

Environmental Conservation in M. Quraish Shihab and Hamka's Perspective

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Abstrak

Krisis lingkungan menjadi isu global dan kekhawatiran bersama abad ini. Paradigma antroposentris turut menjadi salah satu sebab kerusakan lingkungan. Paradigma ini menganggap bahwa pusat alam semesta adalah manusia sehingga bebas mengeksploitasi sumber daya alam untuk kepentingannya. Tulisan ini akan mengungkap konservasi lingkungan berbasis Al-Qur'an. Penulis lebih spesifik mengungkap pandangan mufasir Indonesia, M. Quraish Shihab dan Buya Hamka terhadap isu konservasi lingkungan. Tulisan ini bertujuan menemukan konsep konservasi lingkungan berbasis Al-Qur'an yang dikemukakan oleh dua mufasir Indonesia. Metode penelitian yang digunakan dalam artikel ini adalah metode kualitatif dan bersifat studi pustaka. Data utama yang digunakan dalam artikel ini mencakup *Tafsir Al-Misbah* karya M. Quraish Shihab dan *Tafsir Al-Azhar* karya Hamka. Data-data tersebut dianalisis dengan pendekatan analisis isi. Kesimpulan artikel ini menunjukkan bahwa mufasir Indonesia memiliki perhatian terhadap masalah konservasi lingkungan berbasis Al-Qur'an. M. Quraish Shihab dan Buya Hamka memiliki persamaan penafsiran bahwa alam semesta diciptakan Allah untuk manusia dan digunakan untuk memenuhi kebutuhannya secara proporsional. Konsep khalifah dan implementasinya (memanfaatkan, menjaga memelihara dan meregenerasi alam untuk kehidupan selanjutnya) sangat dibutuhkan dalam menjaga bumi dan lingkungannya. pelestarian lingkungan tertuang dalam konsep *ihsān* dengan puncak perilaku baik terhadap alam. Konsep keadilan dengan bertindak seimbang adalah tanggung jawab terhadap lingkungan. Konsep proporsionalitas (tidak berlebihan) dalam pemanfaatan lingkungan.

Kata kunci: Lingkungan; Konservasi; Alam; M. Quraish Shihab; Hamka.

Abstract

The environmental crisis has become a global issue and a common concern of this century. The anthropocentric paradigm is also one of the causes of environmental damage. This paradigm assumes that the center of the universe is human beings, so they are free to exploit natural resources for their interests. This paper will reveal Qur'an-based environmental conservation. The author more specifically reveals the views of the mufasir of Indonesia, M. Quraish Shihab and Buya Hamka, on the issue of environmental conservation. This paper aims to find the concept of environmental conservation based on the Qur'an by

two Indonesian muftis. The research method used in this article is qualitative and is library research. The main data used in this article include *Tafsir Al-Misbah* by M. Quraish Shihab and *Tafsir Al-Azhar* by Hamka. The data were analyzed with a content analysis approach. The conclusion of this article shows that Indonesia's mufasir is concerned about environmental conservation based on the Qur'an. M. Quraish Shihab and Buya Hamka have a common interpretation that the universe was created by Allah for humans and used to meet their needs proportionally. The concept of the caliph and its implementation (utilizing, maintaining, preserving, and regenerating nature for the next life) is urgently needed to protect the earth and its environment. Environmental preservation is contained in the concept of *ihsān* with the peak of good behavior towards nature. The concept of justice by acting in balance is a responsibility to the environment. The concept of proportionality (not excessive) in the use of the environment.

Keywords: *Environment; Conservation; Nature; M. Quraish Shihab, Hamka.*

Introduction

The environmental crisis has been realized as the biggest problem of this century. This is because the problem of environmental pollution has become a global issue and a never-ending threat (Bastomi & Naufal, 2021). Environmental issues have become the main focus and one of the problematic global problems for people today (Azizy et al., 2024). Various natural damages, such as environmental pollution, deforestation, and global warming problems often called global climate change, are becoming a source of deep concern (Muthmainnah et al., 2020). It concerns environmental observers and covers the whole in various fields.

