

## Environmental Ethics in the Perspective of the Qur'an: Analysis of Surah Al-A'raf Verses 56-58

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### Abstract

This research explores diverse environment damage problems arising from natural factors and human activities. The Qur'an, Especially Surah Al-A'raf; 56-58, discusses environmental learning comprehensiveness. Islamic education is the main means of conveying the importance of caring for the environment. The Goal of this study is to evaluate how human ethics towards the environment, how to preserve the environment, know the educational values contained in the environment, and how it is applied in Islamic education. The research method used is a qualitative approach with the type of library research, analyzed using content methods. The results showed that Surah Al-A'raf verses 56-58 in Tafsir Al-Misbah revealed the values of environmental education, In Tafsir Ibnu Katsir revealed the values of conservation, and according to Tafsir Al-Shar'awi revealed spiritual values. The environment is seen as a nugerah from Allah SWT to humans, which must be maintained to support the practice of worship. Surah Al-A'raf verses 56-58 in the tafsir Al-Misbah by M. Quraish Shihab can be applied in Islamic education by instilling character to form a Muslim personality who cares about the environment. This education provides an understanding that the environment is a gift that must be maintained with faith, knowledge, and self-awareness. Mutawalli Sha'rawi in tafsir Al-Sha'rawi revealed Environmental ethics can be realized through Spirituality (al-manhaj al-'Ilahi), which emphasizes the importance of associating with nature in accordance with Allah's provisions. Meanwhile, according to Ibnu Katsir, environmental ethics can be created through mutual care and responsibility. While the prohibition to damage the environment and the obligation to protect it is taught through noble moral education (akhlak al-karimah) and worship education. Through the cultivation of these values, protecting the environment becomes a form of worship and expression of gratitude for the gifts given by Allah SWT.

**Keyword; Environmental Ethics, Environmental Conservation, Environmental Education, Islamic Education.**

### Introduction

The purpose of the creation of the universe and the living environment is to provide man with the means to develop and achieve his evolutionary goals. Humans have a responsibility to care, protect, and strive to preserve nature and prevent damage that can disrupt living facilities [1]

Recently, serious challenges have plagued nature and the environment. The diverse damage is caused by a variety of factors, and the impact hinders the fulfillment of needs. Some environmental problems are caused by indirect and direct causative factors [2] Indirect factors do not involve human intervention and are natural, such as earthquakes, tsunamis, or volcanic eruptions. However, the second factor, which is direct, is the result of damage caused by man himself. Humans tend to make excessive use of nature and the environment without realizing the importance of maintaining and preserving the environment. In this era, the environment has suffered a lot of damage that requires serious handling to prevent it from deteriorating further. We must strive to repair the damage caused by human actions that have gone beyond limits. Protecting and preserving the environment is a shared responsibility for all mankind [3] Personal awareness has an important role in generating the value of caring for the environment. The value of environmental care has a central role in shaping responsible behavior, especially in preserving the environment.

Environmental education plays an important role in overcoming environmental damage that has occurred and will come. Through this education, the character of caring for the environment is instilled, both directly and indirectly, to form an independent mindset, action, and personality in students. This allows them to apply these knowledge and values in their daily lives.

Surah Al-A'raf verses 56-58 in the Qur'an contain information about environmental values which are then explained in the books of tafsir, M. Quraish Shihab through the tafsir Al-Misbah the core of the message contained in these verses is Environmental education which contains ethics on how to protect the environment as well as possible. In Islam,

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education is highly emphasized, with a strong emphasis on the values of caring for the environment. As a result, environmental conservation can be taught thoroughly in the Islamic education system.

Mutawalli Sha'rawi in Tafsir al-Sha'rawi highlights the importance of the relationship between divinity and human ethics. According to him, when a person has awareness of the existence of God, it encourages the individual to respect all entities around him, take responsibility for his maintenance, and understand his duty as a caliph on earth. This concept of spirituality is an impetus for humans to act morally by upholding good values. Sha'rawi also emphasized that spirituality must be supported by the ability to think. The ability of human thinking allows him to understand the structure of the universe and innovate. Both have a relationship that should be able to overcome environmental damage and even build a new civilization.

While Ibn Kathir explained that the most important thing in environmental ethics is conservation, namely important efforts to maintain the cleanliness and balance of nature and prevent environmental damage. One effective way is to plant trees and do reforestation to repair disturbed ecosystems. Managing vacant land and paying attention to its natural needs is also part of conservation, while raising and protecting animals helps maintain biodiversity.

From these conservation practices, there are a number of values that can be taken. First, awareness of the importance of maintaining and caring for the environment, including both natural, artificial, and social environments. Second, caring for the environment and efforts to prevent damage are tangible forms of environmental conservation to maintain the sustainability of other living things. As humans, our responsibility is to carefully manage the environment and keep it sustainable.

