

The prohibition of Israf in QS. Al-A'raf Verse 31 and Its Relevance to Environmental Conservation

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Abstract

*Environmental degradation has become one of the most critical global challenges in contemporary society, primarily driven by excessive human consumption and the exploitative use of natural resources. Islam addresses this issue through ethical teachings that emphasize moderation and balance in human behavior. One of the key Qur'anic principles related to this issue is the prohibition of *israf* (extravagance), as stated in QS. Al-A'raf verse 31: "Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive."*

*This study aims to analyze the concept of *israf* in the Qur'an and to examine its relevance to environmental preservation using a thematic interpretation (*tafsir maudhu'i*) approach. The research adopts a qualitative library-based method by collecting Qur'anic verses related to *israf* and analyzing them through classical and contemporary *tafsir* as well as Islamic environmental ethics perspectives.*

*The findings indicate that *israf* in the Qur'anic worldview refers to any form of behavior that exceeds proper limits, including excessive consumption and irresponsible use of natural resources. QS. Al-A'raf verse 31 highlights moderation as a fundamental Islamic value and provides an ethical foundation for sustainable living. The prohibition of *israf* is therefore not merely a moral injunction but also a practical framework for addressing contemporary environmental crises. This study concludes that Islamic teachings on moderation and balance are highly relevant to modern sustainability efforts and can contribute significantly to the development of environmentally responsible behavior.*

Keywords: Israf, QS. Al-A'raf:31, Islamic environmental ethics, sustainability, thematic interpretation.

Introduction Section

The contemporary environmental crisis is a multifaceted challenge that includes climate change, pollution, deforestation, and waste accumulation, all rooted in excessive consumption and exploitation of natural resources. As modern lifestyles increasingly reflect a consumerist attitude, it becomes evident that these environmental issues extend beyond mere technical or scientific concerns and are integrally tied to moral and ethical dimensions of human behavior. This paradigm shift necessitates a reevaluation of our engagement with the environment, which can be significantly informed by religious teachings. Within the Islamic framework, the role of humans as *khalifah* or stewards of the Earth is paramount, defining our responsibility to preserve the natural world. (Haris, 2025)

The Qur'an stresses the principle of balance (*mīzān*) as fundamental to all of creation. Any actions that disrupt this balance are viewed as potentially corruptive forces, jeopardizing the integrity of the environment. This perspective is notably illustrated in Surah Al-A'raf (7:31), which directly addresses the prohibition of *israf*, or extravagance. The verse: "Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive" encapsulates a universal principle of moderation that resonates across various aspects of life, not limited to personal consumption Anjuma, 2025; (Abuwidad, 2025; . Scholars agree that *israf* pertains to any form of excess leading to harm, thereby highlighting its relevance in ecological discussions, particularly concerning unsustainable practices. (Efendi & Syahminan, 2024)

In the modern context, the implications of *israf* on environmental issues are significant. Excessive consumption drives the overexploitation of natural resources, inefficient energy use, and excessive waste generation—all contributing to environmental degradation. Studies have shown that Islamic environmental ethics,

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rooted in the principles of moderation and restraint, align remarkably well with the contemporary pursuit of sustainable development (Kartika et al., 2025). This alignment underscores a critical intersection where religion informs our ethical stance on environmental stewardship.

Despite the evident connections between *isrāf* and environmental preservation, literature directly linking Surah Al-A'raf's prohibition of excess to contemporary environmental challenges remains limited. Much of the focus has historically centered on *isrāf* within the realm of economic ethics or personal consumption patterns, rather than examining its broader thematic implications (Abuwidad, 2025). This gap signals a need for further in-depth thematic analysis (*tafsīr maudhū'i*) to elucidate how Qur'anic principles can inform current environmental dilemmas.