Indonesia is in a high disaster risk zone, which is also a matter of concern by various parties. Geographically, Indonesia is in the tropics and at the confluence of two oceans and two continents, making Indonesia prone to floods, landslides, extreme weather, and drought. Meanwhile, geologically, Indonesia is at the meeting of four main plates, namely Eurasia, Indo-Australia, the Philippines, and the Pacific, which makes Indonesia prone to earthquakes, tsunamis, and volcanic eruptions. The National Disaster Management Agency (BNPB) noted that in 2022 in Indonesia, there were 3,544 disasters, and as many as 6,144,324 people suffered and were displaced; 861 people died, 46 people were missing, and 8,727 people were injured (W. Adi et al., 2023).

The occurrence of the disaster is not a game of nature but the result of irresponsible human hands and even taking profits. Awareness of the importance of environmental conservation and taking concrete steps to protect nature is an effort to reduce natural disasters. The overly anthropocentric and consumerist perspective of nature has given rise to the view that nature must be controlled for economic and development purposes. This results in science and technology having no spiritual sense and fully serving human interests while ignoring environmental damage. This perspective results from a less comprehensive understanding of religious texts, a lack of knowledge about nature, and how humans view nature.

Research related to ecological verses using thematic and semantic methods (Rodin, 2017). In the same year, a study of the role of Islam in forest conservation (Ariyadi & Maimunah, 2017). The study of the Qur'an and the environment is also carried out by focusing on the discourse of ecological interpretation (Ferdiansah, 2019; Mukhlis, 2022; Nafisah, 2019; Saddad, 2017; Zulfikar, 2018). In particular, the study of human relations and the environment from the perspective of the Qur'an is also a fairly dominant discussion (Akbar & Arqam, 2021; Miskahuddin, 2020). This is reinforced by research that correlates gender involvement to maintaining the Qur'anic perspective (Shodiq & Anwar, 2021). Meanwhile, more specifically, the relationship between humans, nature, and God is regulated in the study of eco-theology from the perspective of the Qur'an (Nazar et al., 2023).

The study of nature conservation is based on two values of the Qur'an, namely balance (*mīzān*) and leadership (*caliph*) as religious ethics (Maulana, 2017). A figure study was carried out by Andika Mubarak, which highlighted Quraish Shihab's interpretation of environmental conservation (Mubarak, 2022). Based on a study of Shihab's interpretation that the environmental crisis is inseparable from the weakness of spirituality and its prevention by strengthening monotheism (Ali et al., 2023) The research related to Hamka was carried out by Eko Zulfikar et al., who discussed how Hamka's efforts to build an environmental awareness paradigm in his interpretation (Zulfikar et al., 2023).

Environmental problems that are still a concern and require efforts to be preserved are the initial basis for this research, which is important to be carried out. Although in the last five years, Qur'an scholars have focused their studies on the environment, they have only focused on the single conceptual realm. This paper is present in the conception that is the conceptual integration of the two *mufasir* figures. This model has been carried out by Febriani et al., (2020), but it is devoted to the interpretation of Ṭabārī and Ṭabāṭabā'ī; while the author explores the interpretation of Shihab and Hamka.

There are three main reasons why Hamka and M. Quraish Shihab were chosen in this study: First, generational differences with the same method of interpretation tend to find different conceptions; Second, the two *mufasirs* have popularity and influence on various aspects of Indonesia; Third, the concept of environmental conservation in the view of the two figures living with different socio-political, environmental, and time conditions is certainly quite influential in their interpretation. The research question that will be answered in this study is how to interpret and conceive environmental conservation from the perspective of M. Quraish Shihab and Hamka.

Method

This article is included in qualitative research with the type of library research data. The main data used in this article include *Tafsir Al-Misbah* by M. Quraish Shihab and *Tafsir Al-Azhar* by Hamka. The focus of the verses in this study, especially on Surah *Ṣād* (38), *al-Dukhān* (44): 38 & 39, *al-Jāthiyah* (45):13, *al-Shuara* (26): 151-152, *Ibrāhīm* (14): 32-34, *al-A'rāf* (7): 56. The data was collected using the comparative method, namely the author tried to compare the two interpretations of the *mufasir*. Furthermore, the author analyzes the data using the content analysis method. This approach is used to see the discourse and interpretation of the two figures in depth related to environmental conservation. In the final stage, the author reviews and comments on the content produced by the two *muftis* and elaborates on the discourse of environmental conservation.

