



A Contextual Approach to Environmental Ethics in The Qur'an And Hadith: The Relevance of Islamic Values For Contemporary Society

Jimmy Malintang^{1*}, Sofia Yunus Putri², Derysmono³, Nagita Histimuna Aisyah⁴, Elok Widiana Sukmawati⁵, Muhammad Zakir Husain⁶

¹ Universitas Islam Negeri Walisongo Semarang, Indonesia

² Universitas Islam Negeri Sunan Kalijaga, Indonesia

³ STAI Dirosat Islamiyah Al-Hikmah Jakarta, Indonesia

⁴ Universitas Islam Negeri Walisongo Semarang, Indonesia

⁵ Universitas Semarang, Indonesia

⁶ Sultan Sharif Ali Islamic University (UNISSA), Brunei Darussalam.

¹ jimmymalintang81@gmail.com; ² 24204011062@student.uin-suka.ac.id; ³ derysmono@gmail.com;

⁴ nagitahistimunaisyah@gmail.com; ⁵ elokwidiana12@gmail.com; ⁶ zakir.husain@unissa.edu.bn

*Correspondent Author

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ABSTRAK

Penelitian ini mengeksplorasi etika lingkungan dalam perspektif Al-Qur'an dan Hadis melalui pendekatan kontekstual, serta menelaah relevansi nilai-nilai Islam bagi masyarakat kontemporer. Metode yang digunakan yaitu metode kualitatif kepustakaan (library research), penelitian ini menganalisis teks-teks normatif Al-Qur'an dan Hadis, serta literatur ilmiah terkait etika lingkungan Islam. Hasil kajian menunjukkan bahwa Al-Qur'an dan Hadis menyediakan prinsip-prinsip ekologis yang meliputi keseimbangan alam (mizan), larangan merusak bumi (fasad), kebersihan, konservasi sumber daya, dan kasih sayang terhadap seluruh makhluk. Pendekatan kontekstual memungkinkan nilai-nilai ini diterjemahkan ke dalam praktik modern, seperti pendidikan berbasis nilai, kebijakan publik, dan aktivitas sosial yang berkelanjutan. Dengan demikian, etika lingkungan Islam tidak hanya bersifat normatif dan moral, tetapi juga aplikatif, memberikan pedoman nyata bagi masyarakat kontemporer dalam menjaga bumi dan membangun peradaban yang berwawasan ekologis

ABSTRACT

This study explores environmental ethics from the perspective of the Qur'an and Hadith through a contextual approach, and examines the relevance of Islamic values for contemporary society. Using a qualitative library research method, the study analyzes normative texts of the Qur'an and Hadith, as well as scientific literature related to Islamic environmental ethics. The findings indicate that the Qur'an and Hadith provide ecological principles, including environmental balance (mizan), the prohibition of corruption or environmental destruction (fasad), cleanliness, resource conservation, and compassion for all living beings. The contextual approach allows these values to be translated into modern practices, such as value-based education, public policy, and sustainable social activities. Thus, Islamic environmental ethics is not only normative and moral but also practical, offering concrete guidance for contemporary society in preserving the earth and fostering an ecologically conscious civilization



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INTRODUCTION

The environment constitutes a spatial system encompassing both biotic and abiotic elements, each of which is interconnected and mutually influential, including the role of human beings as stewards (*khalifah*) on earth.¹ The environmental crisis represents a serious and urgent issue that must be addressed, as human survival fundamentally depends upon nature for the fulfillment of basic needs.² Human awareness and action in maintaining ecological balance are therefore of paramount importance. Every activity must take into account its environmental impact to ensure the sustainability of life on earth.

Global environmental change and sustainability challenges have become increasingly urgent issues in the twenty first century. Natural disasters, climate change, pollution, and the uncontrolled exploitation of natural resources have generated severe consequences for human life and ecosystems. These phenomena demand responses from various sectors, including religious thought, which serves as a vital source of moral and ethical values within society.

The twenty first century has emerged as an era of ecological tension for humanity. Climate change, biodiversity loss, air and water pollution, and land degradation have become pressing global concerns. These issues affect not only the material world but also human psychology, moral values, and social life.³ Prophetic traditions identify five principal values that support Islamic ecological ethics: cleanliness, tree planting, water conservation, compassion toward animals, and the prohibition of environmental destruction.⁴ These values emphasize harmony between human beings and nature, as well as humanity's responsibility as *khalifah* to preserve the earth. Through the implementation of these principles, environmental degradation may be minimized and collective well being achieved.