This study seeks to analyze the conceptualization of *isrāf* within the Qur'anic framework, specifically in light of Al-A'raf 31 and its broader environmental implications. By examining the significance of moderation and the resulting responsibilities towards environmental conservation, this research is poised to enrich scholarly discourse on Islamic ethics and sustainability (Aripin & Nugroho, 2024). The comprehensive exploration of *isrāf* not only positions Islamic principles as relevant to today's ecological crises but also provides moral and ethical frameworks that can inspire practical solutions to these urgent challenges.

Additionally, potential frameworks such as *maqāṣid al-sharī'ah*, including values like *wasāṭiyyah* (balance) and *maṣlaḥah* (social benefit), can guide communities in transitioning from consumerist tendencies toward sustainable practices that nurture both body and spirit (Abuwidad, 2025). Ultimately, this synthesis of Qur'anic teachings with contemporary environmental ethics fosters a renewed commitment to preserving the Earth as a sacred trust, reiterating our moral obligation as stewards of creation.

Research Approach and Type

This study adopts a qualitative research approach utilizing thematic interpretation (*tafsīr maudhū'ī*) to explore the Qur'anic concept of *isrāf* (extravagance) as articulated in Surah Al-A'raf (7:31) and its implications for environmental preservation. The selection of a qualitative approach is particularly appropriate due to the study's focus on textual interpretation, contextual understanding, and the extraction of ethical values from the Qur'an, alongside classical and contemporary Islamic scholarship (M. Syarif Adi Pramana & Muhammad Saiful Khair, 2024).

The nature of this research is fundamentally library-based, relying on written materials including the Qur'an, tafsir literature, and pertinent academic publications. This methodology enables an in-depth exploration of existing scholarly discourse on Islamic ethics, consumer behavior, and environmental sustainability (Kartika et al., 2025). By focusing on library research, this study aims to construct a robust conceptual and contextual understanding of *isrāf* that links its implications to contemporary environmental ethics.

The thematic interpretation approach allows for a comprehensive examination of *isrāf*, elucidating its various dimensions and the ethical frameworks within which it operates. The focus on Surah Al-A'raf (7:31), which addresses the prohibition of excessive consumption, serves as a critical anchor for analyzing the broader themes within the Qur'an related to environmental stewardship and ethical consumption (Muttaqin, 2019).

This research will specifically aim to:

1. Analyze the conceptualization of *isrāf* within the Qur'an, highlighting interpretations by classical and contemporary scholars.
2. Examine the meanings and implications of QS. Al-A'raf verse 31 concerning the prohibition of excess.
3. Explore the relevance of this prohibition to modern environmental conservation practices, assessing how Islamic principles of moderation align with contemporary approaches to sustainability (M. Syarif Adi Pramana & Muhammad Saiful Khair, 2024).

The examination of *isrāf* is intended not only to provide insights into Islamic teachings but also to illuminate pathways for ethical environmental practices. Scholarly works, such as those by Pramana and Khair, highlight the contextual interpretation of *isrāf*, emphasizing the necessity of understanding antiquated texts through contemporary lenses to address modern issues (Kartika et al., 2025). Therefore, this research will contribute to a growing body of literature that advocates for the integration of Islamic ethical frameworks into current

environmental discourses, thus bridging the gap between religious teachings and practical sustainability efforts (Khotimah et al., 2024).

By establishing a thematic interpretation of *isrāf* and linking it with contemporary environmental questions, this study endeavors to offer a comprehensive perspective that can inform individual and collective behaviors in relation to ecological responsibility, thereby enriching the interface between religion and environmental sustainability (Lamuwala, 2025).

Data Sources

The data sources of this research consist of primary and secondary sources.

Primary sources include:

1. The Qur'an, particularly QS. Al-A'rāf verse 31 and other verses containing derivatives of the root word س-ر-ف (*isrāf*).
2. Classical and contemporary tafsir works, such as Tafsīr al-Ṭabarī, Tafsīr Ibn Kathīr, Tafsīr al-Qurṭubī, and Tafsīr al-Mishbāḥ by M. Quraish Shihab.