Results and Discussion

Understanding the Environment as a Living Thing

The environment is everything that affects the growth of humans or animals, while the environment is everything that is around living things that has a reciprocal influence on these living things (Sadiku et al., 2020). The two interact with each other to form an ecosystem (Ratnasari & Basuki Dwisusanto, 2024). The term environment is associated with "living environment". It is often used as a synonym for other terms that have similar meanings, such as the world, the universe, planet Earth, and so on. The term comes from foreign words, such as *environment* (United Kingdom), *L'èvironnement* (France), *Umwelt* (Germany), *milliu* (Netherlands), *nature* (Malaysia), *sivat-lom* (Thailand), *al-Bi'ah* (Arabic), and other variations (Abdillah, 2001). The environment is a human effort to influence and solve environmental problems facing a sustainable society. Yusuf Qardhawi defines the environment as a sphere in which humans live, humans live, either when traveling or in seclusion (Al-Qarḍāwī, 2001).

In Islam, the idea of the environment is introduced through the Qur'an with various terms. These include the terms of all beings (*al-ālamīn*), the dimensions of space and time (*al-samā'*), planet earth (*al-ardl*), and environmental context (*al-bīah*) (Istiani & Muhammad Roy Purwanto, 2019; Zulfikar, 2018). For example, several theological-normative foundations in Islam discuss how nature is created and governed. Even in the study of religion in general, it is shown that the centralization of religion towards environmental policy attitudes is shown. Research conducted by Brown et al., (2021) found that the centralization of religion to American environmental policy is influenced by race and socio-politics. The white race is more receptive to messages more strongly

than blacks and Hispanics. Brown et al.'s study does not show the privileges of one race but that all elements in life can affect one's understanding of the environment.

The environment consists of two things: first, a living (dynamic) environment that includes humans, animals, and plants. Second, the dead (static) environment includes the nature created by Allah SWT, which consists of the earth, its contents, the sky, and the solar system. The man-made environment is in the form of industry developed by utilizing existing natural resources, from rivers to trees. Humans and the environment have a mutual relationship and influence each other in a dynamic relationship. In particular, Indigenous peoples have the influence and responsibility to conserve the world's non-human resources (Golo, 2024). Environmental changes will cause changes in human behavior, such as liking themselves and experiencing new conditions (Azizy et al., 2024). If the environmental conditions are good, humans can develop optimally, and the environment can develop optimally.

The understanding that nature was only created to serve the interests of humans will justify the unlimited exploitation of nature. This has an impact on environmental damage that is not completed (Reflita, 2015). It is different if nature is understood as something that has value; of course, it will be more respected and used more humanely, which forms ethics towards the environment. Three models of environmental theory are developing today. First is anthropocentrism, which is the understanding that humans are the center of the universe system; their interests and policies are considered the most decisive in the order of the ecosystem. Nature here is only seen as an object, tool, and means for meeting human needs and interests (Haryadi et al., 2020).

Second, Biocentrism, an understanding related to nature, has value independent of human interests. All living things are precious and deserve moral consideration and concern, regardless of whether they are valuable to humans, so they deserve protection and protection. Third, Ecocentrism is a continuation of the theory of biocentrism, which is almost the same in looking at nature (Al Munir, 2023). The second and third theories are an effort to lead humans to understand the importance of environmental conservation.

Principles of Environmental Conservation from an Islamic Perspective

Conservation is conservation, which includes efforts to maintain and maintain a proportionate balance of carrying capacity, quality, function, and environmental capabilities (Wahyudin, 2010). Meanwhile, the Burra Charter explained that the concept of conservation can include all forms of conservation efforts that are adapted to local circumstances and the environment. Therefore, conservation activities can encapsulate various aspects such as preservation, restoration, reconstruction, adaptation, and revitalization. The conservation objectives are as follows: (1) realizing the preservation

of biological natural resources and the balance of their ecosystems so that they can further support efforts to improve human welfare and quality of life. (2) preserving the ability and utilization of biological natural resources and their ecosystems harmoniously and balanced. (3) one of the efforts to maintain animal conservation.

