IJoIS: Indonesian Journal of Islamic Studies
Vol. 7, 2 (July-December, 2026), pp. 13-30
EISSN: 2745-7745, DOI: https://doi.org/10.59525/ijois.1598

Caliphate and the Ecological Crisis: A Thematic Tafsir Analysis of the Phenomenon of Deforestation

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ARTICLE INFO

Keywords:

Khalifah;
Ecological Crisis;
Thematic Tafsir;
Deforestation Phenomenon

Article history:

Received 2026-04-12
Revised 2026-06-11
Accepted 2026-07-31

ABSTRACT

The current ecological crisis, particularly deforestation, is not solely a technical or environmental issue but is deeply connected to human values, moral awareness, and perceptions of nature. In Islamic teachings, the concept of *khalifah* (stewardship) offers ethical guidance regarding the relationship between humans and the environment. However, this concept is often confined to theological discourse and is rarely linked to real-world environmental problems and human behavior. This study aims to reinterpret Qur'anic teachings on *khalifah* and the prohibition of *fasād fī al-arḍ* (corruption on earth) in relation to contemporary ecological crises, especially deforestation in Indonesia, so that these teachings can be practically implemented rather than remaining theoretical. This research employs a qualitative approach with a library research method, utilizing primary sources such as the Qur'an, classical and contemporary tafsir, scholarly books, and scientific articles on ecology and stewardship. The study applies a thematic (*tafsir maudhu'i*) approach, supported by comparative (*muqāran*) analysis, to examine key verses related to environmental ethics, including QS. Al-A'raf [7]:56, QS. Ar-Rum [30]:41, QS. Al-Baqarah [2]:11–12, and QS. Al-Baqarah [2]:205. The findings reveal three main points. First, the Qur'an presents a comprehensive and systematic framework of environmental ethics. Second, it not only provides normative guidance but also highlights that environmental destruction is a direct consequence of human actions. Third, the root cause of ecological damage, from a Qur'anic perspective, lies in the internal human dimension, particularly moral crisis, hypocrisy, and distorted consciousness. These findings emphasize the urgency of integrating religious values into environmental practices to address ecological degradation effectively.

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1. INTRODUCTION

The Qur'an serves as a guide for human life (*hudan li al-nās*), providing guidance in all aspects of life, whether spiritual, social, or ecological. The teachings of the Qur'an regulate not only the relationship between humans and Allah (*ḥabl min Allāh*), but also the relationship among human beings (*ḥabl min al-nās*) as well as the relationship between humans and the universe (Shihab, 1996). These three relationships form an interconnected unity and become the foundation for creating a harmonious life.

From the Qur'anic perspective, nature is not viewed merely as an object of exploitation, but rather as part of Allah's creation that possesses order and balance (*mīzān*) (Shihab, 2002), (Nadilla Rica & Tiara, 2023). This natural balance is a divine decree that humans are obliged to preserve. Therefore, the use of natural resources must not be carried out recklessly, but should be accompanied by responsibility and justice. Efforts to preserve nature are not only about protecting the environment, but also constitute part of humanity's moral and religious obligation in implementing the values taught in the Qur'an.

In the teachings of the Qur'an, humans are positioned as *khalifah* (vicegerents/stewards) on earth, namely those entrusted by Allah to manage and preserve the universe responsibly (Ibn Kathir, 1999). As Allah states in Surah Al-Baqarah: "(Remember) when your Lord said to the angels, 'Indeed, I will place a khalifah (vicegerent/steward) on earth.'" (QS. Al-Baqarah [2]: 30)

According to Zakaria, the primary duty of a *khalifah* is to cultivate and sustain the earth through faith (Arifin, 2018). This position indicates that humans are not the absolute owners of nature, but rather trustees who must carry out their responsibilities in accordance with the will and decrees of Allah. The concept of *khalifah* in the Qur'an encompasses interconnected theological, ethical, and moral dimensions. Theologically, humans are positioned as representatives of Allah in managing the earth according to His will. Ethically and morally, humans are required to uphold justice, maintain the balance of nature, and utilize natural resources proportionally and without excess. The Qur'an explicitly prohibits all forms of destruction (*fasād fī al-arḍ*), as such actions contradict the purpose of creation and may threaten the sustainability of life on earth. Therefore, the success of humanity in carrying out the role of *khalifah* is measured not only by the ability to utilize nature, but also by the extent to which humans are able to preserve the sustainability and harmony of the environment as a divine trust (Agustina, 2025).

The government's efforts to enhance ecological awareness based on religious values are also reflected in official policies issued by the Ministry of Religious Affairs of the Republic of Indonesia. One such policy is contained in the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 244 of 2025 concerning the Priority Programs of the Ministry of Religious Affairs for 2025–2029, which includes the Eco-Theology Program as one of the Ministry's strategic agendas. This policy demonstrates that environmental issues are now understood not merely as technical or ecological problems, but also as ethical and spiritual issues closely related to religious values (Supriadi, 2021). In this context, the concept of *khalifah* in the Qur'an becomes highly relevant, as it positions humans as responsible for maintaining the balance and sustainability of nature. Therefore, environmental preservation efforts, such as tree planting, can be understood as a concrete implementation of humanity's stewardship mandate on earth.

Nevertheless, the ideal implementation of these values still faces numerous challenges in social reality. In addition to the moral and theological issues described previously, Indonesia's national ecological condition also indicates that the country is facing various serious environmental crises. This shows that awareness and implementation of the values of *khalifah* in preserving nature have not yet been fully realized in social practice or in the sustainable management of natural resources. Indonesia, as one of the countries with the largest tropical forest cover in the world, still possesses immense biodiversity. In 2024, Indonesia's forested land area was recorded at approximately 95.5 million hectares, or around 51.1% of the nation's total land area. This figure highlights Indonesia's position as

a vital part of the global ecological system, functioning both as a carbon sink and as a habitat with high biodiversity.

The phenomenon of deforestation does not occur uniformly across all regions, but is largely concentrated in secondary forest areas that are vulnerable to conversion for various economic activities, such as agriculture, plantations, infrastructure development, and land burning. Forest and land fires (*karhutla*) are known to be among the main factors causing the reduction of forest cover, thereby contributing significantly to ecological degradation within Indonesia's forest landscapes (Violleta, 2025). According to the Ministry of Environment and Forestry (KLHK), primary forest refers to forest areas that show no signs of exploration, logging, or destruction. Meanwhile, according to UNESCO, secondary forest refers to areas that have undergone colonization, where part or all of the original vegetation has disappeared due to human activities and disturbances to natural conditions (Lesmono, 2022), (Yuli Anggraini et al., 2025).