### **Environmental Ethics: Anthropocentrism, Biocentrism and Ecocentrism**

Environmental ethics is a set of concepts, teachings, and moral principles that guide human behavior in its interaction with nature. Rules and responsibilities in environmental ethics limit human behavior towards the surrounding environment so that exploitation does not occur that harm the environment. This leads to the protection, respect, and sustainability of the natural environment for current and future generations [4]

From this understanding, it can be understood that environmental ethics is a guide on how humans should interact with the surrounding environment. Scientists have proposed three different kinds of environmental ethics. First, shallow environmental ethics tend to focus on human well-being without considering broader environmental aspects. Second, intermediate environmental ethics that emphasize the balance between human needs and environmental conservation. And third, deep environmental ethics that emphasize the intrinsic value of nature and the importance of maintaining harmony between humans and the environment holistically [5].

The environment places humans as the center of the universe system, It is considered that humans have absolute power over natural ecosystems. In this view, other elements in nature are only of human interest related to human decisions and desires [6]

The first ethic is *Shallow Environmental*, tends to be anthropocentric because it only focuses attention on humans as the main element of nature. However, this view has been criticized for overriding the interests of nature's safety. Some researchers criticize this paradigm of environmental ethics because it is considered too focused on human interests but forgets the rights that should be given to nature, such as; ecosystem balance, and environmental sustainability and its contents. Critics of this approach highlight that simply considering human interests in managing the environment can lead to neglect of the preservation of nature as a whole, which in turn can harm humans in the long run [7].

In Islam, the concept of *ḥifẓ al-bī'ah* or environmental preservation is one of the important considerations in Shari'a. This principle emphasizes the importance of maintaining, caring for, and preserving the environment as part of human responsibility to nature. *Shallow Environmental* ethics do not provide clear limits for humans in environmental exploitation. Whereas in Islam, there are rules that set limits to prevent overexploitation of nature. This shows that Islam provides a clear foundation of man's obligation to maintain the balance of nature while interacting with it.

The second ethic is *intermediate environmental, intermediate environmental ethics* is a form of counter to *shallow* environmental ethics which is considered to be the main trigger of environmental damage because of its ethical paradigm. This approach emphasizes the life of all nature as a moral and ethical foundation. This view states that every element in nature has the right to live and develop, not only humans and animals, but also trees, plants, and other natural entities. The main concept in this ethic states that the survival and growth of all elements of nature is of fundamental importance. Therefore, not only humans and animals are worthy of moral respect, but also plants and other natural organisms. This shows that the *intermediate environmental* theory is more biocentric, that is, a philosophy that places the interests of all living entities in nature, including humans, animals, plants, and other elements, as the center of moral attention. It emphasizes that all aspects of natural life have intrinsic value that deserves respect and protection.

The third ethic is *Deep Environmental Ethics*, which is an approach that places intrinsic value on nature itself, regardless of its direct benefits or uses for humans. This ethic emphasizes that the environment and the organisms within it have inherent value, independent of the benefits that humans can obtain. [8]. This shows that this ethic in no way changes the relationship between human beings. Something new about this ethic is the paradigm that man with all his interests is not the basis of benefit. In this theory, human benefit can only be accepted and become a priority as long as it does not conflict with the benefit of the surrounding environment.

The explanation above shows that these three ethics have different paradigms towards the environment. If using a philosophical perspective on life, then *Shallow Environmental ethics prioritizes the anthropocentric paradigm, while Intermediate Environmental ethics prioritizes the biocentric paradigm, and Deep Environmental ethics prioritizes the ecocentric paradigm.*

### **Environmental Ethics of Mutawalli Sha'rawi in Tafsir Al-Sha'rawi**

The discussion of environmental ethics in the context of tafsir al-Sha'rawi can be divided into three parts.

#### **First, the concept of environmental philosophy in Tafsir Sha'rawi.**

In tafsir sha'rawi, the concept of environmental philosophy discusses the view of the universe and life in it. This paradigm involves a shift from a mechanistic point of view that considers nature as a separate machine with unrelated parts. This view is considered to create various problems, especially related to the environment. Alternatively, a systemic view emerged that saw nature as an inseparable and dynamic whole. In this view, nature is understood as a whole in which every part is closely interconnected and can only be understood as part of an overarching cosmic process.

Tafsir al-Sha'rawi describes the concept of the universe, giving interpretations and explanations in it related to the creation of the universe, its existence, and the role of humans in it. This interpretation includes understanding God's oneness in creating the universe and everything in it, as well as how it provides instruction and lessons for man to understand God's greatness and wisdom.