In Muslim majority societies such as Indonesia, where religious teachings play a central role in moral formation, integrating Islamic values particularly those derived from the Qur'an and Hadith into environmental education holds significant potential.⁵ Such an approach not only cultivates ecological awareness from an early age but also strengthens the moral character and social responsibility of younger generations. Consequently, environmental preservation becomes an integral part of daily life aligned with Islamic teachings.

The Qur'an and Hadith contain numerous texts that demonstrate concern for the environment and provide guidance on how human beings should interact with nature. In

¹ Nurhayati, Khairul Muttaqin, and Afifullah, "RESTORASI LINGKUNGAN DALAM AL-QUR'AN PERSPEKTIF TAFSIR AL-MISHBĀH (PENDEKATAN TEORI ETIKA LINGKUNGAN)," *Al-Munir: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 2 (2023), <https://doi.org/https://doi.org/10.24239/al-munir.v5i2.346>.

² Istianah and Aziizatul Khusniyah, "RELASI PEREMPUAN DAN ALAM DALAM KONSERVASI LINGKUNGAN PESPEKTIF AL-QUR'AN DAN HADIS," *Musawa: Jurnal Studi Gender Dan Islam* 23, no. 2 (2024), <https://doi.org/https://doi.org/10.14421/musawa.2024.232.222-235>.

³ Khudoyberdiyev R. Z., Akhmatova D. A., and Abdukarimova M. Q., "ISLAM AND ECOLOGY: ENVIRONMENTAL ETHICS IN THE QUR'AN," *Web of Humanities: Journal of Social Science and Humanitarian Research* 3, no. 11 (2025): 27-31., <https://webofjournals.com/index.php/9/article/view/5399>.

⁴ Fahim Khasani, "Ecological Ethics of the Prophet: A Hadith-Based Framework for Islamic Environmental Thought," *Journal of Modern Islamic Studies and Civilization* 3, no. 3 (2025), <https://doi.org/https://doi.org/10.59653/jmisc.v3i03.1845>.

⁵ Fakhriyatus Shofa Alawiyah and Glory Marchiano Andromeda, "INTEGRATING QUR'ANIC AND HADITH-BASED ENVIRONMENTAL VALUES INTO THE ADIWIYATA PROGRAM AT STATE JUNIOR HIGH SCHOOL 1 PANTI JEMBER," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 5, no. 2 (2024), <https://doi.org/https://doi.org/10.35719/adabiyah.v5i2.1099>.

essence, Muslims are called to be a community that cares for the natural world and thus should serve as exemplars of environmental responsibility. This study therefore seeks to highlight Qur'anic verses and prophetic traditions that articulate environmental concern.⁶ By examining these sources, it is expected that a deeper understanding of the ecological responsibilities of Muslims will emerge, forming a foundation for the implementation of sustainable environmental practices in everyday life.

Based on Qur'anic postulates that describe the Prophet's mission as a universal mercy (*rahmatan lil-'alamin*), Islam presents a vision of compassion and benevolence toward the entire cosmos. Previous theories explaining the relationship between humans and nature have often been characterized as anthropocentric, dualistic, intrinsically value oriented, eschatological, patriarchal, or focused primarily on human kinship. Such perspectives carry significant implications for human behavior toward the environment.⁷ In contrast, the Qur'anic approach offers a holistic perspective that emphasizes human responsibility as *khalifah* to maintain natural balance. By understanding this relationship, human beings are expected to act ethically and sustainably in utilizing natural resources.

Within the Islamic tradition, the Qur'an and Hadith provide a comprehensive ethical foundation, including guidance concerning environmental protection and human responsibility toward nature. Qur'anic verses affirm the principle of balance (*mizan*) and prohibit corruption or destruction of the earth. The Hadith, as the second primary source of Islamic law after the Qur'an, contains numerous teachings relevant to environmental preservation and protection.⁸ Nevertheless, contemporary awareness and practice regarding environmental ethics continue to face challenges within social, cultural, and economic contexts.