From the explanation above, it can be concluded that primary forests are forest areas formed naturally and still in their original condition because they have never, or almost never, experienced human intervention. In these areas, neither logging nor forest destruction has occurred. Meanwhile, secondary forests are forest areas that were previously primary forests but have undergone changes due to deforestation activities. Secondary forests emerge as a result of human intervention, whether intentional or unintentional, through logging and destruction of primary forests (Faris et al., 2026).

Environmental degradation has also caused natural disasters to occur more frequently and with more severe consequences, resulting in major losses for society. For example, the massive floods and landslides in North Sumatra at the end of 2025 were caused by extremely heavy rainfall, and their impacts were worsened by the reduction of forests in upstream areas due to logging and various forms of natural resource exploitation. The consequences of these floods included hundreds of fatalities, thousands of displaced residents, and significant ecosystem damage.

Based on these national ecological conditions, it can be observed that environmental crises, particularly deforestation, are not merely technical and ecological issues, but are also closely related to values, moral awareness, and the way humans perceive nature. Through the concept of *khalifah*, the Qur'an provides ethical guidance concerning the relationship between humans and nature. However, understanding of this concept is often still limited to theological aspects, without being directly connected to current environmental conditions and human behavior. Therefore, a Qur'anic interpretative study is needed to connect the teachings of stewardship and the prohibition of *fasād fī al-arḍ* with the reality of the ecological crisis, particularly deforestation in Indonesia. This research is expected to connect religious teachings with actual human behavior, so that the concept of *khalifah* becomes not merely a discourse, but is truly implemented in practice (Khalid & Fansuri, 2025).

2. METHODS

This research is qualitative in nature. Qualitative research is a research method that aims to explore and understand human experiences, behaviors, beliefs, and social interactions in their natural settings. Rather than focusing on numerical data or statistical analysis, qualitative research emphasizes collecting descriptive and detailed information to gain a deeper understanding of a particular phenomenon. This method typically uses data collection techniques such as interviews, observations, focus group discussions, and document analysis. Researchers analyze the collected data by identifying patterns, themes, and meanings that emerge from participants' experiences and perspectives. (Feny Rita Fiantika, Mohammad Wasil, Sri Jumiyati, Leli Honesti, Sri Wahyuni, Erland Mouw, Jonata, Imam Mashudi, Nur Hasanah, Anita Maharani, Kusmayra Ambarwati, Resty Noflidaputri, Nuryami, 2022), (Ayu et al., 2024) and employs a library research approach. The study uses written materials as its primary sources, including the Qur'an, tafsir literature, books, and scientific articles discussing ecology and stewardship. A qualitative method was chosen because the focus of this research is to understand the meanings, values, and moral responsibilities of humans toward nature, rather than to calculate numerical data. The approach used in this study is thematic

interpretation (*tafsīr mawḍū'ī*) (Al Farmawi, 1977). Library research is a research method that relies on collecting and analyzing data from existing sources rather than conducting fieldwork or direct observation. The primary sources of data include books, scholarly journals, research articles, theses, dissertations, conference proceedings, official reports, and other credible publications. This method is commonly used to develop theoretical frameworks, review previous studies, and support research findings with established academic evidence (Annasthasya et al., 2025).

In library research, the researcher systematically identifies, selects, evaluates, and interprets relevant literature related to the research topic. The collected information is then analyzed to identify key concepts, theories, patterns, and gaps in previous studies. This process helps the researcher gain a comprehensive understanding of the subject and build a strong foundation for the study (Jamaluddin et al., n.d.), (Nurrisa & Hermina, 2025). The thematic tafsir approach is used to collect and examine Qur'anic verses related to the concepts of *khalifah*, natural balance (*mīzān*), trust (*amanah*), and the prohibition of causing destruction on earth (*fasād fī al-arḍ*). Through this approach, these verses are analyzed comprehensively in order to obtain a holistic understanding of the Qur'anic perspective on the relationship between humans and nature. Through the *tafsir maudhu'i* approach, this study aims to discover the Qur'an's comprehensive view regarding the human role as *khalifah* in preserving environmental sustainability, as well as its relevance to the phenomenon of deforestation as one form of today's ecological crisis. It is hoped that this study will provide a deeper understanding of the ecological crisis as a moral and religious issue, rather than merely an environmental problem.

This study offers a novel perspective by examining the concept of caliphate (khilāfah) as a Qur'anic paradigm for addressing the contemporary ecological crisis of deforestation through a thematic tafsir (mawḍūʿī) approach. Unlike previous studies that primarily discuss Islamic environmental ethics in general or focus separately on the concept of human stewardship, this research systematically synthesizes Qur'anic verses related to khilāfah, environmental balance (*mīzān*), prohibition of corruption (*fasād*), and human accountability to construct an integrated Qur'anic framework for forest conservation. The novelty of this study lies in its contextualization of classical Qur'anic exegesis within the modern environmental discourse, demonstrating that deforestation is not merely an ecological or economic issue but also a violation of humanity's divinely entrusted responsibility as Allah's vicegerent on earth. Consequently, this research bridges the gap between Qur'anic studies and environmental sustainability by offering a faith-based ethical framework that contributes to contemporary ecological governance and sustainable forest management.

3. FINDINGS AND DISCUSSION

A. Verses on Environmental Ethics

Environmental ethics in Islam is founded on the belief that nature is a creation of Allah and that human beings are entrusted with the responsibility to protect and preserve it. The Qur'an presents numerous verses that emphasize the relationship between humans and the environment, highlighting stewardship, balance, moderation, and accountability. These principles form the ethical foundation for environmental conservation in Islamic teachings. This verse indicates that human beings have been appointed as Allah's representatives on earth, entrusted with managing natural resources responsibly rather than exploiting them recklessly. According to Nasr (1996), the concept of *khalifah* establishes a moral obligation for humans to protect the environment because all elements of nature belong to Allah and are entrusted to humanity. Discussion of the environment in the Qur'an is not presented explicitly under a single specific theme, but is instead dispersed across various verses containing fundamental principles of environmental ethics. In thematic tafsir (*maudhū'ī*) studies, these verses can be classified into several major concepts, such as the prohibition of destruction (*fasād*), the concept of balance (*mīzān*), humans as *khalifah*, and the wise utilization of nature (Shihab, 1996), (Muhammad Rizky Mubarok & Nasrulloh Nasrulloh, 2024).