Conservation was born due to a need to conserve natural resources known to suffer from sharp degradation in quality. The impact of degradation raises concerns and, if not anticipated, will endanger humanity, especially affecting the lives of the next generation as heirs. The conservation in question includes preservation, restoration, reconstruction, adaptation, and revitalization. Conservation efforts have resulted in increased productivity, leaf litter aggregation, and soil nutrient maintenance when compared to ecologically adjusted non-conservation areas (Galvin et al., 2018)

Meanwhile, in Islam, the Qur'an has taught environmental conservation for centuries. Humans and nature have a strong relationship and need each other. Allah created balance and harmony, so if one component is disturbed, it will interfere with the other. Humans must maintain the balance of nature to realize harmony and survival of other creatures. Therefore, Islam teaches environmental ethics based on four principles: monotheism, caliph, *al-Istiṣhlāḥ*, halal, and haram (Fauzan et al., 2020).

Yafie (2006) also explained some basic principles related to environmental conservation within the framework of Islamic understanding. First, the most important thing is to protect life and body (*hifz al-nafs*). In Islamic teachings, life is considered to have a very high and extraordinarily valuable value. The concept of *al-nafs* includes three essential elements inherent in human beings: soul, body, and dignity. Every born individual will undergo physical and mental development until he reaches maturity (*āqil balīgh*). At this stage, the intellect functions optimally, becoming an important tool in life. A life with great meaning is the basis for human beings to carry out their role as His caliph, responsible for respecting, protecting, and managing nature as a place for Allah's creatures, according to His commands.

Second, remember that life in the world is not the end goal but a means to achieve eternal life. Life in this world can be considered an investment whose results will be enjoyed hereafter. Islamic teachings affirm that life is not limited to the physical world alone but includes the afterlife. Therefore, in living in this world, humans are expected to work with dedication to achieve Allah's pleasure in the hereafter. Success in the world of work can be measured by the extent to which our actions align with the principles taught by God. The quality and quantity of work in a worldly context depends largely on the extent of conformity with His norms. Man's positive attitude toward God's creations, including the environment, can be considered a valuable investment that will bring a good return.

Third, the production and consumption patterns followed by humans must follow the standard of decent living needs for humans. Exceeding the limit of the standard of necessity or carrying out excessive exploitation is prohibited by religious teachings. The management and utilization of natural resources must be done wisely without causing damage to the surrounding environment.

Tawhid is the basis of all views of goodness, order, openness, and submission. Tawhid is a worldview that views that the universe comes from Allah, will return to Him, and is centered on Him. This understanding of the concept of Tawhid also encourages humans to feel responsible for all the mandates that Allah gives. The logical consequence is that the strife is a simple example of damage to the earth (Hakim & Munawir, 2020). This concept also strongly impacts human obligations to save and preserve the environment. Every human action towards others and the surrounding environment must be based on the belief in Allah SWT's absolute oneness and power. Humans are morally responsible for every action towards fellow humans and the environment.

The meaning of *Khalifah fi al Ardh* is not only limited to theological and political issues but also environmental issues. In QS al-Baqarah (2): 30, Faṭir (35): 39, and Ṣād (38): 26, explain the concept of the caliph in the context of human domination as well as the representative of Allah on earth (Azizy et al., 2024). The meaning of the caliphate is not understood that humans are the rulers (*dominion over*) who place humans superior to nature or the environment. However, it is more understood as an attitude of *responsibility* (responsibility for the environment). The use of nature is placed within the framework of responsible management and moral ethics. So, the concept of caliph here is not limited to being understood as a beneficiary of nature, but also preserving and passing on to the next generation.

Al Istishlah (benefit) is one of the absolute requirements in environmental conservation. Islam's vision of the environment is an effort to improve *human* life. These interests are not only momentary interests but also sustainable. Allah provides nature and its contents harmoniously and balanced in each ecosystem. Man is forbidden to destroy this gift for his lust al-Araf (7): 56).

Halal haram is related to the Sharia rules that are best understood by the Muslim community. These two terms are very strong barriers (between what is allowed and what is not done) to prevent and allow humans to behave towards their environment. Halal means everything good, beneficial, calming, or has consequences for a person, society, and the environment. While haram means danger that can damage a person, society, and the environment. Environmental ethics has a high meaning of respect for

nature and the interconnectedness of each component and line of life. Applying environmental ethics will bring harmony to human life and its environment.