According to Sha'rawi, the universe consists of two different types of creation. The first type is creation that operates according to its own system, without having the will to determine its course. This creation includes objects such as the moon, sun, stars, earth, and other elements, except humans and jinns. According to him, humans and jinns belong to the second type of creation, endowed with the will and potential to determine their own movements and actions. While all other creations, except humans and jinns, operate according to a complex system without having freedom in determining its course. It highlights the essential differences between humans, jinns, and other elements of nature in the concept of creation [9]

#### **Second, the concept of environmental ethics in Tafsir al-Sha'rawi**

Environmental ethics has a special footing that becomes the subject of reference in relation to human relations with the environment. Sha'rawi in his tafsir discusses the source of value that should be a guide and foothold in living human life, especially in the face of environmental damage crises, namely;

The first footing is guided by "manhaj Allah", which is a series of rules given by Allah to His servants to guide people to happiness in life. This concept represents the manifestation of God's grace, which takes the form of commandments that must be obeyed and prohibitions that His servants must avoid. Sometimes the term to refer to this concept is referred to as "divine manhaj" or "divine manhaj". It is a framework of rules and guidelines given by Allah to guide people in living a meaningful and blessed life [10]

The Second Foothold "Manhaj of the world" is an approach made by man without deep knowledge of the object under study. This approach tends to be influenced by people's own desires or interests, so it can become potentially damaging when applied. This concept highlights an approach that is less based on in-depth knowledge or strong research into the object under study. More often, this approach is more influenced by personal interests, desires, or even human passions, which can result in improper or even detrimental application of the object in question.

For example, in an environmental context, world life may include actions that only consider human benefits or desires without taking into account environmental impacts or ecosystem sustainability. This can cause environmental damage if you do not pay attention to the harmony between human needs and the preservation of nature.

#### **Third, the principles of environmental ethics in Tafsir al-Sha'rawi**

As individuals of faith, belief systems and religious principles form a solid foundation in daily views and actions. The view of all things, including man's relationship with the environment, is viewed from God's perspective, that is, by considering divine teachings and messages.

A holistic understanding of the divine message will have a positive impact on the environment. This is because individuals who understand and apply divine values in daily actions will tend to have ethics that pay attention to environmental sustainability. This holistic view of religious values guides ethics in the treatment of the environment, inspiring to care, respect, and care for God's creation, including the universe and all that it contains. By realizing the value of spirituality, we can form a more holistic mindset and be more responsible to nature. This allows us to maintain ecological balance more effectively, create harmony between people and the environment and promote prosperity for all entities within it.

### **Environmental Ethics of Ibnu Katsir in Tafsir Al-Qur'an Al-Adzim**

Ibnu Katsir, in his tafseer of the Qur'an Al-Adzim, describes the concept that Allah Almighty has created nature or the living environment with perfection. In this context, the task of humans is to maintain and maintain the environment in order to remain sustainable. Thus, the main goal is to prevent the destruction of nature that has been perfectly created by

God. It emphasizes the responsibility of man as a caliph or manager of the earth to care for and maintain the beauty and balance of the environment that has been given.

The ethics stated by Ibn Kathir in his tafseer are; Maintaining Cleanliness Maintaining the Balance of Nature and Environmental Destruction, Planting Trees and Greening, Managing Dead (Empty) Land, Raising and Protecting Animals. From these ethics emerged the Values Contained in Environmental Conservation According to Ibn Kathir, including;

#### *Concern*

Caring nature is one aspect of the noble character that a Muslim is expected to have. As beings living side by side, there is a connection with one another, which indicates the importance of caring for fellow beings created by God. In the teachings of Islam, every individual is taught to have empathy and the ability to understand the difficulties experienced by others. Providing assistance to the needy is an important value in Islamic morality.

Thus, helping others and showing concern for their needs is an integral part of religious teaching. This forms the basis for creating a harmonious life, where mutual understanding and mutual support become the foundation for better interpersonal relationships.

#### *Responsibility*

A Muslim is entrusted with the responsibilities given to him, and he is expected to perform his duties to the best of his ability.

This responsibility covers all aspects of life, including personal duties, responsibilities to the family, community, and the surrounding environment. A Muslim is encouraged to act responsibly in carrying out his duties, fulfilling his obligations, and taking responsibility for his actions and behavior. By carrying out responsibility for the environment, as humans to help maintain a balance in the environment and the welfare of life now and in the future.

### **Environmental Conservation**

Presidential Regulation of the Republic of Indonesia Number 7 of 2005 concerning the National Medium-Term Development Plan (RPJMN) 2004-2009 highlights six environmental issues that became the main focus of the government during this time frame.

*The First the problem faced is forest destruction that is getting worse due to mining activities and changes in land use.* Indonesia is known as one of the countries in Southeast Asia that has the largest forest, but forest destruction is a crucial problem that needs to be addressed (William F 2007), the high rate of forest destruction in Indonesia has a very broad impact. One of them is the frequent occurrence of natural disasters such as floods and landslides that can occur due to the loss of forest layers that function as water absorbers. In addition, forest destruction can also contribute to drought problems by reducing groundwater absorption capacity. Other impacts include disruption of air quality due to reduced oxygen produced by forests and habitat loss for various endemic animal species of Indonesia, which can threaten their survival [12].

*The Second Watershed destruction is a significant problem in Indonesia, where the rate of land conversion and illegal logging activities play an important role in exacerbating this situation.* The Ministry of Environment and Forestry noted that watershed damage continues to increase from year to year. This indicates a significant escalation in environmental degradation along Indonesia's river flow [13]. The impact of damage to watersheds has far-reaching impacts. One of them is the disruption of the river ecosystem as a whole. This damage can cause imbalances in river ecosystems which ultimately affect water availability. [14].