1. The Prohibition of Environmental Destruction (Fasād)

One of the central principles of Islamic environmental ethics is the prohibition of *fasād* (corruption or destruction) on earth. In the Qur'an, *fasād* refers to every form of disorder, damage, injustice, and destruction that disrupts the harmony established by Allah in creation. While the concept traditionally includes moral and social corruption, many contemporary Muslim scholars argue that environmental degradation is also a form of *fasād* because it undermines the ecological balance that Allah has created. The Qur'an explicitly prohibits humans from causing destruction after the earth has been set in order (Wasil & Muizudin, 2023). Allah says: "And do not cause corruption on the earth after it has been set in order. And call upon Him in fear and hope. Indeed, the mercy of Allah is near to the doers of good." (Qur'an 7:56). This verse establishes a clear ethical principle that human beings must preserve, rather than destroy, the natural environment. The phrase *"after it has been set in order"* indicates that Allah created the earth in a state of harmony and balance. Therefore, any activity that damages ecosystems, pollutes rivers and oceans, destroys forests, or threatens biodiversity contradicts the divine order.

According to Ibn Kathir (2003), the prohibition against *fasād* encompasses all forms of harmful actions that disturb the welfare of God's creation. Although classical commentators primarily discussed moral and social corruption, the principle can be extended to environmental destruction because ecological damage ultimately harms both humanity and other living creatures. Likewise, Al-Qurtubi (2006) explains that preserving the order established by Allah is a religious obligation, while actions that create widespread harm violate Islamic ethical teachings. (Iqbal, 2016) argues that modern environmental crises originate from humanity's separation from spiritual values and the tendency to treat nature merely as an economic commodity. When humans ignore their role as Allah's trustees (*khalifah*), they replace stewardship with exploitation, leading to ecological imbalance and environmental degradation. Similarly, (Aini, 2025) states that environmental pollution, biodiversity loss, and climate-related problems represent modern manifestations of *fasād* because they destroy the integrity of Allah's creation.

One of the primary verses is QS. Al-A'raf [7]: 56: This verse emphasizes the prohibition against causing destruction (*fasād*) on earth after Allah has set it in order. From an ecological perspective, this destruction includes all forms of actions that damage the balance of nature, such as excessive exploitation and environmental pollution (Munsarida, 2024). Classical mufassirs understood *fasād* as acts of disobedience and immorality, while contemporary interpretations expand its meaning to include ecological destruction (Habibi, 2023), (al-Qaradawi, 2001). Another relevant verse is QS. Ar-Rum [30]: 41: This verse affirms that corruption and destruction on land and at sea are the result of human actions. This indicates that humans bear responsibility for environmental conditions (al-Qaradawi, 2001).

2. The Concept of Balance (*Mīzān*)

The concept of *mīzān* (balance) is one of the fundamental principles of Islamic environmental ethics. In the Qur'an, *mīzān* refers to the divinely established order, proportion, and harmony that govern the entire universe. Allah created the heavens, the earth, and all living creatures according to a precise balance, ensuring that every component of creation functions in an interconnected and sustainable manner. Human beings are therefore commanded to respect this balance and avoid actions that disturb the natural order. The Qur'an explicitly introduces the principle of *mīzān* in Surah al-Raḥmān: "And the heaven He raised and imposed the balance (*mīzān*), so that you do not transgress within the balance. And establish weight in justice and do not make deficient the balance." (Qur'an 55:7–9). These verses indicate that balance is not only a physical characteristic of the universe but also an ethical principle that should guide human behavior. The command *"do not transgress within the balance"* implies that human activities must remain within the limits established by Allah. Any excessive exploitation of natural resources, pollution, or destruction of ecosystems represents a violation of this divinely ordained equilibrium (Husna & Sarjan, 2024).

According to Ibn Kathir (2003), the term *mīzān* in these verses refers to justice, order, and proportionality that Allah has established throughout creation. While the classical interpretation emphasizes fairness in social and economic transactions, contemporary scholars extend its meaning to environmental sustainability because ecological systems also depend upon balance and proportionality. Al-Qurtubi (2006) similarly explains that Allah established *mīzān* as a universal principle governing both human society and the natural world, making it an ethical obligation to preserve this order.

The Qur'an further emphasizes that every element of creation has been created according to precise measure. Allah states: "Indeed, all things We created with predestination and precise measure." (Qur'an 54:49). This verse demonstrates that nothing in creation exists randomly. Every species, ecosystem, and natural process has a specific function within Allah's design. Consequently, disrupting biodiversity, destroying habitats, or exploiting resources beyond sustainable limits interferes with the balance established by the Creator. The concept of *mīzān* also provides an ethical framework for sustainable resource management. Islam rejects both excessive exploitation and total neglect of natural resources (Nadilla Rica & Tiara, 2023), (Fatha Pringgar & Sujatmiko, 2020). The concept of balance is explained in QS. Ar-Rahman [55]: 7–9: This verse shows that the universe was created in a state of balance (*mīzān*) that must be preserved. Humans are prohibited from disrupting this balance (Shihab, 2002). In the environmental context, this concept highlights the importance of maintaining ecosystem harmony (Nasr, 1997).

3. Humans as *Khalifah* on Earth

The concept of *khalifah* (vicegerent, steward, or trustee) is one of the foundational principles of Islamic environmental ethics. It defines humanity's position and responsibility within Allah's creation, emphasizing that humans are entrusted with the duty of maintaining, managing, and preserving the earth in accordance with divine guidance. Rather than granting unrestricted authority over nature, the Qur'an presents human beings as custodians who are morally accountable for the way they interact with the environment. The Arabic term *khalifah* literally means "successor" or "vicegerent," referring to those entrusted with responsibility on behalf of another. According to Ibn Kathir (2003), Allah appointed human beings as successive generations responsible for governing the earth according to His commands. Although the verse primarily concerns humanity's role in the world, its implications extend to the responsible management of natural resources and the preservation of the environment. Similarly, (Sadilah & Munir, 2025) interprets *khalifah* as humanity's responsibility to establish justice, obey Allah's commands, and avoid corruption on earth. This interpretation suggests that stewardship includes both social justice and environmental responsibility, as preserving creation is part of fulfilling Allah's trust.