Previous studies demonstrate that the Qur'an offers a robust and holistic framework for environmental ethics, centered on the concept of *tawhid* (the oneness of god) as its spiritual foundation. Further analysis affirms that human beings are entrusted as *khalifah* (vicegerents) on earth with the responsibility to maintain the balance (*mizan*) of nature, which is described as divine "signs" (*ayat*). Violations of these principles such as wastefulness and environmental destruction are considered contrary to religious teachings. Thus, Qur'anic environmental ethics presents a compelling alternative to anthropocentric paradigms by integrating moral, spiritual, and practical values to promote sustainable conservation efforts. These findings conclude that the Qur'an remains a relevant and essential guide in shaping environmentally responsible awareness and behavior.⁹

Other studies indicate that Islam provides a strong philosophical and ethical foundation for environmental stewardship, including the principles of cleanliness (*taharah*), the avoidance of wastefulness (*israf*), and environmental education. By implementing these principles in daily life, Muslims can enhance environmental quality

⁶ Muhammad Yusuf Qardlawi, "PRINSIP BERINTERAKSI DENGAN LINGKUNGAN DALAM PERSPEKTIF AL-QUR'AN DAN HADIS," *Jurnal Studi Ilmu Quran Dan Hadis (SIQAH)* 1, no. 1 (2023), <https://doi.org/https://doi.org/10.21093/siqah.v1i1.6082>.

⁷ Muhammad Yusuf, "Environmental Ethics From Perspective Of The Quran And Sunnah," *Religia: Jurnal Ilmu-Ilmu Keislaman* 25, no. 2 (2022): 246-263., <https://doi.org/https://doi.org/10.28918/religia.v25i2.847>.

⁸ Winda Sari, "Hadis Dan Etika Lingkungan: Perspektif Ekologi Dalam Tradisi Islam," *FUTURE ACADEMIA: The Journal of Multidisciplinary Research on Scientific and Advanced* 2, no. 3 (2024), <https://doi.org/https://doi.org/10.61579/future.v2i3.137>.

⁹ Aslam, "PERAN AL-QUR'AN SEBAGAI SUMBER ETIKA LINGKUNGAN: STUDI ANALISIS AYAT-AYAT TENTANG ALAM SEMESTA," *JIGAMNA: Jurnal Ilmu AgamaIndonesia* 1, no. 1 (2025), <https://doi.org/https://doi.org/10.70134/jigamna.v1i1.757>.

while transforming such actions into acts of worship to Allah. These studies conclude that Islamic principles offer a powerful framework for addressing modern environmental challenges and encouraging concrete, sustainable action for environmental preservation.¹⁰

A contextual approach is therefore essential to bridge classical Islamic ethical principles with the needs of modern society. By interpreting Qur'anic and Hadith values contextually, communities can derive practical guidance in addressing contemporary environmental issues without diminishing the meaning and relevance of Islamic teachings. This study is not merely theoretical; it carries implications for the development of social awareness, the formulation of value based environmental policies rooted in Islamic principles, and the cultivation of sustainable daily practices.

Accordingly, this research aims to explore environmental ethics from the perspectives of the Qur'an and Hadith through a contextual approach, and to examine the relevance of Islamic values for contemporary society in confronting increasingly complex environmental challenges.

METHOD

This study employs a qualitative approach using a library research design. According to Strauss and Corbin, as cited in Supriyatno et al qualitative research is a type of research that produces descriptive data in the form of written or spoken words from observed individuals, observed behaviors, or materials found in documents and artifacts.¹¹ This approach was chosen because the object of the study consists of normative religious texts, namely the Qur'an and Hadith, as well as scholarly literature relevant to environmental ethics from an Islamic perspective. Library research enables the researcher to explore, understand, and analyze environmental ethical concepts derived from Islamic teachings in a comprehensive and systematic manner.

The data sources in this study are divided into two categories: primary and secondary sources. Primary data sources include verses of the Qur'an and the Hadith of Prophet Muhammad (peace be upon him) related to environmental ethics, such as the concepts of *khalifah* (vicegerency), *mizan* (balance), the prohibition of corruption or destruction (*fasad*), cleanliness (*taharah*), environmental conservation, and compassion toward all living beings. Secondary data sources consist of Qur'anic exegeses (tafsir), Hadith commentaries (sharh), books on Islamic environmental ethics, academic journals, and previous studies relevant to the research theme. According to Hasibuan et al., primary data are information obtained directly from actors who observe and are directly involved in the research conducted by the researcher, whereas secondary data refer to existing data that are subsequently analyzed and interpreted in accordance with the objectives of the study.¹²