Secondary sources include:

1. Academic journals related to Islamic economics, Islamic ethics, and environmental sustainability.
2. Books and articles discussing Islamic environmental ethics, especially works by Seyyed Hossein Nasr and other contemporary Muslim scholars.

These sources are used to support analysis and strengthen the theoretical framework of the study.

Data Collection Technique

Data were collected using documentation and textual study methods. The steps include:

1. Identifying Qur'anic verses containing derivatives of the root word س-ر-ف such as تُسْرِفُوا, إِسْرَافًا, مُسْرِفِينَ, and related forms.
2. Compiling these verses based on thematic relevance to the prohibition of extravagance.
3. Gathering interpretations from classical and modern mufassirs regarding the meaning and implications of these verses.
4. Collecting scholarly literature on environmental ethics and sustainability from an Islamic perspective.

All data were systematically classified according to thematic categories, namely conceptual meaning of *isrāf*, contextual interpretation of QS. Al-A'rāf verse 31, and its relevance to environmental preservation.

Data Analysis Technique

This research uses qualitative descriptive analysis. The data were analyzed through several stages:

1. Linguistic analysis of the term *isrāf* using Arabic lexicons and Qur'anic usage.
2. Thematic analysis of Qur'anic verses through the tafsīr maudhū'ī method.
3. Comparative interpretation between classical and contemporary tafsir.
4. Contextual analysis by relating Qur'anic values to modern environmental problems.

This method enables a holistic understanding of *isrāf* as a moral, social, and ecological concept.

Analytical Framework

This study integrates two main analytical frameworks.

First, the thematic interpretation framework (tafsīr maudhū'ī) formulated by 'Abd al-Hayy al-Farmawī, which involves determining the theme, collecting relevant verses, examining linguistic meanings and contexts, and synthesizing conclusions.

Second, the Islamic environmental ethics framework, which views human beings as khalīfah (stewards of the earth) who must maintain ecological balance (mīzān) and avoid destructive behavior such as *isrāf*.

By combining these frameworks, the study examines *isrāf* not only as an individual moral issue but also as a collective ecological responsibility.

Results and Discussion

Concept of *Isrāf* in the Qur'an

Isrāf, as articulated in the Qur'an, refers to the concept of exceeding proper limits in behavior and consumption. Linguistically, it is derived from the Arabic root س-ر-ف, which translates to تجاوز القصد (to go beyond moderation). The Qur'anic usage of *isrāf* signifies a consistent theme of moral deviation and divine disapproval associated with excessive behaviors. This exploration highlights its relevance in both personal conduct and broader societal implications.

The term *isrāf* appears throughout the Qur'an in various forms, illuminating its broad implications. For instance, in Surah An-Nisā' (4:6), Allah prohibits extravagance in managing the property of orphans, illustrating a moral guideline for financial responsibility and care. Similarly, Surah Al-Furqān (25:67) describes righteous believers as those who neither waste nor exhibit miserliness, emphasizing a balanced approach to resource management (M. Syarif Adi Pramana & Muhammad Saiful Khair, 2024).

Importantly, Surah Āli 'Imrān (3:147) illustrates that *isrāf* encompasses not just material consumption but also excessive behaviors and attitudes, indicating that the concept applies broadly to all aspects of life and decisions. Al-Qurṭubī defines *isrāf* as using something beyond the limits of benefit, even if the object is permissible by law. This nuanced interpretation reinforces that Islam promotes moderation and balance across various dimensions of life, as indicated by the views of classical scholars such as Ibn Kathīr, who emphasizes that extravagance is prohibited when it leads to harm or imbalance (Hakim & Mudofir, 2023).

Gathering the interpretations of *isrāf* from both classical and contemporary mufassirs is essential for understanding its deeper implications. Classical texts provide a foundational understanding, while modern scholars expand these interpretations to reflect contemporary societal challenges. For example, contemporary interpretations may highlight *isrāf* manifested in excessive consumption patterns prevalent in modern society, such as wastefulness in food and natural resource usage (Susanto & Gholi, 2025).

