



AN INTERPRETIVE REVIEW OF ENVIRONMENTAL CONSERVATION IN THE CONTEMPORARY ERA

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Abstract

The role of humans in preserving and managing the environment is very large and covers various aspects of life, including natural resource management, biodiversity protection, application of environmentally friendly technology, and public awareness to protect nature. All these actions are not only important for human survival, but also for the life of all creatures on earth. By integrating the principles of sustainability into everyday life, humans can help keep the earth sustainable for future generations .

Keywords : Interpretation, Conservation, Environment

1. INTRODUCTION

This universe was created by Allah SWT perfectly to regulate the continuity of life of the creatures that Allah SWT has created. At the same time, it gives trust to humans to prosper and manage it. Humans living on earth must have the responsibility to manage and utilize natural resources based on conservation to achieve prosperity so that all human needs are met, and to protect the surrounding environment in any context.

However, the reality is that as time progresses, humans continue to exploit nature without any reconciliation for their actions. The consequences of several human activities are ecological imbalance and several causes of natural disasters. The exploitation is an activity of the rulers that harms the surrounding community. This means that even though God gave the universe to provide for human life, in this case, we must consider both aspects, namely love for nature and love for humans. The concept must be balanced in order to provide welfare for society and others, not only providing welfare for one party.



The relationship between humans and the environment has a symbiotic relationship of mutualism and harmony (mutual need and mutual complement), meaning that humans are very dependent on nature, and the environment also needs human wisdom in its management. However, environmental crises arise when humans interact with their natural environment, humans act as a source of sustainability, but on the same side, act as destroyers and polluters of the environment itself, this is what is often called environmental conflict.

Islam teaches that this universe is a creation of Allah SWT which must be protected and preserved. Islam teaches that the universe, including the earth, sky, plants, and animals, is Allah's creation that must be respected and protected. As humans, we are given the mandate (khalifah) to care for and protect the earth. Islam also emphasizes the importance of protecting other living things. All living things, be they plants, animals, or microorganisms, are created by Allah to fulfill their role in the larger ecosystem.

2. RESEARCH METHOD

This type of research uses a sharia-based legal approach method. This approach is defined as an approach that addresses the question of whether or not something can be used in accordance with law and sharia. The data used in compiling this research is using references from journals, books and other articles related to the topic discussed.

3. RESULTS AND DISCUSSION

A Glimpse into Environmental Conservation

In the context of the terminology, the use of the words environment and living environment have the same meaning, although from the linguistic structure (linguistics) they are distinguished. Linguistically (etymologically), the term living environment is a compound word consisting of two words, namely "environment" and "living". When combined, the two words have their own meaning, both etymological, terminological, formal legal and meaning according to environmental law and environmental law. In the Big Indonesian Dictionary, the environment is: 1) Region, area and things included in it. 2) Part of the sub-district area which is the work environment including in it. 3) Group or circle. 4) Everything that affects human or animal growth.

While the word "life" is usually interpreted as something that continues to exist, move, and work as it should, such as humans, animals and plants. While if the word "environment" is combined with the word "life" (living environment) it means, the unity of space with all objects, power, conditions, and living things, including humans and their behavior that affects the life and welfare of humans and other living things. Also included in the scope of the definition of the environment is the environment outside an organism consisting of living organisms, such as plants, animals and humans.

Furthermore, according to Law Number 32 of 2009 concerning Environmental Protection and Management (UUPPLH) Article 1 (1) it is stated that the environment is a spatial unity with all objects, power, conditions and living creatures including humans and their



behavior which influence nature itself, the continuity of life and the welfare of humans and other living creatures.

Preservation is an effort to maintain, care for, and protect something so that its sustainability is maintained, it does not experience damage or extinction, and can last for a long time. Preservation focuses on protection and maintenance so that the condition or quality of something remains good and sustainable.

In the context of the environment, environmental conservation refers to various actions taken to protect and maintain nature and ecosystems so that their survival is maintained, both for the needs of humans and other living things. This effort aims to prevent environmental damage that can reduce the quality of life in the future. Conservation of life includes various aspects, including:

1) Sustainable management of natural resources

Wise management of natural resources that does not damage the ecosystem is very important. This includes using natural resources efficiently and ensuring that they can be renewed and reused without threatening the sustainability of nature.