*The third problem is that damage to marine ecosystems is a serious concern because it continues to increase every year.* This phenomenon causes significant coastal erosion as well as decreased biodiversity in marine ecosystems. Activities such as beach reclamation, tourism infrastructure development such as hotels, and other activities aimed at the utilization of beaches and waters are the main causes of this damage. In addition, the issue of marine pollution is also a very concerning highlight. Researchers say the main source of marine pollution comes from land, such as waste from industrial, agricultural, and household activities [15]

*The fourth problem is the rampant mining activities that damage the environment, a report from the International Institute for Environment and Development (IIED) revealed the existence of 713 illegal mines spread throughout Indonesia since 2001* [16]. The presence of this illegal mining indicates a significant escalation in unregulated mining activities, which often have a negative impact on the surrounding environment. Illegal mining tends to ignore sustainable practices and often causes serious damage to land, water, forests, and threatens the sustainability of ecosystems and human lives that depend on these environments.

*The fifth problem is water pollution which is increasingly becoming a serious problem, especially illustrated from the results of research in 20 rivers on the island of Java.* The study showed that the value of Biochemical Oxygen Demand (BOD) and Chemical Oxygen Demand (COD) exceeded the established standard limit. The main source of this water pollution comes from industrial, agricultural, and household waste. These wastes cause water quality to not meet standards for consumption and for daily use. [17].

*The sixth problem is that air pollution which is increasingly concerning is one of the main problems in Indonesia.* Data from the Ministry of Environment and Forestry in 2009 showed that 10 cities in Indonesia had alarming air quality. Some of them are Jakarta, Medan, Bandung, Surabaya, Pekanbaru, and Jambi. The main causes of this air pollution are

exhaust gases from industrial factories and motor vehicles, forest fires, and lack of greening in urban areas.(Government of the Republic of Indonesia 2005).

Environmental conservation efforts by utilizing religious insights, especially through the perspective of the Qur'an and Sunnah, have become a focus for many countries, including Malaysia. The International Islamic University of Malaysia (IIUM) has compiled a book as a result of a conference on the environment entitled "Al-Hifāz 'alā Al-Bī'ah min Manzūr Al-Qur'ān wa aS-Sunnah" which focuses on understanding the Qur'an and hadith related to environmental conservation. [19]. The Pakistani state also compiled a book on eco-theology entitled Love Humans, Love Nature which discusses environmental discourse with an Islamic theological perspective [20]. The Organisation of Islamic Cooperation (OIC) has also held a conference on environmental issues entitled "Al-Mu'tamar Al-Islāmī Al-'Ālamī Al-Awwal Ḥaula Tagayyurāt Al-Manāḥ." In the conference, a plan for environmental conservation from the perspective of the Qur'an was prepared with the aim that Islamic countries have the same view on the threat of climate change [21], environmental ethical campaigns such as afforestation and conservation through religious discourse are commonplace efforts in various Islamic countries.

### **Environmental Education**

The environment is defined as a collection of elements that influence each other in a living system. It emphasizes the dependence between various elements, including human dependence on each other. In an environmental system, there are no stand-alone or independent elements, they are all interrelated and affect each other. This shows the importance of treating the environment as an indispensable part of the whole complex living system (Sihadi and Henita 2021).

The environment has a close relationship around the house or residence, both living things and other elements [23] Ecology is a science that studies the place of residence or habitat of living things. The word "ecology" comes from the Greek, namely "oikos" which means house or residence, and "logos" which means science. So, the term ecology refers to the science that studies the relationships, interactions, and dependencies between living things and the environment in which they live.

Daryanto (2013) revealed a number of environmental problems faced in Indonesia. These include water pollution caused by waste from mining and industry, illegal logging that destroys forests, air pollution due to smoke or haze from forest fires, poaching activities, damage to coral reefs in the sea, littering behavior, and various other problems. All of this shows the complexity of the environmental challenges facing Indonesia. Environmental education here has an important role in shaping independent actions, mindsets, and personalities that can be applied in everyday life. Through this education, it is hoped that people can understand the importance of maintaining and preserving the environment and the entire ecosystem of living things that contribute to the balance and harmony of life. environmental education efforts can bring better behavior change in protecting the surrounding environment.

The objectives of environmental education in general involve six main points that have been produced from the results of the interstate conference in Tbilisi (Georgia) in 1975. These items include Awareness, Knowledge, Attitudes, Skills, Participation, and Evaluation. The conference stipulated that environmental education should aim to form awareness of environmental issues, increase knowledge about the environment, form a positive attitude towards the environment, develop skills needed to protect and care for the environment, encourage active participation in environmental conservation, and evaluate environmental conservation efforts for continuous improvement [24]. In current conditions, people are required to have aspirations, bureaucracy, and provide effective, simple, open, responsive, and adaptive services. This is necessary so that the quality of humans in building the environment can continue to improve, by ensuring that individuals have the ability to adapt and respond to change and offer effective and open services in the context of the environment.