Moreover, the concept of *isrāf* extends beyond mere consumption; it also incorporates ethical dimensions that are fundamental to Islamic teachings. Moderate behavior, a significant Islamic principle, is intrinsically connected to spiritual well-being and societal harmony. As highlighted by Raharjo and Mubarak, the balance advocated in the Qur'an aligns closely with contemporary thoughts on sustainability, further emphasizing the necessity of responsible stewardship of the Earth (Mashuri et al., 2023).

Analysis of QS. Al-A'raf Verse 31

Surah Al-A'raf verse 31 states:

“Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive.”

This verse begins with a permissive command, allowing believers to enjoy lawful provisions of food and drink. However, it quickly shifts to a moral restriction against excess, highlighting the importance of balance in Islamic teachings—fulfilling human needs while adhering to ethical standards (M. Syarif Adi Pramana & Muhammad Saiful Khair, 2024).

The initial part of this verse indicates that Islam does not oppose human desires or the enjoyment of life's blessings. Instead, it establishes a framework within which these desires should be expressed. The latter part of the verse stresses a significant moral stipulation: extravagance is discouraged, and Allah expresses disapproval of excessive behaviors. This duality illustrates Islam's holistic approach to life—recognizing human needs while promoting moderation.

M. Quraish Shihab elucidates that the closing phrase “Allah does not like the extravagant” has significant moral implications, reflecting the possible consequences of imbalance and misuse of divine blessings. His commentary emphasizes that the ethical limits outlined in the Qur'an serve as guidance for maintaining societal welfare and personal well-being (M. Syarif Adi Pramana & Muhammad Saiful Khair, 2024)

Al-Qurtubī elaborates on the disruptive effects of extravagance, arguing that it jeopardizes personal health and safety as well as social harmony. By exceeding reasonable limits in consumption, individuals may create disparities that undermine communal ties and the overall societal structure (M. Syarif Adi Pramana & Muhammad Saiful Khair, 2024)

Ibn Kathīr's interpretations enrich this discussion. He posits that excessive consumption can lead to both physical harm—through waste and poor health—and spiritual negligence, where individuals become preoccupied with material desires to the detriment of their well-being and spirituality (Pramana & Khair, 2024). These interpretations collectively illustrate a pervasive Islamic ethical principle: the advocacy for moderation across various aspects of life, including food, clothing, wealth, and consumption in general.

In broader terms, this verse advocates a universal ethical principle of moderation relevant across diverse contexts. For instance, in the contemporary discourse surrounding sustainability and environmental ethics, QS. Al-A'raf verse 31 serves as a guiding principle for responsible consumption and resource management (Yulianti, 2021). The relationship between excess and environmental degradation, as highlighted in this verse, invites a critical examination of modern behaviors characterized by consumerism and wastefulness.

The implications of this verse extend to various aspects of life:

- **Consumption Patterns:** Encouraging believers to reflect on their consumption habits, ensuring they align with Islamic values and do not succumb to wastefulness.
- **Environmental Responsibility:** Positioning moderation as a key tenet in discussions about sustainable practices and ecological stewardship, reinforcing that one's indulgence should not cause harm to the community or environment.
- **Social Equity:** The verse implicitly advocates for an equitable distribution of resources, reminding believers that excessive consumption by some can lead to deprivation for others, thus undermining societal balance.

Isrāf and Hadīth Perspective

The prohibition of *isrāf* (excessiveness) in Islam is reinforced by prophetic traditions, which serve to contextualize and broaden the understanding of Qur'anic teachings. It is reported that the Prophet Muhammad (peace be upon him) stated:

“Eat, drink, give charity, and dress without extravagance and without arrogance.” (HR. Ahmad)

This hadith emphasizes not just the act of consumption but also the manner in which consumption is approached, suggesting a balanced and humble attitude towards one's resources. Such teachings align closely with Qur'anic injunctions against excess (M. Syarif Adi Pramana & Muhammad Saiful Khair, 2024).