Data collection was conducted through documentation study by tracing, identifying, and classifying Qur'anic verses and Hadith related to environmental issues. According to Sugiyono, as cited in Khilmiah, documents are records of past events in the form of

¹⁰ Syaira Azzahra and Siti Masyithoh, "PERAN MUSLIM DALAM DALAM PELESTARIAN LINGKUNGAN: AJARAN DAN PRAKTIK," *At-Thulab: Jurnal Mahasiswa Studi Islam* 6, no. 1 (2024), <https://doi.org/https://doi.org/10.20885/tullab.vol6.iss1.art8>.

¹¹ Degdo Suprayitno et al., *Metodologi Penelitian Kualitatif (Teori Komprehensif Dan Referensi Wajib Bagi Peneliti)*. (Jambi: PT. Sonpedia Publishing Indonesia, 2024).

¹² Zainal Efendi Hasibuan et al., *Metodologi Penelitian Pendidikan: Kualitatif, Kuantitatif, Kepustakaan, Dan PTK*. (Kepanjen: AE Publishing, 2024).

writings, images, or monumental works produced by individuals.¹³ The collected data were then selected and categorized based on themes of environmental ethics, such as the principle of ecological balance, human responsibility toward the environment, and the prohibition of excessive exploitation of natural resources.

Data analysis in this study employs a descriptive analytical approach using contextual methods of Qur'anic interpretation and Hadith understanding. According to Jailani and Syahbudin, one commonly used technique is thematic analysis, which involves identifying and grouping the main themes within the data.¹⁴ In this regard, the Qur'anic verses and Hadith were analyzed by considering their historical contexts (*asbab al-nuzul* and *asbab al-wurud*), linguistic meanings, and relevance to contemporary environmental conditions. This contextual approach aims to bridge the normative values of Islam with present day social realities and modern environmental challenges.

To ensure data validity, this study applies source triangulation by comparing various interpretations from Qur'anic exegetes, Hadith scholars, and relevant scientific research on Islamic environmental ethics. Thus, the findings are expected to provide a comprehensive and relevant understanding of environmental ethics from the perspective of the Qur'an and Hadith, as well as their contribution to fostering ecological awareness in contemporary society.

RESULT AND DISCUSSION

The Relevance of Islamic Environmental Ethics for Contemporary Society

The results of the study show that the values of Islamic environmental ethics have high relevance for contemporary society, especially in countries with a Muslim majority population such as Indonesia. In accordance with the results of Fadil's research, the findings indicate that the teachings of the Qur'an provide a strong ethical foundation for sustainability practices, although there are challenges in their implementation in various cultures. The implications of this study emphasize the need for the integration of Islamic values into environmental policies and daily life practices, as well as encouraging collaboration between the government, educational institutions, and civil society to increase awareness of responsibility toward the environment.¹⁵ In addition, according to Nasr and Sayyed Hossein as cited in Aridah et al the integration of Islamic values into environmental awareness provides a strong moral and spiritual foundation in contemporary da'wah, particularly in highlighting the ecological crisis.¹⁶

The integration of Islamic values into education, public policy, and social practice has great potential in building sustainable ecological awareness. According to Hidayat as cited in Silpa et al., the internalization of Islamic values in the process of environmental education can be carried out through value-based curricula, teacher exemplarity, and the

¹³ Akif Khilmiah, *Metode Penelitian Kualitatif*. (Banguntapan Bantul: Penerbit Samudra Biru, 2016).

¹⁴ Juliani and Syahbudin, *Prinsip Dan Aplikasi Metode Penelitian Kualitatif (Kajian Teori Dan Praktik)*. (Medan: CV. Merdeka Kreasi Group, 2025).

¹⁵ Cholil Fadil, "ISLAMIC ETHICS AND ENVIRONMENTAL STEWARDSHIP: A SYSTEMATIC LITERATURE REVIEW OF QURANIC TEACHINGS AND MODERN APPLICATIONS.," *Islamic Studies Journal (ISLAM)* 1, no. 3 (2024): 123–31, <https://doi.org/https://doi.org/10.62207/k7fweq88>.