The concept of stewardship (*khalifah*) is mentioned in QS. Al-Baqarah [2]: 30: This verse indicates that humans are entrusted with the responsibility of managing the earth. This duty includes the obligation to protect and preserve the environment (al-Qaradawi, 2001). Therefore, environmental destruction is contrary to the function of *khalifah* (Rahman, 1980).

4. The Wise Utilization of Nature

The wise utilization of nature is a fundamental principle of Islamic environmental ethics. The Qur'an teaches that natural resources are blessings (*ni'mah*) bestowed by Allah for the benefit of humanity. However, these resources are not granted for unlimited exploitation; rather, they must be used responsibly, sustainably, and in accordance with divine guidance. From an Islamic perspective, the environment is a trust (*amānah*) that should be managed wisely to ensure the well-being of both present and future generations. The Qur'an emphasizes that Allah created the earth and its resources for human benefit: "It is He who created for you all of that which is on the earth**.**" (Qur'an 2:29). This verse affirms that the natural world is provided to support human life. Nevertheless, the phrase *"for you"* should not be interpreted as granting unrestricted ownership. According to Ibn Kathir (2003),

Allah has made the earth's resources available for human use while expecting people to acknowledge His blessings through gratitude, moderation, and obedience. Human beings therefore have the right to benefit from nature, but they also bear the responsibility of protecting it from misuse and destruction.

The Qur'an also encourages people to cultivate and develop the earth responsibly. Allah says: "It is He who produced you from the earth and settled you therein." (Qur'an 11:61). Classical exegete Al-Qurtubi (2006) explains that this verse includes the command to cultivate the earth (*isti'mār al-arḍ*), improve its productivity, and use its resources in ways that promote human welfare without causing harm. Agriculture, water management, and responsible land use are therefore viewed as acts that fulfill humanity's role as *khalifah* (steward) when carried out within ethical limits. The prohibition against excessiveness (*isrāf*) constitutes an important principle in environmental ethics, because excessive exploitation can disrupt the balance of nature (Atsiil et al., 2025).

5.* Nature *as a Sign of Allah's Power* (Āyāt Kauniyyah*)

In Islamic thought, nature is not merely a physical environment or a collection of natural resources; it is a manifestation of Allah's wisdom, power, and creativity. The Qur'an repeatedly describes the natural world as *āyāt kauniyyah* (cosmic signs), inviting human beings to observe, reflect, and recognize the greatness of the Creator. These signs serve not only as evidence of Allah's existence and sovereignty but also as reminders of humanity's responsibility to respect and preserve creation. Consequently, environmental ethics in Islam is closely connected with spiritual awareness, as caring for nature reflects appreciation for the divine signs embedded within the universe. Nature is also regarded as one of the signs of Allah's greatness, as stated in QS. Āli 'Imrān [3]: 190. This verse invites humans to reflect upon nature as part of spiritual awareness. Thus, nature possesses not only economic value, but also theological significance (Bustamam Ahmad & Zulfidar, 2021). The verses above demonstrate that the Qur'an provides a strong normative foundation for environmental ethics. Principles such as the prohibition of destruction, the balance of nature, human responsibility, and the prohibition of excessive exploitation form the basis for understanding the relationship between humans and the environment. These principles subsequently become important foundations in both classical and contemporary tafsir analyses.

B. Classical and Contemporary Interpretations

1. QS. Ar-Rum [30]: 41. "Corruption has appeared on land and sea because of what people's hands have earned, so that Allah may let them taste part of the consequences of their deeds, in order that they may return (to the right path)." (QS. Ar-Rum [30]: 41).

This surah is named *Ar-Rūm* because at the beginning of the chapter there is news concerning the victory of the Romans (Byzantines) over Persia, which is regarded as one of the Qur'an's miracles of unseen prophecy. Regarding the *asbāb al-nuzūl* (occasions of revelation), scholars such as Imam al-Suyuti and al-Wahidi state that this verse does not have a specific or clearly narrated cause of revelation, unlike some other verses. This means that the verse was not revealed in response to a single particular event. Nevertheless, the meaning of the verse can still be understood through the general conditions at the time of its revelation during the Makkan period, which reflected the state of society at that time: (1) the condition of Arab society, which widely practiced polytheism, injustice, and moral corruption; (2) destructive patterns of life that damaged the social, economic, and spiritual order; and (3) the denial of the signs of Allah's power manifested in nature.

Wahbah al-Zuhaili explains that QS. Ar-Rūm [30]: 40 describes Allah's power as the sole Creator, Provider, Giver of life, and Cause of death for humanity. The verse simultaneously rejects polytheistic practices by affirming that no partners besides Allah are capable of performing such acts. Thus, this verse serves as an affirmation of *tawḥīd rubūbiyyah* (the oneness of divine lordship) and a refutation of polytheistic beliefs. Subsequently, QS. Ar-Rūm [30]: 41 appears as a logical consequence of humanity's deviation from the principle of monotheism established in the previous verse. The

corruption that appears on land and sea is positioned as the result of human behavior that deviates from divine values, whether in the form of polytheism or sinful conduct. In other words, after Allah affirms His oneness and the helplessness of all false deities besides Him, the following verse demonstrates the tangible consequences of such denial in human life (Zuhaili, 2009), (Rahmi & Sulisno, 2025).

Fakhruddin al-Razi provides a deeply philosophical explanation of this verse. According to al-Razi, the term *al-fasād* (corruption/destruction) carries a broad meaning, not limited merely to physical destruction, but also encompassing moral, social, and spiritual corruption. He interprets corruption on land as including the failure of vegetation to grow, drought, and crop failure. Meanwhile, corruption at sea may refer to disturbances in marine balance caused by disasters such as floods.

Al-Razi emphasizes that the primary cause of such destruction is human sin and disobedience. He further explains that all corruption ultimately originates from *shirk* (associating partners with Allah). According to al-Razi, *shirk* is not limited to statements and beliefs, but can also manifest in actions, which he categorizes as sinful or immoral deeds. Thus, a sinful person commits a form of *shirk* through his actions. However, he clarifies that this type of practical *shirk* does not necessarily condemn a person eternally to hellfire, because the essence of faith lies in one's heart and speech. If no polytheism is found in a person's beliefs and words, then the "bodily" *shirk* committed through actions does not invalidate faith entirely (Rusmiati & Mahmud, 2025).