2) Pollution reduction

Air, water and land pollution can damage the environment and human health. Pollution reduction efforts, such as the use of renewable energy, waste processing, and reducing the use of hazardous chemicals, are essential.

3) Conservation of biodiversity

Biodiversity includes the various species of plants and animals that exist on earth. Protecting endangered species, protecting natural habitats, and promoting conservation areas are essential to maintaining the balance of the ecosystem.

4) Reforestation and greening

Planting trees and conserving forests is an important step in maintaining air quality, reducing global warming, and maintaining habitat for many species. Reforestation also plays a role in overcoming deforestation which damages the ecosystem.

5) Environmental education and awareness

Raising public awareness about the importance of environmental conservation is very important. Environmental education can start from schools, communities, to the industrial world to understand the impact of human activities on nature and how to reduce the impact.

6) Waste management

Good waste management, such as recycling, reducing plastic waste, and sorting organic and inorganic waste, plays a major role in maintaining environmental cleanliness and reducing pollution.

7) Protection of water sources

Clean and healthy water sources are very important for life. Reducing water pollution, preserving rivers and lakes, and using water wisely are steps that need to be taken.

8) Use of renewable energy



Switching to more environmentally friendly energy sources, such as solar, wind and hydropower, can reduce dependence on environmentally damaging fossil fuels.

Environmental Change

Environmental damage is one of the biggest threats to human survival. When nature begins to lose its carrying capacity and exceeds the threshold of its regeneration tolerance (*self-regulating*), it means that nature is being damaged. A damaged and polluted environment has a major impact on human life and has the potential to cause natural disasters now and in the future . Environmental damage can occur due to natural factors, such as earthquakes, tsunamis, and volcanic eruptions, but the dominant factor is human activity that exploits and explores nature on a large scale and uncontrollably. In general, the causes of environmental damage and pollution as part of human actions and activities include, factors of industrialization, urbanization and population density, lifestyle, advances in science and technology and factors of economic progress, these factors are intended to influence each other in a complex manner.

Environmental damage due to natural disaster processes basically always occurs in all regions of the earth, and its nature is periodic to maintain the balance of the natural ecosystem. Therefore, natural disasters that occur due to natural processes cannot be prevented by humans, perhaps humans are only able to reduce the negative effects (damage and loss) caused by the disaster. Environmental damage caused by natural factors generally occurs in the form of natural disasters such as volcanic eruptions , floods, landslides, coastal abrasion, tornadoes, earthquakes, and tsunamis. Indonesia as one of the world's volcanic zones, often experiences volcanic eruptions although not all eruptions occur on a large scale, so that the environmental damage caused is limited to the area around the volcano, such as being buried by some flora and fauna by mud flows (lava), deadly hot clouds, dust emissions that cause air pollution, and so on.

Efforts to protect natural resources from excessive human exploitation are not sufficient by simply creating environmental laws and regulations, but require efforts to change the attitudes and awareness of all creatures on earth towards environmental sustainability. A global moral revolution program may be appropriate to implement for environmental preservation by incorporating the universal ethical values of all religions and accommodating local wisdom values combined with developments in science and technology.

The Qur'an and the Environment

The environment has been around since the Prophet Muhammad was still alive, the Prophet Muhammad taught the importance of farming and efforts to change barren land into fertile gardens. These actions bring great rewards in the sight of Allah SWT, because working to preserve nature is part of worship. The environmental teachings taught by the Prophet Muhammad are based on revelation, there are many scientific verses of the Qur'an and Hadith that discuss the environment. The messages of the Qur'an regarding the environment are very



conceptual and clear, such as human responsibility and wisdom to maintain nature so that it remains sustainable, including the part of environmental ethics. QS. Al-Mulk/67: 15.

﴿١٥﴾ فِي مَا كَانُوا مِنْ رَزَقِهِ وَالْيَهُ التَّشْوُرُ God bless you

Translation:

He is the one who made the earth for you easy to use. So, explore all corners and eat some of His sustenance. Only to Him will you (return after) being resurrected.

This verse explains the infinite blessings of Allah that He has bestowed on humans, by stating that Allah has created the earth and made it easy for them, so that they can take unlimited benefits for the benefit of their lives. He created the earth to be round and floating in the vast sky. Humans live on it as if they were in a place that is spread out, calm, and unshaken. With the rotation of the earth, night and day occur, so that humans can work during the day and rest at night. The earth emits springs, which provide water for humans and their domesticated animals to drink. He is Allah who made the earth easy for you to explore to do various useful activities.