The prohibition of *isrāf* extends to various facets of life, including acts of worship. It is narrated that the Prophet rebuked a companion for using excessive water during ablution, highlighting the principle that extravagance is not permissible even when one has abundant resources, thus illustrating the comprehensive application of *isrāf* beyond mere dietary practices to all resource usage (Hasan et al., 2022).

Several references help contextualize and support the discussion on the prohibition of *isrāf* and its relevance in Islamic teachings:

1. **Reference Pramana & Khair (2024):** Pramana and Khair's article explores the prohibition of *isrāf* in Surah Al-A'raf, delving into various manifestations and underscoring how such behaviors contradict Islamic values when they lead to harm or imbalance. Their research reinforces the idea that extravagant behavior, whether in resource usage or other dimensions of life, is contrary to the essence of Islamic ethics.
2. **Reference Dahliana (2023):** Dahliana's study discusses panic buying as a form of *isrāf*, which is associated with greedy and selfish actions that contravene Islamic values, aligning with the teachings of Surah Al-A'raf verse 31. This supports the argument that excessiveness in behavior is viewed negatively in Islam when it emerges from a mindset of abundance and greed.
3. **Reference Tanggareng (2017):** This article emphasizes the importance of prophetic traditions in understanding broader Islamic teachings, highlighting how Hadith complements the revelations in the Qur'an regarding moral conduct and resource management, particularly concerning the theme of moderation.

Isrāf and Islamic Environmental Ethics

In the context of Islamic environmental ethics, the concept of *isrāf* (extravagance) plays a pivotal role in shaping human responsibility toward nature. *Isrāf* represents the overconsumption and wasteful use of resources, which is viewed as a root cause of various environmental issues such as deforestation, pollution, and excessive waste production. The teachings of Islam emphasize the need to strike a balance between fulfilling human needs and preserving natural ecosystems.

The excessive exploitation of resources leads directly to negative environmental outcomes. Seyyed Hossein Nasr argues that many contemporary ecological crises stem from a spiritual disconnection between humanity and the natural world. Islam seeks to restore this crucial connection by emphasizing values such as responsibility, balance, and restraint. The Qur'anic command against *isrāf* serves not just as a guideline for ethical conduct but as a foundational principle for sustainable living practices.

The interpretation of QS. Al-A'raf verse 31 as an ecological command highlights the importance of moderation and resource conservation. The verse underscores the ethical imperative to reduce consumption and adopt sustainable practices. By adhering to this Qur'anic guidance, individuals are encouraged to embrace behaviors that prioritize ecological balance and responsible resource management.

Several scholarly references align with the understanding that *isrāf* is detrimental to both individuals and the environment:

1. **Reference Achmad (2022):** Achmad emphasizes that Muslims must avoid *isrāf* in all forms, including waste management, while advocating for the responsible use of goods to prevent harm to the environment.
2. **Reference Derysmono & Kahfi (2025):** Derysmono and Kahfi explore the ethical guidelines for environmental stewardship derived from the Qur'an. They argue that the principles of *khalifah* (stewardship), *mizan* (balance), and the avoidance of *isrāf* are key to promoting sustainable practices and responsible waste management.
3. **Reference Bsoul et al. (2022):** Bsoul et al. conduct a conceptual analysis of sustainability within the framework of Islamic teachings, emphasizing how the Qur'an instructs believers to protect natural resources, linking ecological ethics with spiritual responsibilities.

4. **Reference Pramana & Khair (2024):** The research by Muḥammad et al. explicitly highlights the Qur'an's prohibition of harmful behaviors toward the environment, reinforcing the necessity of maintaining ecological balance and the consequences of *isrāf*.
5. **Reference Kartika et al. (2025):** The thematic analysis of Kartika et al. elucidates practical guidance for environmental preservation in the Qur'an, emphasizing the notion that humans are entrusted as custodians of the Earth.