A Glimpse of the Methods and Patterns of *Al-Misbah* and *Al-Azhar Tafsir*

Muhammad Quraish Shihab was born in Rapang, South Sulawesi on February 16, 1944. His father, Abdurrahman Shihab, was from a family of learned Arab descent and became a scholar as well as a professor of tafsir at IAIN Alauddin, Ujung Pandang. Quraish Shihab's childhood was spent with love and routines related to learning the Quran. At the age of six, he attended the study of the Quran held by his father (Nata, 2005).

Formal **education** starts at an elementary school in Ujung Pandang. He then continued high school in Malang while studying religion at the Dar al-Hadits al-Fiqhiyah Islamic Boarding School. In 1958, he (aged 14) left for Cairo, Egypt, to be accepted into the second class of Tsanawiyah al Azhar. Then, I became a student majoring in hadith interpretation and received an LC degree at al-Azhar University. In 1969, he received his MA degree at the same University.

Quraysh Shihab married on February 16, 1975, at 31, and was blessed with four **daughters** and one son. After completing his master's studies, Qurasy Shihab returned to Ujung Pandang and was elected as an assistant to the Rector III of IAIN Ujung Pandang. In 1980, Muhammad Quraish Shihab returned to Egypt for two years to continue his studies in the Postgraduate Program of the Faculty of Ushuluddin Department of Hadith Tafsir at al-Azhar University. In 1984, Quraish Shihab moved from IAIN Ujung Pandang to the Faculty of Ushuluddin at IAIN Jakarta. He is also trusted to hold the position of Rector of IAIN Jakarta for two periods (1992-1996) and (1997-1998).

After that, he was trusted to hold the position of Minister of Religious Affairs for approximately two months in early 1998, until then he was appointed as Ambassador **Extraordinary** and Plenipotentiary of the Republic of Indonesia to the Arab Republic of Egypt and the Republic of Djibauti based in Cairo. Muhammad Quraish Shihab is one of the most prolific Indonesian Muslim scholars; approximately 30 works have been produced by him. Tafsir al Mishbah is a monumental work of Muhammad Quraish Shihab, written over four years, starting in Cairo in 1998 and completed in 2003 in Jakarta.

Haji Abdul Malik Karim Amrullah, often referred to as Buya Hamka (born in Maninjau, West Sumatra, on 16 February 1908), was the son of a Minangkabau reformer, Doctor Haji **Abdul** Karim Amrullah. Hamka's name was attached after he first went on Hajj to Makkah in 1927. Formal education is only available up to the third grade in

village schools. He also studied at a religious school for three years. The rest of Hamka studied self-taught in various fields of science such as philosophy, literature, history, sociology, and politics, both Islamic and Western.

At 16 (1924), he left Minangkabau, heading to Yogyakarta. There, he explored knowledge about the movements of prominent activists, including Haji Oemar Said Tjokroaminoto (Sarekat Islam), Ki Bagus Hadi Kusumo (chairman of Muhammadiyah), K.H. Fakhruddin, and RM. Soerjopranoto. A few months later, he went to Pekalongan and lived with A.R Sultan Mansur, a Muhammadiyah figure in Pekalongan, who was also his brother-in-law. It was here that Hamka expanded his association with Muhammadiyah figures. In mid-1925, Hamka returned to Padang Panjang and founded Tabligh Muhammadiyah together at his father's house. On April 5, 1929, he married Siti Rahma.

In 1950, Hamka decided to relocate himself to Jakarta and began pursuing a career in writing with titles such as "Ayahku," "Kenangan-kenangan Hidup," "Perkembangan Tasawuf Dari Abad ke Abad," and "Urat Tunggang Pancasila." In addition, he also published travel notes to stunning Islamic countries, including "Di Tepi Sungai Nil," "Di Tepi Sungai Daljah," "Mandi Cahaya Di Tanah Suci," "Empat Bulan di Amerika," and many other works. In 1955, Hamka published other important books entitled "Pelajaran Agama Islam," "Pandangan Hidup Muslim," as well as historical works such as "Sejarah Hidup Jamaluddin Al Afghani" and "Sejarah Umat Islam."