### **Islamic Education**

Islamic education has a focus on developing human thoughts, behaviors, and emotional dimensions based on Islamic religious teachings. This education aims to realize the principles and goals of Islam in life, both at the individual level and in the wider context of society [25] Islamic education does not only mean providing direction or guidance from educators to students in the development of physical and spiritual aspects, but also in the formation of the main personality for individuals. In addition, Islamic education also includes the process of instilling knowledge into humans using structured and systematic methods, adapted to the stages of human development as recipients of knowledge. This approach is designed to ensure that Islamic messages and values can be effectively absorbed and implemented by the individuals who receive them.

The purpose of Islamic education according to Hadi (2002) is to achieve balance in the growth of human personality or students as a whole, by training the soul, intellect (rational thinking), senses, and feelings. Thus, education must embrace the development of all aspects of human nature, including spiritual, intellectual, imaginary, physical, scientific, and linguistic dimensions both at the individual and collective levels. The aim is to foster a holistic and balanced development of all these aspects. In the context of teaching, the goal is to form a good human being, namely an individual who is able to serve and worship Allah SWT.

## Methology

The qualitative approach used in this study, as described by [26] emphasizes on procedures that generate descriptive data in the form of the written word, recorded conversations, or even observed behaviors. This allows researchers to unearth deep insights from various sources of information such as oral narratives, observations, and various forms of data that are descriptive in nature.

In addition, the type of research used is library research, as described [27] This type of research implies a critical and in-depth analysis of library materials relevant to the research conducted. The focus is on a thorough review of the relevant literature to solve the core problems underlying the research. This research uses benchmarks in the form of existing theories and can be accepted for truth in the literature. These theories become the basis of reference to be used in the collection and interpretation of data. Thus, existing theories will be a guide in data processing and interpretation of research results

Primary data sources, as described by [28] are important initial reference materials in conducting research. In this study, Tafsir Al-Misbah by M. Quraish Shihab was taken as the main data source plus the work of Mutawalli Sha'rawi in Tafsir Al-Sha'rawi and Ibnu Katsir in Tafsir Al-Qur'an Al-Adzim, to see how ethics should be done by humans towards the environment. Meanwhile, secondary data sources use books written by other figures related to the research study. Meanwhile, secondary data sources use books made by other figures that have relevance to the research focus. To collect information, documentary techniques are used that focus on collecting data from various documents. The process begins with editing the data, continues with presenting the data, and finally drawing conclusions. After that, the data content method is used to analyze the content, message, and communication contained in the data [29]

## Results and Discussion

### A. Environmental Ethical Values

Environmental ethics are very important in campaigning for nature conservation. In the book Tafsir of Environmental Conservation, there are several principles of environmental ethics in the Qur'an that become an important basis in understanding moral concepts related to nature conservation. Some environmental ethics in the Qur'an are as follows:

#### ➤ **Man Must Have Reason Ibrah**

The first ethic that humans must have in treating their environment is to have reason, emphasizing that humans should have a deep awareness to observe, understand, and take wisdom from the surrounding environment. In this way, man can learn and gain insight from God's creation in this universe. This shows the importance of observation and reflection on natural events as a valuable source of learning for humans. This ethic can be found in surah Ar-Rūm: 42

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلَ ۚ كَانُوا أَكْثَرُ هُمْ مُشْرِكِينَ

"(Prophet Muhammad) Say; 'Travel on earth, and see how the ancients end. Most of them are polytheists."

When understood in context, the verse refers to a moral message about learning from past events. Verses in the Qur'an often teach about the importance of learning from past events, be it as lessons to correct human behavior and actions in the present or as a warning of the consequences of wrong actions [30] For example, garbage disposal is not in place and drainage in urban areas that are not well planned are the initial causes of flooding in various places [12]

#### ➤ **Avoiding exaggeration (Isrāf)**

The prohibition against exaggeration (isrāf) covers various aspects of life, not just limited to environmental issues. Isrāf teaches not to be excessive in use, consumption, or actions that exceed the limits that should be. This can be understood from surah al-'Arāf: 31:

يٰۤاٰدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلْ وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ اِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ

"O posterity of Adam, wear your beautiful garments at every mosque and eat and drink, but do not overdo it. Verily he does not like those who are excessive."

In the book Tafsir on Environmental Conservation, it is explained that isrāf is an attitude that exceeds the limits of normality and reasonableness in everything. Explicitly, this verse does forbid exaggeration in eating and drinking, but implicitly it prohibits exaggeration in a more general context ([31] scholars also explain that the above verse shows that exaggeration in everything is an attitude hated by Allah [32]. Exaggeration is not only condemned in the Qur'an, but also condemned in contemporary environmental science.