From the explanation above, it can be concluded that the corruption occurring on earth essentially originates from human sin and immorality, which, in al-Razi's theological analysis, ultimately stems from forms of *shirk*. *Shirk* is not understood solely as deviation in belief and speech, but may also manifest in concrete actions in the form of wickedness and violations of Allah's commands. Thus, sinful behavior is viewed as a form of *shirk* within the realm of actions (Amelia, 2024). Nevertheless, al-Razi distinguishes between *shirk* in matters of creed and *shirk* in actions. *Shirk* that arises from actions (*al-shirk al-badani*) does not automatically expel a person from faith or condemn them eternally to hell, as long as it is not accompanied by deviant beliefs and confessions in the heart and speech. Therefore, the essence of faith remains rooted in the internal dimension (*qalb*) and verbal confession (*qawl*), which become the primary determinants of a person's religious status.

Furthermore, the phrase *"liyudhīqahum ba'ḍa alladhī 'amilū"* ("so that He may let them taste part of the consequences of their deeds") is understood as a form of warning (*tanbīh*), rather than total punishment. The destruction that occurs is only a small portion of the consequences humanity truly deserves, intended so that they may return (*la'allahum yarji'ūn*) to the right path.

Thus, from al-Razi's perspective, this verse affirms the close relationship between human morality and the balance of nature, even though he did not discuss it specifically within the framework of modern ecology. Al-Qurtubi, in his tafsir, explains that the mufassirs differed in interpreting the concept of *fasād* in this verse, though these differences are complementary rather than contradictory. Qatadah and al-Suddi argued that the intended meaning of corruption is *shirk*, which is the gravest form of corruption. Others interpreted corruption as drought, scarcity of vegetation, and the loss of blessings. Another opinion states that corruption refers to immorality, robbery, and oppression—acts that hinder agriculture, development, and trade activities (al-Qurtubi, 2006). All of these interpretations demonstrate that the Qur'anic concept of *fasād* is multidimensional, encompassing theological, ecological, and socio-economic aspects simultaneously.

Meanwhile, Ibn Kathir describes this verse as illustrating a causal relationship between human behavior and environmental conditions. Corruption visible on land and sea, such as reduced agricultural yields, is understood as a consequence of human sinful behavior. Thus, ecological crises are not viewed merely as natural phenomena, but also as consequences of humanity's moral and spiritual deviations. Abu al-'Āliyah's statement affirms that obedience to Allah is the primary foundation for maintaining environmental balance, whereas disobedience becomes the main cause of

destruction. This demonstrates that, from the Qur'anic perspective, environmental sustainability is closely tied to human moral quality (Ibn Kathir, 1999).

The phrase لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا ("so that He may let them taste part of the consequences of their deeds") is interpreted to mean that destruction and various forms of deficiency experienced by humanity are part of *sunnatullah* in the form of both a trial and a consequence of human actions. The reduction of wealth, lives, and agricultural produce is understood not merely as a natural phenomenon, but also as both a اختبار test and جزاء a recompense for human behavior. The primary purpose of this condition is emphasized in the phrase لَعَلَّهُمْ يَرْجِعُوْنَ indicating "so that they may return," namely, that humans may return to the right path. Thus, crises—including environmental crises—within the Qur'anic perspective possess educational and corrective dimensions, serving as means to awaken humanity and encourage behavioral reform.

In contrast to al-Razi, Muhammad Tahir Ibn 'Ashur in *At-Tahrir wa al-Tanwir* offers a more contextual interpretation closely related to social realities. He explains that the phrase *"ẓahara al-fasād"* ("corruption has appeared") indicates that the destruction is real, visible, and observable in human life. In his explanation, he does not limit the meanings of "land and sea" to their literal sense, but also understands them as representations of all areas of human life. Nevertheless, he still allows for the literal interpretation, such as environmental degradation on earth. Ibn 'Ashur provides examples including the exploitation of natural resources such as plants and fruits, declining soil fertility, and disturbances in marine ecosystems as forms of corruption at sea.

Ibn 'Ashur firmly explains that Allah created the universe according to a balanced and wise order suited to human needs. However, humans frequently utilize resources without considering balance and sustainability, thereby causing destruction that ultimately harms humanity itself. According to him, the phrase *"bimā kasabat aydī al-nās"* ("because of what people's hands have earned") demonstrates the principle of human moral responsibility, indicating that destruction does not occur by coincidence, but is the direct result of human actions.

To further explain this verse, Wahbah al-Zuhaili also discusses its relationship (*munāsabah*) with the preceding verse. He explains that QS. Ar-Rūm [30]: 40 describes Allah's power as the sole Creator, Provider, Giver of life, and Cause of death. The verse rejects polytheism by affirming that no partners besides Allah possess such abilities. Therefore, the verse functions as an affirmation of *tawḥīd rubūbiyyah* and a refutation of polytheistic beliefs. Then QS. Ar-Rūm [30]: 41 emerges as a logical consequence of humanity's deviation from the monotheistic principle affirmed previously. The corruption visible on land and sea is presented as the result of human behavior deviating from divine values, whether through polytheism or sinful acts. In other words, after Allah affirms His oneness and the impotence of false deities, the subsequent verse illustrates the real-life consequences of denying these truths (Zuhaili, 2009).

From the explanation above, a clear causal relationship can be observed between the two verses. Verse 40 establishes the foundational principle (*tawḥīd*), while verse 41 describes the implications of violating that principle, namely the emergence of corruption (*fasād*) on earth. This demonstrates that crises occurring in nature are not merely material phenomena, but also possess moral and theological dimensions.

2. QS. Al-A'raf [7]: 56. "Do not cause corruption on the earth after it has been set in order. And call upon Him with fear and hope. Indeed, the mercy of Allah is very near to those who do good." (QS. Al-A'raf [7]: 56).

Imam al-Razi states at the beginning of this surah: "This surah is Makkiyyah, except for verses 163 to 170, which are Madaniyyah. It consists of 206 verses and was revealed after Surah Ṣād" (al-Razi, 1981). Scholars such as Jalaluddin al-Suyuthi and al-Wahidi do not mention any specific *asbāb al-nuzūl* (occasion of revelation) or clear narration concerning this verse, as is found in some other verses. In other words, this verse was not revealed in response to a particular event, but rather has a general nature and applies to various circumstances.