The context of creation, humans and the environment are the creation of Allah SWT. Humans act as agents of reality who are given the responsibility (khalifah) of guarding by Allah SWT. However, some humans abuse their responsibility by destroying the environment, and humans often fight against their own natural environment. In fact, the Qur'an reminds humans not to destroy the environment, even though The Qur'an itself explains that environmental damage and pollution are basically caused by human activities and actions. Prohibition of doing damage on earth. Qs. Al-A'raf/7:56.

﴿٥٦﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Translation:

And do not cause damage on the face of the earth, after (Allah) has repaired it and pray to Him with fear (it will not be accepted) and hope (it will be granted). Indeed, Allah's mercy is very close to those who do good .

In this verse, Allah SWT forbids humans from causing damage on earth. This prohibition on causing damage covers all areas, such as damaging the relationships, physical and spiritual well-being of other people, life and sources of life (agriculture, trade, etc.), environmental damage and so on. This earth has been created by Allah SWT with all its completeness, all of which are intended for human needs, so that it can be processed and utilized as best as possible for their welfare. Therefore, humans are prohibited from causing damage on earth.

The context of prohibiting acts of damaging the environment is certainly not immediate, because seeing the occurrence of natural phenomena both on land and at sea due to human actions. This has been seen and felt by some humans, QS. Al-Rum/30:41.

God willing, God willing, God willing, God willing, God ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
 ﴿٤١﴾ لَعَلَّهُمْ يَرْجِعُونَ willing

Translation:



Corruption has appeared on land and in the sea because of what the hands of men have earned. Allah will make them taste some of that which they have done, that they may return to the right path.

al-fasaad has occurred on the plains and seas. *Al-Fasaad* is any form of violation of the system or law created by Allah SWT, which is translated as "destruction". This destruction can take the form of natural pollution so that it is no longer suitable for habitation, or even the destruction of nature so that it can no longer be used. The destruction occurs due to human behavior, such as excessive exploitation of nature, war, weapons testing, and so on. This behavior is impossible for a believer to do, with true faith because he knows that all these actions are forbidden.

At present, environmental damage seems very concerning, such as damage to natural resources, shrinking forest reserves, extinction of biological species, erosion and so on. Damage on land such as building housing in areas where water is absorbed, so that when the rainy season arrives it causes flooding, landslides, loss of springs, and so on, all of which are disasters due to human actions. Likewise, damage at sea such as coastal shallowing, eliminating fish nesting places, seawater pollution due to oil spills, and so on. Allah SWT has spread the earth and all its contents as a source of life. The mountains are made with a climate suitable for agriculture, the sea is used as a source of income for fishermen. Likewise, flowing rivers, plants and even animals were created by Allah SWT to bring prosperity to mankind. Therefore, it is only right that humans should be grateful for all His blessings.

In addition, with the damage that has occurred on the face of the earth which is none other than due to human intervention, the impact of the damage will certainly also be felt by humans themselves, as explained in the Qur'an in QS. Al-Shura/42: 30.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

Translation:

Whatever calamity befalls you, it is because of what your own hands have wrought, and (Allah) forgives many of your sins.

In this verse, Allah swt states that the calamity you get is the result of your own actions. Whatever calamity befalls you, whenever and wherever, is due to the actions of your own hands. It's all because of carelessness, mistakes, and disobedience that you do yourself, and even so, Allah swt still forgives your mistakes.

The act of damage that occurs on the face of the earth is certainly an act that should not be done by humans, because the sustainability of nature is the responsibility of humans who live on the face of the earth. The act of corruption is again emphasized that it is an act that is not liked by Allah SWT, as in QS. Al-Qashash/38: 77).

And do good, as God has done good to you, and do not spread corruption in the earth. Indeed, ﴿٧٧﴾. God does not love the corrupters

Translation:



...Dan janganlah kamu berbuat rupakkan di muka bumi. Indeed, Allah does not like people who harm.

These verses emphasize that natural disasters and environmental crises do not merely occur according to *the law of nature*, but are *massively* caused by human intervention that exploits nature beyond the threshold of tolerance and regeneration. Thus, environmental damage and pollution essentially start from human behavior itself, starting from the damage to faith, nature (ignoring *the law of nature*), damage to reason (justifying all means), and moral damage (violating morality, ethics, culture, and civilization).