In 1959, the High Council of al-Azhar University Cairo honored him by awarding him the Ustadziyah Fakhiriyah (Doctor honoris causa) in recognition of his contributions. Hamka is not only a writer but also an active member of politics. During the 1955 general election, Hamka was elected as a Member of Parliament from Masyumi, representing the Muhammadiyah element. After President Sukarno issued a decree in 1959, Hamka returned to his original path of da'wah, still making contributions in this field. He expressed criticism of the guided democracy promoted by Sukarno. As a result, Hamka was imprisoned by Sukarno from 1964 to 1967 because he was considered a potentially dangerous figure. While in prison, Hamka completed his monumental work, "Tafsir al-Azhar. Hamka died in Jakarta on July 24, 1981, at the age of 73.

Environmental Conservation in Shihab and Hamka's Perspective

From the author's reading of the work of Tafsir Indonesia, which is represented by two great figures, several concepts related to environmental conservation have emerged. Among them are:

1. Courtesy (*lḥsān*)

Crises and environmental damage are an accumulation of the disharmonious relationship between humans and nature. In addition to climate change factors, humans are one of the contributors to the destruction of nature on earth. The potentially destructive nature of human beings is described in the Qur'an surah al-A'raf (7): 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ٥٦

“Do not harm the earth after it has been well organized. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good”.

In the opinion of Quraysh Shihab, this verse affirms the prohibition of damaging the earth, as such actions violate the established limits. God created nature with harmony, harmony, and goodness, whose main purpose is to meet human needs. Therefore, humans are responsible for participating in efforts to improve this nature. This concept is in line with the role of the apostles tasked with correcting and correcting disharmony in the lives of corrupt communities. According to Shihab, anyone who obstructs the duties of the apostles also contributes to the destruction of the earth (Shihab, 2009). Humans have a responsibility as the custodians of the earth. They should be able to make the earth prosperous and maintain and care for its environment, which is increasingly threatened with damage from time to time. Environmental damage caused by human actions can result in an imbalance between humans and nature, and destructive acts are despicable acts that can cause serious damage (Shihab, 2009).

Shihab explained the concept of *tahsin* in environmental conservation efforts: The word *muhsin* is the plural form of *muhsin*. In the human context, this trait reflects the highest level of goodness that a person can achieve. This happens when a person can see the interests of others with the same or even higher priorities than themselves, so they give others what they should provide themselves. In a relationship with Allah SWT, "*ihsan*" is when a person fully feels present before Allah and only "sees" Allah SWT in all their actions and deeds. Therefore, a person's courtesy to his fellow human beings is when they no longer focus on their own needs but only consider the needs of others. People who can see themselves in the position of the needs of others and no longer only see themselves when worshipping Allah SWT is what is called "*muhsin*," and at that time, they have reached the peak in all their deeds (Shihab, 2009).

When applied to the relationship between humans and their environment, the concept of *Ihsan* reflects concern and efforts to maintain the harmony and balance of nature and its contents. Efforts to preserve and protect the environments carried out

appropriately will result in comfort and order because individuals no longer prioritize ego and personal interests. Hence, environmental damage can be avoided and better repaired if humans have the *muhsin* in themselves, which is the culmination of all their deeds.

Hamka's opinion regarding environmental damage is also very relevant. According to him, damaging something that has been repaired is much worse than damaging what has been damaged. If a person cannot make a better one, he should not destroy what is already good. Those who do damage will become enemies of society, and these destructive actions culminate in laborious, tyrannical, and arbitrary behavior, especially in advanced science countries. Hamka emphasizes that a believing Muslim has a responsibility to maintain and protect what already exists and avoid destructive acts (Hamka, 2006).

According to the author, Hamka tries to convey that developing sophisticated technology without being balanced by spiritual awareness in dealing with it can result in environmental damage, both in human and environmental aspects. This underscores the importance of moral and ethical awareness in managing technological advances not to harm nature and human welfare.