According to al-Biqa'i, who is well known for his study of *munāsabah* (the relationship between verses), QS. Al-A'raf: 56 does not stand independently, but is closely connected with the preceding verses. In the previous verses, Allah first explains various manifestations of His mercy and signs of His power in the universe, such as the order of creation and the balance of life. After describing all of this, the verse then directs humanity regarding how they should respond to Allah's blessings and power. This response is not merely theoretical, but must be manifested in concrete attitudes and actions.

Al-Biqa'i explains that there are two primary forms of response required from humanity. First, humans are prohibited from causing corruption on earth in any form, including environmental destruction. This prohibition demonstrates that preserving the balance of nature is part of humanity's responsibility as creatures entrusted with stewardship. Second, humans are commanded to draw near to Allah through prayer, with a balanced state of heart between fear (*khauf*) of His punishment and hope (*rajā'*) in His mercy. This attitude indicates that humanity's relationship with Allah must always remain alive and become the foundation for living life, including in the treatment of the environment. Thus, according to al-Biqa'i, this verse teaches that after understanding the greatness and mercy of Allah, humans should not stop merely at acknowledgment, but must translate that understanding into efforts to protect the earth from destruction and strengthen their spiritual relationship with Allah.

Al-Razi explains that the prohibition against committing *fasād* (corruption/destruction) on earth encompasses all aspects of human life, whether physical, social, or spiritual. Corruption is not limited to material environmental damage, but also includes violations against the five essential principles of public welfare (*al-ḍarūriyyāt al-khams*), namely the preservation of life, property, lineage, religion, and intellect. Thus, the concept of *fasād* in the Qur'an possesses a comprehensive scope that includes the entirety of human life systems, so that every violation of these principles can be categorized as prohibited corruption (al-Razi, 1981).

The phrase *"ba'da iṣlāḥihā"* ("after it has been set in order") in this verse is understood by the mufassirs in two principal meanings. First, it refers to cosmic order, namely that the earth was created in a well-ordered condition suitable for the welfare of creation. Second, it refers to normative order, namely through the sending of prophets and the revelation of divine guidance as direction for human life. Both meanings demonstrate that the prohibited corruption is not merely physical in nature, but also includes deviations from the system of values and laws established by Allah.

Furthermore, this verse also serves as the basis for an important principle in Islamic law: that everything causing harm is fundamentally prohibited. However, if there is a specific legal proof permitting an action that contains harm, then that proof becomes an exception to the general prohibition. Al-Qurtubi interprets the statement of Allah Almighty: وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا, "And do not cause corruption on the earth after it has been set in order," as containing a general principle, namely that Allah prohibits all forms of corruption, whether small or large, after any form of rectification, whether small or large as well. Thus, this prohibition is general according to the strongest scholarly opinion (al-Qurtubi, 2006).

Al-Qurtubi also cites the opinion of Adh-Dhahhak, who said: "Do not pollute flowing water, and do not cut down fruit-bearing trees with the intention of causing harm." Included in this is the corruption of wealth (through forgery or destruction), which is also considered a form of فساد (corruption) on earth. It is also said that unjust commercial practices carried out by rulers are included within corruption on earth.

In his interpretation of this verse, Ibn Kathir states that it is a prohibition from Allah against committing corruption on earth. How great the danger of corruption is after rectification has been achieved! When conditions have been good and orderly, then corruption occurs afterward, it becomes one of the most dangerous forms of destruction for humanity. Therefore, Allah forbids this and commands worship of Him, supplication, humility, and submission. Hence Allah says: وَادْعُوْهُ خَوْفًا وَّطَمَعًا, meaning fear of His severe punishment and hope for His great reward (Ibn Kathir, 1999).

Then Allah says: اِنَّ رَحْمَتَ اللهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ, meaning that His mercy is prepared for those who do good (al-muhsinun), namely those who follow His commands and avoid His prohibitions. From the explanation above, we can understand that the prohibition of *fasād* is not only preventive but also protective of the life system that has already been functioning well. It also shows that spiritual awareness is an important foundation in preventing corruption on earth.

Furthermore, according to Ibn 'Ashur (1984), the prohibition of corruption on earth is closely related to the preceding verse which states that Allah does not love transgressors. He argues that this prohibition is not coincidental, but serves as a reminder after Allah has shown His mercy and closeness to human beings, especially when they are commanded to pray and addressed with the noble title "your Lord / رَبُّكم". In such a state, humans may feel secure or even neglectful, so Allah reminds them not to follow desires that lead to corruption.

Ibn 'Ashur also emphasizes that human desires, whether arising from lust (*shahwah*) or anger (*ghadab*), are often the main causes of corruption. Therefore, humans are commanded to restrain themselves so that existing goodness is not mixed with evil. He further explains that corruption does not only affect the environment or other creatures, but also returns to harm humans themselves. Thus, this prohibition functions as a warning to maintain a balance between hope in Allah's mercy and fear of the consequences of one's actions.

This is also in line with the Qur'anic method, which often combines encouragement (hope) and warning (threat), so that humans do not fall into despair nor feel overly secure. He further adds that the mention of this prohibition after the statement "Indeed, He does not love the transgressors / إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ" implies that transgressors (i.e., polytheists) are those who cause فساد on earth. It also serves as a warning for Muslims not to resemble them. In other words, it is not appropriate for those who have been brought near to their Lord and allowed to call upon Him to resemble those who are distant from Him and disliked by Him.

An interesting view is also presented by Ibn 'Ashur. He argues that some forms of corruption may sometimes lead to greater benefits than their harms. In such cases, such corruption may be considered lighter or tolerable if a greater good cannot be achieved except through it. For example, the Prophet ﷺ once ordered the cutting of date palms belonging to Banu Nadir, while Abu Bakr al-Siddiq once forbade cutting the trees of enemies. This shows that rulings may differ depending on circumstances and context.

As for the meaning of "after it has been set in order / بَعْدَ إِصْلَاحِهَا," it is understood in its literal (real) sense, because from the beginning of its creation, the earth was created in a well-ordered and balanced state. Allah has stated that He placed mountains on earth, blessed it, and determined its sustenance in a systematic order. This foundational system and its supporting laws both constitute forms of "rectification" on earth. The first is the creation of things in a good state, and the second is maintaining or restoring that order by removing corruption. In this verse, *iṣlāḥ* does not refer to a process but to an established and ongoing state. Therefore, altering this system—corrupting what is good or leaving harmful elements unaddressed even though they could be removed—is considered corruption after rectification.