➤ **Avoiding extravagance (itrāf)**

In addition to exaggeration, another attitude that must be avoided in treating nature is luxury. Excessive luxury often has negative consequences for the environment. When a person attempts to fulfill an excessive desire, it sometimes encourages them to exploit nature in irresponsible ways. The Qur'an has warned against extravagance (itrāf), Allah says in surah Al-Isrā':16

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

"If We want to destroy a land, We command those who live luxuriously in that land (to obey God). Then they did iniquity in the land until it was fitting for him to come to him the word (Our doom). So We destroyed (the land) to its deterioration."

What is meant by "luxurious life" in this verse is the habit of living in excess [31] Such attitudes often lead to overexploitation of natural resources, undermine the balance of the environment, and trigger unsustainable actions in the fulfillment of the needs of life.

➤ **Maintaining Cleanliness**

The Qur'an emphasizes the importance of cleanliness in a variety of contexts, both in worship and daily life. Cleanliness is considered an important aspect in maintaining purity and health. In worship, cleanliness is an absolute requirement that must be met, such as in preparation for prayer (wudu) or bathing junub before certain worship. In addition, the Qur'an also emphasizes cleanliness in maintaining the environment and social order, including maintaining cleanliness in food, clothing, and shelter. One of the Qur'anic verses that talks about cleanliness is surah At-Tawbah:108

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

"Do not pray in it forever. Indeed, a mosque built on piety from day one is more entitled to you to pray in it. Inside are people who like to clean themselves. God loves those who cleanse themselves."

The above verse shows that God is very fond of people who keep them clean at all times. This verse not only talks about cleanliness in the sacred sense, but also a clean lifestyle in everyday life [33]

**B. The Value of Environmental Ethics in Tafsir Al-Sha'rawi**

The view of environmental ethics in Sha'rawi's tafsir does not fully belong to one theory of environmental ethics exclusively. There are two nuances of the paradigm in view, namely;

*First*, Theocentric, where God is the center and source of value. God is the main reference in solving environmental problems, because human views can be influenced by lust and self-interest. The inherent value of all natural entities comes from God as its creator. This approach is different from the approach of biocentrism and ecocentrism which see moral values in the treatment of nature and its contents as a necessity.

*Second*, Anthropocentric, which is seen in the relationship between humans and nature. Man is placed in a privileged and superior position over nature, where man is considered the most powerful being. However, in al-Sha'rawi's tafsir, this anthropocentric view does not support the overexploitation of nature. Conversely, because of its superior position, humans are considered to have an obligation to protect their environment.

**C. The Value of Environmental Ethics in Tafsir Ibnu Katsir**

Ibnu Katsir provides a number of ethical values for the environment that can be taken related to environmental conservation:

*The Importance of Caring for All Types of Environments*: Awareness of the importance of maintaining and caring for the environment, both natural, artificial, and social environments. This includes the responsibility to sustain the environment that supports the lives of humans and other creatures.

*Nature of Care and Preventive Measures*: Environmental conservation is realized through active caring nature, namely trying not to damage the environment and taking preventive actions to maintain the sustainability of other living things.

*Human Responsibility:* Understand that as humans, we have a responsibility to manage and care for the environment. This is a task that must be carried out properly to ensure the environment remains sustainable and supports life in the future. These values encourage awareness of the importance of environmental conservation as well as shared responsibility in maintaining environmental sustainability for future generations.

#### **D. Environmental Conservation Value**

Since the beginning of its creation, human existence and survival have depended heavily on the balance and interrelation between elements in nature. If one element of nature experiences significant disruption or damage, it can have a major impact on the entire ecosystem and life. Actions to maintain the balance of nature and maintain the sustainability of ecosystems are of common interest to all living things [31] Therefore, environmental conservation efforts must be carried out in a sustainable manner by considering the balance between human needs and the underlying natural balance, so that the existence and sustainability of living things, including humans, can be maintained harmoniously. The Qur'an has affirmed the balance of nature in surah al-Hijr:19

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ

"We have laid out the earth, fixed on it mountains, and grown there all things according to measure."

The verse emphasizes the concept of balance and proportion in the creation of nature. Nature and its elements were created with harmony in accordance with human needs. This confirms that humans have the right to use nature, but with proportionate limits. Excessive use of nature or beyond human needs can upset the balance of nature, destroying the proportions established in creation. Moreover, human actions that exceed the limits of need will result in environmental damage, disrupt the balance of natural elements, and harm survival [31] In this context, it is important for humans to maintain proportions in utilizing nature and its resources. Paying attention to balance, avoiding overexploitation, and utilizing nature as needed is an effort to maintain natural harmony and maintain the balance of elements in it [34]

Nature is the primary means given by Allah to provide sustenance to humans and other creatures. This grace includes everything that descends from heaven and grows from the earth which is the source of life and sustenance for mankind [35] Therefore, damaging or ignoring the environment as a source of sustenance is unwise and does not appreciate the great gift. Efforts to protect and preserve the environment, as a form of gratitude for the gift of sustenance from Allah, are part of man's responsibility as caliphs (managers) on earth.