2. Fair ('*adl*)

In Surah al-Shu'arā (26): 181-184 it is explained:

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ۝ ١٨١ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۝ ١٨٢ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ۝ ١٨٣ وَأَتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولَىٰ ۝ ١٨٤

“Perfect the measure and do not be among those who harm others (v.181). Weigh with the correct scales (182). Do not harm man by diminishing his rights, and do not cause damage to the earth (183). Fear Allah who created you and the people of the past” (184)

The understanding of the word *adil* can be found in Shihab's interpretation in Surah Hud (11): 85-86 as follows: the word *al-qist* is commonly interpreted as fair, which is a synonym of *al-'adl* (fair) indeed many scholars equate its meaning, and some distinguish it by saying that *al-qist* acts fair between two or more people, justice that makes each of them happy. While *al-'adl* applies to others and oneself, justice may not please one party. Scales and measurements must please both parties. Therefore, the word *bi al-qist* is used (Shihab, 2009).

According to Shihab, fair behavior is synonymous with balance; balance is found in a group with various parts with the same goal if each part fulfills certain conditions and levels. The group can survive and fulfill its goals if certain conditions and levels are met. However, if it does not run according to these conditions and

levels, what happens is an imbalance (Shihab, 2009). The concept of justice desired by the Qur'an is very broad, not only limited to the process of determining the law and resolving disputes between disputing parties, but also includes justice in the behavior of individuals, both in speaking, writing and in their minds (Shihab, 1996).

Islam guides humans to achieve good in this world and the hereafter. The good of the world includes actions that are lawful and free from cheating, which results in tranquility for the individual and the surrounding society. Applying the principles of justice in all aspects of life, including trading and transacting, creates a sense of security, tranquility, and prosperity in community life. All of this can be achieved through harmonious relationships between members of society, which involves giving to those in need more than they need and receiving what is rightfully entitled (Shihab, 2009).

In addition, damaging the earth is considered a fraud against the rights of others and the surrounding environment. It refers to the importance of protecting and caring for nature and avoiding actions that could damage it. In Islam's view, environmental preservation is part of a human obligation to behave fairly and responsibly towards the creation of Allah SWT. According to the Quraish Shihab's view, the prohibition in Islam is very broad. It includes all forms of crime, including murder, robbery, adultery, human rights violations, and all kinds of bad deeds, both material and immaterial. In Shihab's understanding, the concept of justice includes actions that are both towards oneself, others, and the surrounding environment (Shihab, 2009).

When we relate this concept of justice to environmental conservation, we can see that human beings should use natural resources wisely according to their needs, without overexploiting them only to enrich themselves in the short term. While fair action may not always satisfy all parties, as human needs may not be met in large numbers, this approach can help prevent environmental damage and ensure that future generations can enjoy natural resources.

Meanwhile, according to Hamka, the concept of fair and correct is one meaning that can be used interchangeably. According to him, a person who does right has also done justice, and vice versa. Hamka emphasizes the importance of staying away from lust, which is an internal impulse influenced by emotions such as anger, compassion, sadness, resentment, or hatred. According to him, lust is a factor that can cause a person to lead away from the way of Allah. In the context of rulers, if they are influenced by lust in imposing punishments, the punishment can be unfair and keep them away from the right path (Hamka, 2006).

Apart from Hamka's interpretation highlighting the nature of leaders in defining the word fair, the author sees the meaning of fair, which is synonymous with the word right and is opposite to lust. Exploiting natural resources is part of a human attitude filled with lust to get more; therefore, when humans prefer to use natural resources as needed, they have done what is right and fair for themselves and their environment.

3. Proportional (not excessive)

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ
 الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ۚ ۳۲ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ
 اللَّيْلَ وَالنَّهَارَ ۚ ۳۳ وَاتَّكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ

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“Allah created the heavens and the earth, sent down water (rain) from the sky, and brought forth various fruits for sustenance for you. He has also subdued the ship so you can sail the seas of His will. He has also subdued rivers for you (32). He has subdued for you the sun and the moon that are constantly circulating and has also subdued for you night and day (33). He has bestowed upon you all that you ask Him. If you count Allah's blessings, you will not be able to count them. Indeed, man is very unjust and very disbeliever (34)”

According to Quraish Shihab, this verse explains the various kinds of graces Allah gives humans, either by request or not. The creation of the sky, earth, rain, rivers, seas, and various kinds of plants are all for the benefit of humans (Shihab, 2009). However, many humans are not grateful for it. Humans who are not grateful are very ungrateful and very unfaithful; that is, they are very ungrateful and ungrateful for the blessings of Allah (Shihab, 2009).

