

HUMAN AND ENVIROMENTAL HARMONY IN THE QUR'AN PERSPECTIVE: ANALYSIS OF ABDULLAH SAEED'S CONTEXTUAL TAFSIR APPROACH.

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ABSTRACT

Environmental issues are currently an interesting topic to discuss because of damage such as air pollution, deforestation, and damage to flora and fauna. Humans have a role in exploiting the environment due to a lack of awareness of the harmonious relationship between humans and the environment. Although Islam as a religion of rahmatan lil alamin provides guidelines on man's relationship with the environment in the Qur'an, this tolerance is beginning to disappear and is increasingly marginalized. In this study, researchers used Abdullah Saeed's contextual interpretation approach to interpret Qur'anic verses that prohibited environmental damage. This prohibition is considered to have instructional value and falls into the category of legal ethics, in Abdullah Saeed's view. The research method used is qualitative with descriptive analysis, with literature studies as a data collection technique. Abdullah Saeed's contextual interpretation approach involves four essential steps. The survey results highlight the relationship between humans and the environment in the Quran, provide new insights to overcome the environmental crisis, and propose solutions based on the Quran's guidelines to guide humanity.

Keywords: *Eco Spiritual, Human and environmental relations, Qur'anic Values, Abdullah Saeed's Contextual Tafsir*

A. INTRODUCTION

The environmental crisis today has become one of the hot issues to be discussed; this is because society is starting to face complex polemics regarding the ecological crisis, where this crisis has become a terrible threat and has become a global issue to be discussed (Arifullah, 2011). Evidently, this was discussed long ago at an international environmental conference, which was held in Sweden, specifically in Stockholm, in 1972. This has provided evidence of the importance of protecting and caring for the world community's environment and local leaders (Prasojo 2022). The emergence of various ecological damages, such as environmental pollution, air pollution, forest destruction, and others, has become an unpleasant sight in almost all corners of the world (Irwan, 2017). The presence of disharmony between humans and nature is one of the causes of the environmental crisis (Syamsudin, 2017). This crisis is one illustration of the spiritual crisis in society, which occurred due to the deification of Humanism, which places humans as the center of attention without paying attention to the natural environment. So, from here comes pollution of the environment, which is based on human privileges (Zuhdi, 2015).

As *Khalifat al-lah fi al-Ardh*, humans have the authority to utilize and increase natural resources (SDA). Still, from this utilization, humans should pay attention to utilization from an economic perspective and as rational, religious creatures with reason. Humans should also pay attention to aspects of environmental sustainability (Arifullah, 2011). The meaning here is that exploitation of the environment must also coincide with awareness of the ecological conditions that result from that exploitation. This is in line with the ideas of one of the Muslim intellectuals, namely Sayyid Hossein Nashr, *a sacred science* from this idea, according to the researchers, it is clear that humans are not encouraged to rape or exploit nature, which is in line with the prophetic knowledge of Islam (Anggraini & Rohmatika, 2022). From this, we can also draw a common thread that committing brutal rape of the environment is prohibited in Islam itself, but this does not limit humans from continuing to utilize the surrounding environment, only that in carrying out this utilization, do not be too greedy so that you ignore future survival.

In general, this research is not the first to be conducted because many previous studies have also tried to provide a link between the environment and religion. However, this article offers something new that attempts to build a relationship between humans and

the environment, which relates to the Al-Qur'an values. To provide a new face to this research, researchers here also provide several previous studies that have been studied, such as that conducted by Darius Ade Putra, where from his research, it can be concluded that the importance of recognizing the value of the earth overcomes the absolute anthropocentric attitude that treats nature as an insignificant creature. Here, using ecological hermeneutics is seen as a way to give voice to nature, which is often ignored (Putra, 2021). Next, there is H. Asep Muhyiddin. In his research, it can be concluded that it is essential to preach about the environment, where in the perspective of preaching, individuals will be aware that nature is a trust from God (Muhyiddin, 2010).

Apart from that, there is also Frederikus Fius, who, in his research, focuses on discussing the reality of the environment in society, which is increasingly damaged due to destructive and counterproductive human behavior. From this, he provides a good alternative framework and a new step for humans as spiritual-spiritual beings so that eco-spiritualism emerges (Fios, 2013). Furthermore, there is also Eko Asmanto, who reviews the revitalization of ecological spirituality from an Islamic educational perspective. This research combines Islamic ecological spirituality from sacred texts, traditions, and contemporary thought. It also explains how this spirituality enriches the Islamic educational landscape (Asmanto, 2015).