#### **E. Value of Environmental Education**

The environment is one of the facilities given by God to humans to support the sustainability of life. Nature or the living environment provides natural resources such as clean air, water, plants, and various types of food that allow humans to survive and run their daily lives. In addition, the environment also provides facilities for humans in carrying out worship. Beautiful nature, stunning natural scenery, and biodiversity are part of the greatness of God's creation that can inspire and strengthen one's faith while carrying out his worship.

The phrase "la'allakum tadhakkarun" at the end of the verse is interpreted as "may you learn a lesson". Although the tafsir Al-Misbah may not explicitly explain this verse, in general, the expression can be considered as an invitation to pay attention to, think about, and learn from the blessings Allah gives, including the blessings of the environment. In the context of environmental protection, knowledge plays an important role. Humans need to have a better understanding of the environment, including how nature works, how humans affect it, and how to maintain a good balance between human life and nature.

By studying, understanding, and appreciating the blessings of the environment given by God, humans are expected to be more aware of their responsibility to maintain, preserve, and maintain the environment to remain healthy and sustainable for present and future life. The prohibition of damaging the environment has the aim of protecting the existence of the environment as a facility for life, with the threat of punishment in the world and in the hereafter for the perpetrators. In relation to the prohibition of doing damage to the environment, Tafsir Al-Misbah at the beginning of Surah Al-A'raf verse 56 Verse indicates that destructive actions on the environment can cause harm to the earth which has been given good conditions by Allah SWT.

Environmental conservation has four objectives: building a balance between humans and the environment, preserving natural resources for sustainable benefits, improving environmental quality and preventing degradation in quality, and guiding humans to become managers of the environment that previously only damaged it. Human beings are not only objects that suffer or become victims, but rather as active subjects who are responsible for preserving the environment with creativity and full awareness [36]



## **F. Implementation in Islamic Education**

The relationship between environmental education and Islamic education shows that Islamic religious teachings teach values that encourage environmental conservation. Through Islamic education, it is expected that students can develop solutive concepts in dealing with environmental problems. Creative learning design plays an important role in this process, enabling learners to absorb the values of environmental conservation effectively in the context of Islamic education [37] Finally, it is expected that students have knowledge, attitudes, and awareness of the importance of environmental education.

The results of the analysis of values from Surah Al-A'raf Verses 56-58 in Tafsir Al-Misbah by M. Quraish Shihab highlight three important things: first, that the environment acts as a facility for humans to fulfill their lives; second, there is a prohibition not to damage the environment; and third, the obligation to preserve and protect the environment. The implementation of these values in the context of Islamic education can be described as follows:

### **1. Environment as a Facility of Life**

In Islamic education, it is important to teach that nature and the environment are not only resources, but also facilities given by Allah to meet the needs of human life. Instilling awareness of the importance of the environment in human life can be done through faith education in Islam. One important aspect of faith education is to strengthen the belief that the universe is a creation of Allah SWT. Instilling these values will shape attitudes and a deeper understanding of man's responsibility to nature. By realizing that nature is a gift and a sign of God's greatness, students can better appreciate, maintain, and care for the environment as part of worship to Him.

Once learners have acquired knowledge, it is important to strengthen their belief that they are creations of Allah SWT. This is expected to encourage awareness in giving thanks for the blessings given by Allah and fully understanding the wisdom behind the creation of the universe for humanity. Thus, the cultivation of awareness of the importance of the environment can be infused as part of obedience to Him.

### **2. Prohibition of damaging the environment and the obligation to preserve the environment**

Islamic education should encourage awareness of the obligation to preserve the environment as part of worship to Allah. This involves concrete actions in safeguarding nature, maintaining biodiversity, and respecting every element of the environment.

In the cultivation of environmental education which includes the prohibition of damage and the obligation to preserve the environment, these two concepts are considered as a whole. The prohibition of damaging the environment actually instructs to preserve it. After students have knowledge and awareness through faith education, the next step is to instill an understanding of the importance of protecting and preserving the environment, not destroying it carelessly in its use.

The quality of the environment is highly dependent on its management. Therefore, to manage the living environment, one not only needs to have knowledge and awareness, but also understand how best to treat it. In this case, the education applied includes two aspects, namely noble moral education and worship education, as mentioned by Zuhairini in the formation of Muslim personality including;

- *Education on Akhlaqul Al-Karimah*

Moral education has an important role in shaping deeper environmental awareness. More than just knowledge and awareness, moral education leads to concrete action. When learners are morally educated to manage the environment, this creates a conservative attitude that is not only consumptive but also proactive in making improvements as their responsibility as caliphs on earth. They will have the ability to respond to environmental problems and maintain environmental sustainability to meet human needs.

- *Education in Worship*

Worship in Islam is not limited to rituals such as prayer or fasting, but includes all actions performed by humans in this world. Every daily deed, when done with good intentions, can be considered as worship to Allah SWT. The purpose of man's creation was to worship Him as a form of gratitude for the blessings given.

Worship education in protecting the environment teaches students to be grateful for the blessings of the universe. Gratitude is not only in heart or speech, but must be accompanied by concrete actions. People who are grateful for the blessings of the universe will try to keep the environment to support their lives.

