There is great wisdom, in the trust given by Allah Almighty to mankind through the Caliphate. To fulfill God's duty as His representative on earth, man is given an advantage over the rest of His creations. Its main advantage is the ability of man to think or possess a perfect intellect compared to other creatures. Sebagaimana dijelaskan dalam ayat berikut pada QS Al-Baqarah ayat 31-41.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَٰأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ وَقُلْنَا يَٰأدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۗ يٰبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ كَافِرٍ بِهِ ۗ وَلَا تَتَّبِعُوا بِآيَاتِي مَنًّا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ

He taught Adam all the names (things), then He showed them to the angels, saying, "Tell Me the names of these (things) if you are right!"

They answered, "Glory to You. There is no knowledge for us, except what You have taught us. Indeed, You are the All-Knowing, the Most Wise."

He (Allah) said, "O Adam, tell them the names of those things!" After he (Adam) mentioned the names, He said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you always hide?"

(Remember) when We said to the angels, "Bow down to Adam!" So, they bowed down, except Satan. We said, "O Adam, stay you and your wife in paradise, eat deliciously (various foods) there as you like, and do not approach this tree, Then, Satan derailed both of them. We said, "Come down all of you from heaven! Then, if My guidance truly comes to you, whoever follows My guidance, no fear will befall them nor will they grieve." (Meanwhile,) those who deny and disbelieve Our verses, they are the inhabitants of hell. They will remain eternal in it. O Children of Israel, therefore, the Children of Israel are the descendants of

the Prophet Ya'qub a.s. which is now known as the Jewish nation. Among the promises of the Children of Israel to Allah SWT. is to only worship Him, not associate partners with Him, and believe in the Prophet Muhammad saw. as stated in the Torah. Have faith in what (the Qur'an) which I have sent down as justification for what is with you (the Torah) and do not be the first to disbelieve in it. Do not exchange My verses for cheap prices and fear only Me.

The second advantage is the existence of free will in humans. In various schools of Islamic theology, the concept of freedom of will has become a fierce conflict between the Qadariyah and the Jabariyah, where the former recognizes the existence of freedom of human will while the latter denies it. Even so, Asy'ariyah tried to reconcile and say that humans have freedom even though it is only an ornament because in fact everything comes from God. However, the Qur'an has emphasized that humans are given the freedom to believe or disbelieve, with each choice having its own consequences, this argument can be seen literally in Q.S Fatir: 35.

Fazlur Rahman added, unlike the universe which automatically obeys Allah SWT, humans can choose to obey or disobey Allah SWT. Chittick in his book, citing Ibn Arabi's explanation, states that from the concept of wahdat al-wujūd, interpreting the sentence that Allah SWT taught Adam all the names with the understanding that humans are the most perfect manifestation of all the attributes of Allah SWT. Every human being can individually reflect on every attribute of God. Other creations in the universe itself are only capable of manifesting certain attributes. That's why in nature all creation has a state that is in stages according to the manifestation of the attributes it has. Humans are at the highest level because of their abilities. Even though humans are stable in their final form, they are unstable in their hearts so that humans can reach various spiritual levels. Humans can be nobler than angels, but can also fall to a lower level than livestock. In Ibn Arabi's view, the human world and the microcosm are similar. Ibn Arabi often refers to the terms small world (microcosm) for humans and big world (macrocosm) for the universe. Other terms are also used, namely small humans (microanthropus) and large humans (macroanthropus). The microcosm is a consciousness while the macrocosm is only a passive instrument in God's power. In a very beautiful illustration, humans are to this universe what the soul is to the human body. Dalam al-Futtuhat al-Makkiyah, sebagaimana dikutip Chittick, Ibn 'Arabi explained in a clear tone: "Distinguish yourselves from the cosmos and distinguish the cosmos from yourself. Distinguish the born from the inward, and the inner from the born. To the cosmos you are the spirit of the cosmos, and the cosmos is your outward form. This form has no meaning without spirit. Therefore, the cosmos has no meaning without you."

The above sentence confirms that between man and nature is a unity that cannot be separated. Both are described as complementary bodies and spirits. This means that if the spirit in the human body is lost, the body is damaged which will eventually be damaged and destroyed by the body. If we talk about the problems in the Ake Jira area, we will see an analysis related to the natural management of Ake Jira by considering several aspects, especially aspects of the sustainability of natural life, especially in the Ake Jira area where human life is still very dependent on nature in that area. If there is no consideration for natural conditions, then these actions can damage the existence of the relationship between humans and nature

5. Interpretasion Q.S. Al-baqarah verse 30

1. Taqwa

The most inclusive ethical system used by the Qur'an and the most widely presented is the understanding of taqwa. Taqwa protects organic intellectuals from worldly desires

in carrying out liberation. Before discussing further about humanity and liberation in this research, we must first internalize the value of piety.[15]

In a hermeneutical view, taqwa is used so that the concept of liberation that will be explored is properly aimed at the interests of living beings, not just personal desires.. If it is connected to the concept of deep ecology, the value of environmental ethics that will be revealed is intended to preserve the environment, the nature of the place to live.