The word *sakhara* is used to subdue something so that it is easy for other parties to use. Something subject to Allah no longer has a choice; thus, a man who studies and knows the qualities of something will feel calm in dealing with it because the subject will not disobey. From this, the certainty of the laws of nature is obtained (Shihab, 2009).

Hamka interprets the verse by explaining the importance of rivers in the world, such as the Nile in Egypt, Furat in Iraq, the Indus, and the Ganges in India, which were used as the main destinations of the ancestors of the Malays on their way across the ocean. The purpose of determining the movement of the sun and moon is to measure time and calculate hours, days, months, and years so that it can be a

reminder of the passage of time. Allah's gifts can be used wisely if man uses reason and thoughts. Hamka invites readers to reflect on Allah's blessings to humans. Unfortunately, many people are not grateful and instead fall into unfair acts. As explained in Surah Ash-Shu'arā (26) 151-152.

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ۝ ١٥١ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝ ١٥٢

"Do not follow the commands of those who transgress the boundaries (151). (They) damage the earth and do not make repairs." (152)

According to Quraish Shihab, the above verse emphasizes the prohibition of obeying the commands and behavior of the transgressors, namely those who constantly cause damage to the earth and do not make repairs. The word *al-musrifin* is taken from the word *sarafa*, the extremist of the boundary, which means there are the figures of the infidels. If understood as such, the commands and advice are addressed to the public, as if the noble prophet did not expect much from his community leaders. Alternatively, it can also be understood that the advice of the Prophet Sholeh (as). This is shown to all parties, both figures and ordinary people, because figures often emulate each other, and those who are exemplified are considered to be beyond the limit (Shihab, 2009).

The word (*yufsiduna*) destructively explains the violation of boundaries. This word is displayed in the form of the verb *mudhari'* to indicate the continuity of destruction. Indeed, a person is not named a vandal unless the destruction has been so repeated that it has been cultured in his personality. Destruction is an activity that results in something that functions well and is useful losing part or all of its value so that its function and benefits are reduced due to the destroyer's actions. He is the opposite of repair or *salah* (Shihab, 2009). Going beyond the limit here can be understood as improper use of natural resources, resulting in non-functioning, useless, and damaged natural resources.

According to Hamka, "exceeding the limit" is defined as actions that violate Allah's provisions, resulting in using Allah's wealth, wealth, and favors for unprofitable purposes. This includes splurging without limits, extravagance, disobedience, committing immoral acts, worshipping property, etc. If these actions are continued, humans will become the perpetrators of destruction on Earth without intending to fix it. This verse also tells the story of the Prophet Salih, who reminded their leaders and elites not to forget their good life and not to fall into a luxurious life that obscures true values. However, when they show good intentions, their actions cause chaos as they further distance themselves from the right path. This underscores

the importance of honest leaders in guiding society toward happiness, such as the Apostles' leaders, not leaders who encourage destructive behavior (Hamka, 2006).

According to Shihab, human beings as caliphs are given the task of carrying out the role of their caliphate per the concept given by Allah SWT. Humans are equipped with potential that enables them to succeed in carrying out this task. This potential includes understanding the nature, function, and benefits of things and the ability of reason and the five senses. By providing these abilities, humans should be able to utilize natural resources according to their needs proportionally and without overexploitation. According to Hamka, Adam, as the first human being, is considered the caliph of Allah on earth, given the intellect to think and prosper on earth. The caliph here does not only mean being an apostle, prophet, or having power.

Conclusion

The conclusion of this article shows that Quraish Shihab and Hamka believe that Allah created the universe for humans and used it to meet their needs. The concept of the caliph and its implementation (utilizing, maintaining, maintaining, and regenerating for the next life) is urgently needed to protect the earth and its environment. According to Quraish Shihab and Hamka, environmental conservation is contained in the concept of *ihsān* with the peak of good behavior towards nature. The concept of fairness by acting in balance is a responsibility to the environment. The concept of proportionality (not excessive) in the use of the environment. This conception shows that Indonesia's *mufasir* is concerned about environmental preservation despite living in different eras.

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