The results of the analysis of values from Surah Al-A'raf Verses 56-58 Mutawalli Sha'rawi in Tafsir al-Sha'rawi emphasize that humans must stand on two important things, namely;

*The first footing*, which is based on the "Manhaj Allah," refers to the principles and rules given by Allah in religious teachings. This becomes the main guideline in living life and making decisions.

*The second foothold*, "Manhaj Dunia," is more related to rules, principles, or views created or adapted by man himself. This footing is often based on secular viewpoints, non-religious thoughts, or worldly interests without relying too much on divine teachings or principles.

The main difference between these two foundations is the source or foundation on which the principles they are based: the manhaj of God is based on religious teachings or divine revelation, while the manhaj of the world is more related to the more secular or worldly point of view of man.

The results of the analysis of the values of Surah Al-A'raf verses 56-58 in the Tafsir of the Qur'an Al-Azim by Ibnu Katsir emphasize three important points:

*a. Religious:* Highlighting the importance of interconnectedness and adherence to religious teachings. This includes reverence, obedience, and a close relationship between man and his god. When God preaches His teachings, people are called to obey all His commandments and strive to forsake what He forbids and forbiddens.

*b. Concern:* Emphasizing the importance of caring for the environment, this can be reflected in various behaviors that support environmental conservation. By taking concrete actions such as maintaining the environment, reducing excessive use of natural resources, and actively participating in environmental conservation activities, humans can show a sense of care for the surrounding environment. This concern plays an important role in ensuring that the environment remains healthy and can provide sustainable benefits for future generations. By actively participating in efforts to preserve the environment, humans play a role in maintaining the balance of ecosystems and ensuring that natural resources can be preserved for the benefit of the future.

*c. Responsibility:* Referring to the awareness of obligations and responsibilities towards a clean and healthy environment is an integral part of the teachings of Islam. In Islam, the environment is considered a gift from Allah that must be well maintained, cared for, and preserved. It is important for a Muslim to understand that protecting the environment is part of adherence to religious teachings.

The task of protecting the environment is not only for the benefit of the present, but also for the future. Through this understanding, Muslims are called to be responsible for the environment, as part of their worship and moral obligation to Allah as well as a form of compassion and respect for His creation.

## Conclusion

From the above discussion on Environmental Ethics in the Perspective of the Qur'an; The analysis of Surah Al-A'raf Verses 56-58 can be summed up, as follows:

That from Surah Al-A'raf verses 56-58, the Qur'an affirms four important ethics in treating the environment: first, learning from disasters caused by human destructive actions; second, avoiding overexploitation of nature; third, reduce extravagant behavior; and fourth, live with cleanliness. The Qur'an places the elements of nature as an important part that must be guarded by man as a caliph on earth, allowing their use, but with ethical corridors established by the Qur'an and the Shari'a.

In Tafsir Al-Misbah by M. Quraish Shihab on Surat Al-A'raf verses 56-58, the value of environmental education is revealed as follows: the environment is a facility from Allah to enable humans to worship well. There is a strict prohibition against destroying it, with the threat of punishment in this world and in the hereafter, because such destruction will disturb the balance of world life. The obligation to preserve and protect the environment is a mandate from God, which is the responsibility of man. Good actions will bear good results.

Tafsir Al-Misbah by M. Quraish Shihab in Sura Al-A'raf verses 56-58 can be applied in Islamic education through character building to shape Muslim personality. This is done by realizing that the environment is a gift from Allah SWT to humans. Through education in faith, awareness, and knowledge about the environment, humans understand that protecting the environment is a mandate that must be maintained properly. The prohibition of destruction and the obligation to preserve the environment can be taught through akhlaq al-karimah education and worship education. Protecting the environment well and carrying out the mandate from Allah is a form of worship and expression of gratitude for the blessings given by Him.

The view in Tafsir Sha'rawi states that "corruption" refers to the imbalance that occurs as a result of human actions driven by lust or self-interest, and the lack of application of spiritual values. This damage is divided into three main categories: *Ideological Damage:* Occurs when society is influenced by secular ideologies, extreme political beliefs, or schools of thought that conflict with spiritual or religious values. *Moral Decay of Society:* This includes behavior that is contrary to the moral values espoused by society, such as adultery, alcohol consumption, or drug abuse. *Physical Environmental Damage:* Includes adverse impacts on the physical environment, such as air pollution, deforestation, or various actions that damage natural ecosystems.

Meanwhile, Ibnu Katsir says the way of "conservation" (islah) refers to human efforts to maintain or increase the values of goodness in something. In carrying out conservation, there are two basic aspects on which it is based: *Spiritual Aspect:* Rooted in spiritual values found in sacred texts or religious teachings that guide in preserving nature and maintaining goodness. *Realist-Material Aspect:* Based on observation, research, and rational reasoning carried out by the

human intellect related to the real conditions of the physical and natural environment. Thus, the concept of conservation in this view combines a spiritual aspect based on religious values and a material-reality aspect based on empirical knowledge and reasoning.

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