Ahmad Mustafa al-Maraghi adds in his tafsir that some nations have reached high levels of civilization and technological progress, successfully developing various aspects of life such as natural resource management, technological advancement, and the optimal use of plants and animals. However, this progress was not accompanied by moral and spiritual development. As a result, achievements that should have served as means of welfare instead became tools that potentially harm human life itself.

This condition is reflected in inter-state conflicts, power struggles, and the use of wealth and technology for destructive purposes. In many cases, such progress is used to oppress others and trigger wars that cause massive destruction to both humanity and the environment (al-Maraghi, 1946). This phenomenon aligns with Allah's warning in QS. Al-A'raf [7]: 56, which prohibits humans from causing corruption on earth after it has been set in order. The verse affirms that the earth was

created in a balanced and orderly state, so any deviation—whether moral or social—leads to destruction. Thus, human failure in maintaining ethical and spiritual values becomes the main factor that transforms progress into a source of corruption, as seen in modern reality.

Wahbah al-Zuhaili further explains that after Allah clarified the conditions of supplication in the previous verse—namely humility and secrecy—He then reminds humans of the motivations and causes for supplication. He also indicates that those who do not supplicate to their Lord in this manner are closer to corruption. Thus Allah says: وَٱدْعُوهُ خَوْفًا وَطَمَعًا (Zuhaili, 2009). The meaning of prayer (*du'a*) as an act of worship performed with fear (*khauf*) and hope (*raja'*) is closely related to QS. Al-A'raf [7]: 56, especially in the phrase "وادعوه خوفًا وطمعًا" (call upon Him with fear and hope). This verse not only commands prayer but also emphasizes the inner spiritual state that must accompany it, namely a balance between fear of Allah's punishment and hope in His mercy.

In this context, prayer as the essence of worship shows that the relationship between humans and Allah is not merely ritual, but deeply spiritual. Prayer performed with proper etiquette and sincerity is more likely to be accepted, as Allah's mercy is indeed close to those who do good (*al-muhsinin*). This connection becomes clearer when linked to the earlier part of the verse prohibiting corruption on earth ("ولا تفسدوا في الأرض بعد إصلاحها"). Thus, the vertical relationship with Allah through prayer must go hand in hand with the horizontal behavior of humans in preserving the earth. It is not enough to pray; one must also demonstrate obedience through real action by avoiding corruption and maintaining the balance created by Allah.

From the interpretation above, it can be concluded that Fakhruddin al-Razi emphasizes a theological and normative approach. He sees the root of corruption as human sin and disobedience. Anything harmful must be avoided absolutely. In his view, harmful things are forbidden, while beneficial things are permissible as long as they do not violate the Sharia. Thus, al-Razi's interpretation focuses on general principles and fixed moral rules.

Meanwhile, Muhammad Tahir Ibn 'Ashur adopts a more contextual and realistic approach. He does not only see corruption as sin, but also as behavior driven by human desires such as excessive passion (*shahwah*) and emotion (*ghadab*). He also offers a flexible view that in certain situations, minor corruption may be permitted if it prevents greater harm or achieves greater benefit. This shows his attention to real-life context and circumstances.

Another difference lies in how they view the system of life on earth. Al-Razi emphasizes that the rectification of the earth comes from divine creation and revelation. Ibn 'Ashur, however, explains more concretely how this system operates in human life, including how humans should manage natural resources wisely and in balance. Therefore, Ibn 'Ashur's interpretation is more aligned with modern environmental ethics. From this comparison, it can be understood that both scholars complement each other. Al-Razi provides a strong moral and theological foundation, namely that corruption stems from deviation from religious teachings. Ibn 'Ashur, on the other hand, provides a more practical explanation of how corruption occurs in real life and how it should be addressed.

Thus, in relation to environmental ethics, it can be concluded that environmental degradation is not only caused by technical or natural factors, but is also closely linked to moral and spiritual crises and the way humans manage nature. Therefore, solutions to environmental crises require not only scientific approaches but also ethical and spiritual reform.

3. QS. Al-Baqarah [2]: 205. "And when he turns away (or gains authority), he strives to spread corruption on earth and to destroy crops and livestock. And Allah does not love corruption." (Al-Baqarah: 205).

Regarding the reason for revelation (*asbāb al-nuzūl*), some exegetes explain that QS. Al-Baqarah [2]: 205 is related to hypocritical behavior. It is narrated from al-Suddī that this verse was revealed concerning al-Akhnas ibn Shurayq, a man who came to the Prophet Muhammad ﷺ and outwardly displayed Islam, which gave a good impression in the presence of the Prophet. However, after leaving, he acted contrary to what he had shown by destroying the crops of the المسلمين and killing

their livestock. This behavior became the context for the revelation of the verse, which describes the character of those who pretend to be righteous but in reality cause فساد (al-Wahidi, 1992).

As mentioned earlier, QS. Al-Baqarah [2]: 205 has a specific historical background related to hypocrisy, namely the actions of al-Akhnas ibn Shurayq who outwardly displayed goodness before the Prophet Muhammad ﷺ but committed corruption afterward. Although the verse has a specific historical context, scholars of tafsir emphasize that its meaning is not limited to that event. This aligns with the legal maxim:

العبرة بعموم اللفظ لا بخصوص السبب

(What is considered is the generality of the wording, not the specificity of the cause.)

Thus, this verse applies generally to anyone who outwardly shows good behavior but in practice commits corruption. The prohibition in this verse encompasses all forms of destructive behavior, whether social, moral, or environmental. Therefore, the main message of the verse is not only a critique of hypocrisy but also a universal warning that corruption on earth can stem from inconsistency between words and actions.

Furthermore, the verse affirms that Islam strongly condemns all forms of destruction caused by humans, whether toward others or toward the environment. In this context, hypocrisy is not only understood as a matter of belief, but also has real consequences in the form of destructive actions that harm life. Thus, the principle of the generality of wording expands the scope of the verse, making it relevant for explaining various forms of corruption, including modern environmental crises.