By examining these references, it becomes clear that *isrāf* embodies not just a moral failing but also a broader ethical concern that aligns with the Islamic perspective on environmental stewardship. The consequences of excessive consumption extend beyond individual behavior and reflect larger societal issues that affect the natural world.

Discussion

The findings reveal that *isrāf* is not merely an individual sin; it represents a profound social and ecological issue. As excessive consumption becomes a cultural behavior, the far-reaching consequences manifest as environmental degradation, including deforestation, pollution, and waste accumulation. Thus, the Qur'anic prohibition of *isrāf* carries both personal and collective implications, resonating with the broader framework of Islamic ethics.

The rise of a consumerist culture accentuates the challenges posed by *isrāf*. When the culture of excess permeates society, it breeds not only individual harmful practices but also collective disregard for environmental stewardship. This correlation between cultural behavior and environmental outcomes emphasizes the need for a conscious shift towards responsible consumption—one of the core tenets of Islamic teachings (Raihanun & Martiana, 2025).

The teachings of Islam promote values of sustainability, conservation, and responsible consumption through its ethical framework. This aligns closely with modern environmental ethics, which stress the importance of navigating human activities within the planet's ecological limits. By rejecting the extremes of hedonism and consumerism, Islamic principles guide adherents toward a more balanced approach to consumption (Raihanun & Martiana, 2025).

The integration of Islamic values with contemporary ecological awareness creates a comprehensive moral framework that advocates for sustainable practices. Contemporary scholarship supports the notion that Islamic teachings are not limited to ritual obligations; they extend to tangible solutions for addressing real-world problems such as environmental degradation. The *maqāṣid al-sharī'ah*—the higher objectives of Islamic law—further emphasize the importance of maintaining ecological balance and protecting the environment (Kaswoto, 2025).

Seyyed Hossein Nasr articulates that Islam restores the spiritual connection between humans and nature, reinforcing values of responsibility, balance, and restraint—qualities that can counteract the tendencies toward *isrāf* (Rizvi, 2010). This philosophical framework highlights the inherent responsibility of Muslims to act as *khalifah* (stewards) of the Earth, ensuring that their actions reflect a commitment to sustainable living.

Several scholarly works provide insights into how Islamic values can inform sustainable practices:

- **Reference (Esdarwati, 2025)** discusses the *lā tuḡsidu fī al-ard* principle in the Qur'an, linking it to modern environmental regulations and asserting that Islamic teachings resonate strongly with concepts like the precautionary principle and intergenerational equity (Esdarwati, 2025).
- **Reference (al., 2023)** emphasizes that Islamic environmental ethics serve as a foundation for preventing climate challenges and preserving ecosystems, underscoring the need for collective action (Mukhlishin et al., 2023).
- **Reference (Kaswoto, 2025)** highlights the integration of *khalifah* with green economy practices, illustrating how Islamic principles can guide sustainable business operations (Kaswoto, 2025).

These perspectives collectively affirm that Islamic teachings provide robust ethical guidance for eco-conscious behaviors that align with the objectives of global sustainability initiatives.

Conclusion

This study concludes that *isrāf* in the Qur'anic perspective refers to any behavior that exceeds proper limits, whether in material consumption or human conduct. QS. Al-A'raf verse 31 affirms moderation as a fundamental Islamic principle and condemns extravagance as morally and socially harmful.

In relation to environmental preservation, the prohibition of *isrāf* is highly relevant. Excessive consumption and waste are major contributors to ecological damage. Therefore, the Qur'anic command against *isrāf* serves as an ethical foundation for sustainable living and environmental protection.

By integrating thematic interpretation and Islamic environmental ethics, this research shows that the Qur'an provides both spiritual guidance and practical solutions to contemporary environmental crises. Practicing anti-*isrāf* values is not only an act of obedience to Allah but also a concrete effort to preserve the earth as a trust (*amānah*).

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