¹⁶ Kasrunil Aridah, Harapandi Dahri, and Baenul Hakiki, "Contemporary Da'wah and Response to the Ecological Crisis: Integrating Islamic Values and Environmental Awareness," *TASAMUH : Jurnal Komunikasi Dan Pengembangan Masyarakat Islam* 23, no. 1 (2025): 105-124., <https://doi.org/https://doi.org/10.20414/tasamuh.v23i1.12750>.

habituation of ecological behavior.¹⁷ According to the results of Nurulloh's research, the development of environmental awareness can be implemented through environment-based religious values in Islamic educational institutions. The religious climate within Islamic educational institutions can be realized through the following approaches: the creation of a religious educational environment; the realization of worship facilities; the implementation of learning methods using religious value based approaches in every lesson, especially religion based environmental values; and the embodiment of exemplary educators who possess noble character, particularly concern for the environment.¹⁸

Islamic environmental ethics offers an alternative to the anthropocentric paradigm that places humans as the center and ruler of nature. On the contrary, Islam teaches a harmonious relationship between humans and nature based on the principles of responsibility, balance, and compassion. According to Muntaqo in his research, anthropocentric ethics must be transformed into biocentric ethics and even ecocentric ethics. However, this new ethics cannot be realized by modern humans who are still "contaminated" by the old anthropocentric paradigm. Therefore, fundamental change is needed and must be actualized in the form of a collective movement to build a new ecosophy culture, namely a joint movement to care for the earth as a household in order to make it a comfortable place for all life.¹⁹

Islamic environmental ethics shows high relevance for contemporary society because it offers an alternative to the anthropocentric paradigm that places humans as rulers of nature by emphasizing the principles of balance, responsibility, and compassion toward all creatures. The integration of these values into education, public policy, and social practice, especially through value based curricula, educator exemplarity, and the habituation of ecological behavior in Islamic educational institutions, has great potential to build sustainable ecological awareness. However, transformation from the old paradigm to the ecocentric paradigm requires cultural change and collective movement, so that Islamic environmental ethics is not only normative but also applicative, capable of guiding modern society to protect the earth as a shared home for all life and to face the global environmental crisis ethically and with ecological insight.

Thus, environmental ethics derived from the Qur'an and Hadith is not only normatively relevant but also applicative in facing the global environmental crisis. A contextual approach enables Islamic teachings to contribute concretely in building an ecologically oriented and sustainable civilization.

Environmental Ethics in the Hadith of Prophet Muhammad SAW

The results of the analysis of the Hadiths of Prophet Muhammad SAW show that the Hadith strengthens and operationalizes the principles of environmental ethics contained in the Qur'an. The Prophet's Hadiths present concrete examples of ecological practices that are relevant to daily life. At least five main values of environmental ethics can be identified, namely cleanliness, tree planting, water conservation, compassion toward animals, and the prohibition of environmental destruction. According to Yusuf al-Qardhawi, the term "environment" is rarely used within an etymological and terminological framework. According to him, the environment is a sphere in which

¹⁷ Silpa et al., "INTERNALISASI NILAI-NILAI ISLAM DALAM PENDIDIKAN LINGKUNGAN UNTUK MEMBANGUN KESADARAN EKOLOGIS PESERTA DIDIK," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025), <https://doi.org/https://doi.org/10.23969/jp.v10i04.36547>.

¹⁸ Endang Syarif Nurulloh, "Pendidikan Islam Dan Pengembangan Kesadaran Lingku," *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (2019).

¹⁹ Rifqi Muntaqo, "WAWASAN AL-QUR'AN TENTANG EKOLOGI," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 15, no. 1 (2015): 15–23, <https://ojs.unsiq.ac.id/index.php/mq/article/view/900>.

humans live and reside, whether when traveling or withdrawing in seclusion, and a place to which they return, whether willingly or unwillingly.²⁰

The principle of cleanliness (*ṭaharah*) is not only understood as a requirement for worship, but also as a foundation of environmental health. The Hadith stating that cleanliness is part of faith shows that maintaining environmental cleanliness is an expression of faith. In addition, the Hadith concerning tree planting affirms that ecological activities possess the value of worship and continuous reward, even after a person's death. As narrated by Muslim and Bukhari : *رَفَعَهُ الْبُخَارِيُّ وَمُسْلِمٌ* "Cleanliness is part of faith".