Wahbah al-Zuhaili explains in his tafsir the coherence (*munāsabah*) between this verse and the preceding verses. He states that in the previous verses, Allah describes humans in acts of worship during Hajj as belonging to two groups: those who only supplicate for worldly interests and those who supplicate for the Hereafter. The purpose of all worship is piety (*taqwa*), and its true place is the heart, not merely the tongue. Then, in this passage, Allah mentions two other groups in terms of piety: the hypocrites and the believers. The first outwardly displays what contradicts what is hidden within, while the second is sincere in deeds and seeks only Allah's pleasure.

Al-Biqa'i also explains the coherence of this verse. He states that in the previous verse (204), Allah describes a person who speaks eloquently, presents attractive speech, and even swears by Allah to convince others that he is on the right path (al-Biqa'i, 1980). However, behind this appearance lies a character described as *aladd*, meaning intensely hostile and full of deception. This connection is further clarified in verse 205, which represents the concrete manifestation of that character. While in verse 204 he appears to be a reformer, verse 205 reveals his true nature: when he turns away, he spreads فساد on earth, destroys crops, and kills livestock. Thus, verse 205 functions as a detailed explanation (*tafsīl*) of the previous verse and exposes the contradiction between words and actions.

This relationship shows the Qur'anic pattern of revealing human character gradually: beginning with outward appearance and then uncovering inner reality through actions. Therefore, the coherence between these two verses emphasizes that goodness is not measured by speech or appearance, but by actual deeds. In this context, the hidden trait of *aladd* becomes the root of the destructive behavior described in verse 205. Thus, verses 204 and 205 form a unified meaning about the danger of hypocrisy, namely when a person shows goodness outwardly but in reality becomes a source of corruption on earth.

In interpreting this verse, Fakhr al-Din al-Razi connects it with both the preceding and following verses. He states that the traits mentioned in these verses (204–206) may exist in hypocrites as well as in those who show off (*riya'*). Therefore, the verse does not necessarily indicate that the person described is definitely a hypocrite, although hypocrites are included among them. Every hypocrite possesses these traits, but not everyone with these traits is necessarily a hypocrite. Thus, when the verse is understood as describing those who possess such characteristics, it includes both hypocrites and those who act for show (al-Razi, 1981).

4. QS. Al-Baqarah [2]: 11–12

وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِى الْاَرْضِۙ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ⑪
اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ⑫

"And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.' Indeed, it is they who are the corrupters, but they do not realize it." (Al-Baqarah: 11–12).

Surah Al-Baqarah is the longest chapter in the Qur'an, consisting of 286 verses. Scholars agree that it is a Madani surah, revealed after the migration (*hijrah*) of the Prophet Muhammad ﷺ to Madinah. The main characteristics of Madani surahs include the development of the Muslim community, the establishment of legal rulings (*shari'ah*), and the regulation of social relations between Muslims and other groups such as Jews and hypocrites. It is reported that this surah was the first revealed in Madinah, except for the verse: "And fear the Day when you will be returned to Allah" (QS. Al-Baqarah: 281), which was the last verse revealed from heaven, during the Farewell Pilgrimage (*Hajj al-Wada'*) in Mina (al-Qurtubi, 2006).

Thematically, QS. Al-Baqarah 11–12 is part of the early discussion on the characteristics of hypocrites. It describes their attitude of claiming belief while concealing disbelief and spreading corruption on earth under the guise of reform. This phenomenon relates to the social context of Madinah, which consisted of Muslims, Jews, and hypocrites who outwardly displayed Islam for political and social interests.

Historically, the emergence of hypocrites was influenced by the change in social structure after the Prophet's migration ﷺ. Islam gained political strength, so some people entered Islam not out of belief, but to preserve social status and economic interests. Therefore, they often displayed dual behavior: outwardly supporting Islam while inwardly rejecting and undermining it. Scholars such as al-Wahidi do not report a specific authentic narration regarding the revelation of these verses. Likewise, al-Suyuti in *Lubab al-Nuqul* does not mention a specific cause of revelation. This indicates that the verse is not tied to a particular historical incident but is part of a general informative Qur'anic narrative.

Al-Biqa'i explains the connection with the preceding verse. He states that when Allah describes their inner condition in verse 10, He follows it with a description of their outward behavior that reflects it. When they are told not to cause corruption, they instead claim to be reformers (al-Biqa'i, 1980). He further explains the coherence between verses 11 and 12. Since their behavior is based on deception—showing goodness while concealing evil—and they perceive corruption as reform due to their distorted worldview, they argue and defend it with misleading justifications. Their speech may even deceive some believers because believers tend to be trusting, while disbelievers are cunning. Therefore, Allah warns about their condition and confirms their true nature as corrupters, attributing فساد to them alone.

4. CONCLUSION

Based on the analysis of Qur'anic verses related to environmental ethics—QS. Al-A'raf 56, QS. Ar-Rum 41, QS. Al-Baqarah 11–12, and QS. Al-Baqarah 205—through a thematic (*mawḍū'ī*) and comparative (*muqāran*) tafsir approach, several conclusions can be drawn: First, the Qur'an presents a comprehensive and systematic concept of environmental ethics. This is evident in normative dimensions that prohibit corruption (*fasād*) and encourage reform (*iṣlāḥ*) as foundational principles in maintaining ecological balance. Second, the Qur'an not only provides normative guidance but also portrays reality, showing that environmental destruction is a direct consequence of human actions. Thus, ecological crises are understood as consequences of violating established ethical principles. Third, the primary root of environmental destruction, from the Qur'anic perspective, lies in the internal dimension of humans: moral crisis, hypocrisy, and distortion of consciousness. Destruction does not only originate from outward actions but also from inner corruption and human perception

of the environment. Fourth, environmental destruction has broad and systemic impacts, covering social, economic, and ecological dimensions, and threatens the sustainability of life. This indicates that environmental degradation is not merely a technical issue but a civilizational one. Fifth, the comparative analysis shows both differences and connections between classical and contemporary tafsir. Classical exegesis, represented by Fakhr al-Din al-Razi, emphasizes theological and moral dimensions as the root of corruption, while contemporary exegesis, represented by Muhammad Tahir Ibn 'Ashur, highlights social, rational, and real-life impacts. This reflects the development of interpretive paradigms that become more contextual without abandoning theological foundations. Thus, this study affirms that environmental ethics in the Qur'an is holistic, encompassing the relationship between humans, God, and nature. The integration of spiritual and ecological dimensions is key to building sustainable environmental awareness. Therefore, solutions to environmental crises require not only technical approaches but also moral and spiritual development as the foundation of behavioral change.

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