2. *Tauhid*

Tawhid means "united". Tawhid is a rejection of the dualism of human essence, namely secular and spiritual. In hermeneutics, monotheism does not stop at affirming God but is instead grounded. Tauhid becomes a pre-thinking about the fusion of the sacred and the profane. In the context of ecology, monotheism can be extended to the union of man and nature. Man and nature are on parallel straight lines. It is unethical when man, because of the caliph of Allah, feels he has the free right to enjoy the fruits of nature. As a religion that is a blessing for all of nature, Islam of course regulates the pattern of human relations with nature so that the cycle of life can revolve in harmony. Humans and nature are in a straight line horizontally. This means that humans and nature are in the same position. As fellow creatures of God, the relationship pattern that exists should be one of mutualism.[16]

3. *Humans*

Social groups as the meaning of An-Nas. The phrase "the world of monotheism where God is" is placed in the Qur'an, which means that humans and nature display harmony full of meaning and purpose..[3]

From Q.S. al-Baqarah verse 30 there are several points that can be learned about humans. The author takes two points, namely 1) human potential to do good or bad, positive or negative. 2) The Caliph of God on earth. The first point is about human potential, which can do right and wrong things. In the verse the angel "predicts that the caliph whom Allah will create will be "one who does mischief and sheds blood. It is undeniable that it does happen.[17] A lot of damage and bloodshed was caused by human actions. the amount of waste, pollution, forest destruction, and even war that has killed many lives. However, this does not mean that humans should not use nature at all. The second point that the author quotes from the verse is that man is the caliph of God. The universe was created to meet human needs, but humans have a responsibility to preserve them. In this case there must be a concept of proportionality between use and care. If applied in the concept of balance, then there are giving and receiving activities. Activities are like a cycle that must keep turning so that it is always in harmony.[18]

4. *Al- Mustad'afun*

Musstad'afun means those who are in a vulnerable, marginalized or socioeconomically oppressed position. Defense in the Qur'an to the mustad'afun group as a community attended by God. Prophet Muhammad also belongs to this category of groups. The presence of prophets is often identified with deliverance over them.[19]

If you look at Q.S. al-Baqarah verse 30, then the oppressed on earth is the earth itself. As explained in the previous point about the angel's words about destruction and bloodshed, which is true. When it comes to superficial ecology, it is obvious that the earth is the inferior party. Moreover, if it is connected with anthropocentric theory, the earth is only a "fulfillment of needs" from humans. This seems less ethical if the use of the produce is not balanced with its preservation.

5. *'Adl dan Qisth*

'Adl and Qisth have almost the same meaning, i.e. justice, and equality. Justice is described by God as the order of the universe. People who fight to die in the fight for justice are considered dead in the way of God. For this effort, the Qur'an insists that man

should be God's "witness" of justice. Being a witness here means being a person who is actively involved in efforts to establish justice for God's creatures.

'Adl and qisth refer to almost the same principle, which is fair and equal. If we relate it to the principle of Islamic Deep Ecology then Q.S. al-Baqarah verse 30 will be in accordance with that principle, namely the principles of integration, proportionality and realism. The principle of integration is very much in line with equality (qisth). Man must realize that himself and the environment or nature are both God's creations. If that awareness develops, proportional attitudes will arise. All the actions of the humans are not excessive. Humans take advantage of nature while caring for and preserving it. The use of nature certainly requires and gives birth to science and technology, if fair and equal awareness is applied, of course this principle of realism will also be used. [20]

Conclusion

The conservation of nature protection funds and natural resources is a command of God who cares for nature. Environmental damage done by humans is fatal. Our duty as humans is to preserve nature, we as Muslims must show a clear and firm commitment in protecting the environment. This environmental commitment is not only expressed in the form of normative environmental ethical principles, but in practical principles. Islam also gave birth to a set of laws and regulations regarding the management and protection of nature. Norms act as a moral foundation for giving birth to regulations relating to environmental management and nature protection. Thus, the laws and regulations relating to environmental management that have been and will be made by the state should refer to the basic norms (principles) of environmental management as discussed above, taking into account changes and the current living conditions of society. This. An Islamic environment is an environment that can provide an atmosphere for its residents to remember Allah, motivate its residents to spread goodness for their environment, be fair, honest, trustworthy and always prioritize public interests over self-interest, all of which are the main moral values in Islamic shari'ah. This kind of atmosphere cannot be built only through the architecture and geometric shapes of buildings such as the shape of mosque domes, university gates and so on. However, it must be the totality of a living system that gives birth to the environment, in the form of views, life attitudes and behaviors of its inhabitants towards the environment and nature. The technology and design chosen, spatial layout and landscape, architecture, construction, building structure and materials used must be interpretations such as taqwa, tawhid, and adl or qisth.

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