The Prophet's Hadith also emphasizes the conservation of resources, particularly water, by prohibiting excessiveness even in conditions of abundance. Compassion toward animals and the prohibition of harming living beings indicate that Islamic environmental ethics is inclusive and encompasses all creatures, not only humans. Thus, the Hadith provides a practical foundation for the implementation of environmental ethics in social life. According to al-Nawawi, this prohibition is a manifestation of the Prophet's concern for the creatures of Allah, because cleanliness and public health are part of social rights.²¹ In addition, according to Lutifyah and Kurjum as cited in Erliyana et al several Hadiths explicitly highlight human responsibility toward nature. For example, the Hadith regarding planting and sowing seeds is regarded as an act of charity.²²

The Hadith of Prophet Muhammad SAW strengthens the Qur'anic principles of environmental ethics through concrete examples of practice, such as cleanliness, tree planting, water conservation, compassion toward animals, and the prohibition of environmental destruction. These values affirm that protecting the environment is not only a social obligation, but also an expression of faith and worship. With these principles, Islamic environmental ethics becomes a practical foundation for ecological awareness that is harmonious between humans, other creatures, and nature.

A Contextual Approach to Islamic Environmental Ethics in the Qur'an and Hadith

A contextual approach becomes the key to understanding the relevance of Qur'anic and Hadith-based environmental ethics for contemporary society. The results of the study show that Islamic ecological values are timeless in nature; however, they require contextual interpretation in order to be effectively applied in addressing modern environmental challenges, such as climate change, urbanization, and natural resource crises. According to Mudin as cited in Andrini et al., Qur'anic ethics not only provide a theological foundation for environmental awareness, but also offer guidance on how to apply Islamic principles in maintaining the sustainability of the earth.²³

A contextual approach allows for the reinterpretation of normative Islamic teachings without eliminating their theological substance. For example, the prohibition of *fasad* may be understood in the modern context as a rejection of environmentally destructive industrial practices, massive deforestation, and ecosystem pollution.

²⁰ Ridwan Hapani, "Ethics in Islam: Environmental Concern from the Perspective of the Hadith," *ASLIM: Journal of Education and Islamic Studies* 2, no. 2 (2025), <https://doi.org/https://doi.org/10.63738/aslim.v2i2.37>.

²¹ Hawa Hasna Hakimah, Ahmad Musyafiq, and Deby Maulina, "Environmental Conservation in Hadith: A Thematic Analysis with Maqāṣid Al-Sharī'ah Approach," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 19, no. 2 (2025), <https://doi.org/https://doi.org/10.24042/al-dzikra.v19i2.29073>.

²² Erliyana et al., "PEMELIHARAAN LINGKUNGAN PERSPEKTIF ISLAM: KAJIAN LITERATUR ATAS KONSEP DAN IMPLEMENTASI FIQH LINGKUNGAN," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025), <https://doi.org/https://doi.org/10.23969/jp.v10i04.36604>.

²³ Mike Andrini et al., "ETIKA EKOLOGIS ISLAM: LANDASAN MORAL PEMELIHARAAN LINGKUNGAN HIDUP DALAM AL-QUR'AN DAN HADIS," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025), <https://doi.org/https://doi.org/10.23969/jp.v10i04.36059>.

Likewise, the principle of *mizan* may serve as an ethical foundation for sustainable development. According to Afrizal Nur, the principle of *mizan* and the prohibition of *fasad* in the Qur'an affirm human responsibility as *khalifah* to maintain natural balance and to reject environmentally damaging practices, such as deforestation and modern industrial pollution.²⁴ According to Nizaruddin, as cited in Sholihah's research, within the context of Islamic ecology, *fasad* constitutes a violation of divine balance (*mizan*) and a betrayal of the mandate of *tawhid* and *khalifah*. Meanwhile, according to Munir, *mizan* refers to the ontological, ecological, and ethical balance inherent in all of Allah's creation.²⁵

A contextual approach enables the values of environmental ethics derived from the Qur'an and Hadith to be applied relevantly to modern challenges, such as climate change, urbanization, and industrial pollution. Principles such as the prohibition of *fasad* and the concept of *mizan* may be interpreted as a rejection of environmentally destructive practices and as a foundation for sustainable development. Thus, Islamic environmental ethics is not merely normative in character, but also serves as a practical guideline that integrates human responsibility, natural balance, and the needs of contemporary society. Through this approach, Islamic environmental ethics does not remain at the normative-theological level, but develops into a practical framework that is relevant to the social, economic, and technological dynamics of modern society.