Maintaining environmental sustainability and the balance of nature is *fardhu 'ain*, because damaging the environment means bringing harm to the present and future generations. Carrying out excessive exploitation and exploration of natural resources can invite greater natural disasters, such actions can be classified as acts of deprivation of the rights of others and the rights of future generations. The utilization of natural resources is not by destroying their habitat, but simply to fulfill the common good and survival. Therefore, everyone is obliged to manage nature based on considerations of that good. Besides that, humans are obliged to preserve the environment, stem the rate of damage and protect what is damaged, and repair what remains.

Hadith and the Environment

The importance of maintaining and preserving the environment is also explained by the Prophet's hadiths about environmental preservation, which of course will be an important concern for humans to understand and apply in everyday life.

Hadith about reviving dead land

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا الْوَزَاعِيُّ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
 عَنْهُ قَالَ كَانُوا يَزْرَعُونَهَا بِالثَّلَاثِ وَالرَّابِعِ
 وَالنَّصْفِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ
 لِيَمْنَحْهَا فَاِنَّ يَفْعَلْ فَلْيَمْسِكْ أَرْضَهُ

It means:

Hadith Jabir bin Abdullah (may Allah be pleased with him) said: Some of us had a plot of land. So they said: We will rent it out (to manage it) with a third of the produce, a quarter and a half. The Messenger of Allah (peace and blessings of Allah be upon him) said: Whoever owns land, let him cultivate it or give it to his brother to use, but if he refuses, let him take care of it himself. (HR. Imam Bukhari in the Book of Al-Hibbah).



Hadith about the command to plant trees

حدثنا قتيبة بن سعيد حدثنا أبو عوانة وحدثني عبد الرحمن بن المبارك
حدثنا أبوا عوانة عن قتادة عن أنس بن مالك
رضي الله عنه قال قال رسول الله صل الله عليه وسلم ما من مسلم يغرس
غرسا أو يزرع زرعاً فيأكل منه طير أو إنسان أو
بهيمة إل كان له به صدقة وقال لنا مسلم

Meaning:

Hadith from Anas (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: A Muslim does not plant a tree or sow seeds in the ground, and then a bird or a person or an animal comes and eats some of it, but what is eaten is considered charity for him . (HR. Bukhari Muslim).

This teaches the landowner to plant his land or ask his brother (another person) to plant it. Do not let the environment (land owned) not bring benefits to him and to life in general. Utilizing land by planting plants will benefit the welfare of the owner and others. The Prophet's hadith about the command to plant trees (reforestation) teaches his people to plant plants in the form of trees, seeds or food crops. The Prophet forbade cutting down trees without following the correct procedure, because it will threaten the sustainability of living things on earth.

From the explanation of the hadith above, it is very clear that Islam is a religion that teaches environmental cleanliness. All these prohibitions are to prevent disease outbreaks caused by not maintaining cleanliness. Therefore, humans are not only obliged to manage the environment, but also to maintain and prosper it. Nature and all its contents must be maintained and preserved by stopping all forms of exploitation of nature, be it in the form of illegal logging and so on. Islam makes humans aware to always increase their concern for the environment. If humans on this earth are able to practice and implement concepts that protect the environment. Humans have a very important position, because humans are the vanguard in protecting the balance of the ecosystem and preserving the carrying capacity of the environment. Thus, in managing the environment, humans essentially play a role as the mandate of Allah SWT or as an extension of God's hand.

4. CONCLUSION

The role of humans in preserving and managing the environment is very important. As caliphs on earth, humans have a moral, social, and spiritual responsibility to preserve nature so that it can be passed on to future generations.

Humans must use natural resources wisely and responsibly. This includes managing water, land, air, energy and other natural resources without over-exploitation which can damage the balance of the ecosystem. The concept of "*hifz al-masalih*" (protecting interests) in Islam teaches the importance of maintaining the sustainability of natural resources for the sake of shared prosperity.



As creatures created by Allah, humans are also taught to ask Him for strength and guidance to look after the earth well. Praying to God to be given the ability to preserve nature and avoid damage is part of a spiritual effort that supports the role of humans in protecting the environment.

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