Implementation of Islamic Environmental Ethics for Contemporary Society

The results of the study indicate that the values of Islamic environmental ethics possess high relevance for contemporary society, particularly in countries with a Muslim majority population such as Indonesia. The integration of Islamic values into education, public policy, and social practices has significant potential in fostering sustainable ecological awareness. Al-Qardhawi also emphasizes that environmental preservation constitutes an effort to create public benefit (*maṣlaḥah*) and prevent harm (*mafsadah*). This perspective aligns with the *maqāṣid al-sharī'ah* (objectives of Islamic law) formulated in the *kulliyat al-khams*, namely: *ḥifẓ al-naḥs* (protection of life), *ḥifẓ al-'aql* (protection of intellect), *ḥifẓ al-māl* (protection of property), *ḥifẓ al-nasab* (protection of lineage), and *ḥifẓ al-dīn* (protection of religion).²⁶ The dissemination of environmental ethics from an Islamic perspective to society may also be carried out through Islamic educational institutions. Education serves as an appropriate medium for systematically and sustainably promoting environmental ethics from an Islamic viewpoint.²⁷

Islamic environmental ethics offers an alternative to the anthropocentric paradigm that places humans as the center and ruler of nature. In contrast, Islam teaches a harmonious relationship between humans and nature based on the principles of responsibility, balance, and compassion. The implementation of these values can encourage changes in both individual and collective behavior in protecting the environment. According to Shaykh 'Ali Jum'ah, as cited in Mudin, human conservation of the environment is closely related to human perspectives about God (worldview), the

²⁴ Afrizal Nur et al., "Qur'anic Ecotheology and the Ethics of Forest Protection in Indonesia," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 2 (2025), <https://doi.org/https://doi.org/10.14421/qh.v26i2.6312>.

²⁵ Hani Sholihah, "Membangun Etika Lingkungan Islam Berbasis Al-Qur'an Dan Kearifan Lokal Nusantara," *International Conference on Tradition and Religious Studies (ICTIARS)* 4, no. 1 (2025), <https://proceedings.radenfatah.ac.id/index.php/lc-TiaRS/article/view/2054>.

²⁶ Dwi Runjani Juwita, "Fiqh Lingkungan Hidup Dalam Perspektif Islam," *El-Wasathiya: Jurnal Studi Agama* 5, no. 1 (2017), <https://doi.org/https://doi.org/10.35888/el-wasathiya.v5i1.3025>.

²⁷ Ahmad Asroni, "Etika Lingkungan Dalam Pespektif Islam," *PROSIDING KONFERENSI INTEGRASI INTERKONEKSI ISLAM DAN SAINS* 4, no. 1 (2022), <https://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/3266>.

form of relationship with the Creator, and the model of human interaction with all components of the environment.²⁸ According to Najitama, as cited in Muslim, from an Islamic perspective humans and the environment have a very close relational bond, because Allah SWT created the universe, including humans and the environment, in balance and harmony.²⁹

The values of Islamic environmental ethics are highly relevant to contemporary society, especially in Muslim majority countries such as Indonesia, because they emphasize responsibility, balance, and compassion between humans and nature. The integration of these principles into education, public policy, and social practices can foster sustainable ecological awareness, while the harmonious relationship with nature affirms that protecting the environment is not merely a social obligation, but also a spiritual and moral expression. Thus, Islamic environmental ethics is not only normative, but also applicative in addressing modern ecological crises and shaping responsible human behavior toward the earth.

Accordingly, environmental ethics derived from the Qur'an and Hadith is not only normatively relevant, but also applicative in addressing the global environmental crisis. A contextual approach enables Islamic teachings to contribute concretely to the development of an ecologically oriented and sustainable civilization.

CONCLUSION

Islamic environmental ethics derived from the Qur'an and Hadith emphasizes human responsibility as *khalifah* to maintain the balance of nature, as well as the principle of compassion toward all creatures. These values are relevant to contemporary society and can be implemented through education, public policy, and social practices to foster sustainable ecological awareness. A contextual approach enables the normative principles of Islam to be translated into concrete actions in addressing modern environmental challenges, such as climate change, urbanization, and resource exploitation. Thus, Islamic environmental ethics functions not only as a moral and spiritual guideline, but also as a practical foundation for environmental preservation and the development of an ecologically oriented civilization.

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