Finally, the researchers found a journal from Febri Hijroh that discussed environmental conservation, which concerns how interpretation accommodates verses relating to ecological preservation and the concept of balance in environmental conservation through contextualizing the Qur'an (Mukhlis, 2022). From several studies conducted by previous researchers, it seems that this research has quite significant differences from what was written by several of the researchers above, where in this research, the researcher is more focused on eco-spirituality originating from religion, especially Islam. Also, here, the researcher uses verses from the Koran to reference in conducting research, namely Q.S Al-A'rah: 56 and Ar-Rum: 41. also, the researcher uses a contextual interpretation approach, which is applied in life.

Islam calls on people to always protect and care for the environment well, which Allah conveys in his revelation, the Al-Qur'an. In this research, the researcher also focuses on the verses in the Al-Qur'an, especially Q.S 7: 56, which contains the prohibition on

destroying the existing environment, and Q.S Ar-Rum: 41 regarding the current damage originating from human actions as caliphs on this earth. Humans use the earth excessively, destroying the environment (Garwan, 2019).

The aim of this research is, in general, to find out the reality of the environmental crisis in society, which then has a relationship with the messages contained in the Al-Qur'an regarding the prohibition of destroying the environment and the importance of preserving everything that has been created by Allah to be used as best as possible without destroying it. Meanwhile, this article will discuss the environment using Abdullah Saeed's contextual interpretation approach, which includes four main steps. Thus, this research aims to provide a holistic understanding of the meaning and application of Al-Qur'an verses relating to the environment by utilizing a contextual interpretation methodology.

B. METHOD

In this research, the researcher uses a qualitative method with descriptive analysis as a type of research. Using this descriptive analysis technique, the researcher tries to explain the existing facts credibly and thoroughly in a structured manner. In contrast, descriptive analysis here has the function of providing a general description of the data that has been collected. Then, the data collection technique in this research applies to library research. Literary studies are an effort to find sources or opinions about something related to research, where this research uses sources in related literature in the form of books, journals, magazines, and documents related to the research being carried out by the researcher.

To provide a good description of overcoming the existing problems, the researcher used a contextual interpretation approach introduced by one of the Muslim scientists, Abdullah Saeed. Abdullah Saeed's contextual interpretation of the Qur'anic verses about the environment involves four essential steps. First, analyze the language and text to understand the meaning of the words in depth. Second, historical contextual research to understand the urgency of the verse in the historical context and environmental situation of the past. The third step, analysis of the social and cultural context, helps understand how society's values at that time influenced views of the environment. Finally, contemporary relevance looks at how these interpretations can be applied to encourage environmental protection and maintenance in a modern context. Thus, this contextual interpretation

provides a comprehensive view of the meaning and application of Al-Qur'an verses related to the environment where the core of the contextual interpretation approach is based on the socio-historical context so that from this, it can be possible to interpret each word by its context, which is very necessary to provide an understanding that is more relevant to current interpretive conditions (Asroni 2021).

C. RESULT AND DISCUSSION

1. Relations between Humans and the Environment in Islam

The emergence of world issues regarding environmental damage from various aspects that are related to it, such as global warming, weather changes, and others, has increasingly encouraged the enthusiasm of leaders to find reasonable solutions to these problems. The emergence of bad behavior, such as greed, *anthropocentric behavior*, and hedonism, is undoubtedly one factor that has facilitated the emergence of environmental damage today. This paradigm should be able to be shifted towards an anthropocosmic paradigm *in* which humans are part of nature. Humans have a role and responsibility from God in caring for nature.

Humans have a role where, in Islam, humans are called caliphs, in the sense that humans are creatures sent by Allah to prosper the earth. This contextualization of the role of humans as caliphs on earth has become a new movement in preserving the environment. The human caliphate on earth, as explained by Allah SWT in Q.S Al-Baqarah: 30, should be able to provide harmony between this world and the afterlife because humans are social creatures who come into contact with other creatures around them (Supian, 2018).

Maintaining the environment is not only for the benefit of humans but also for keeping all living creatures created by God because, in this life, no one can live without dependence on one another. The Al-Qur'an and also the Hadith have given a signal that humans are part of nature. Here, the author will explain several things related to the importance of us as living creatures, especially as caliphs appointed by Allah SWT to protect and care for the earth, which is related to the verses of the Al-Qur'an, including:

a. Qur'an surah Al-Alaq: 1-3 regarding humans who are dependent on nature

In this verse, Rasulullah SAW was ordered by Allah SWT to read in the name of Allah, your God who created everything, created humans from hanging blood clots.

Since the beginning of its creation, humans have depended on one another. If a

significant disturbance occurs in one of them, the creatures around it will also be disturbed (Ministry of Religion, 2012).

b. Qur'an Surah Al-Hijr: 19 about nature created in balance

From this verse, it should be the duty of humans to be able to create harmony in nature. If humans do arbitrary things such as raping nature so that various kinds of damage arise in it, then this is something that is very despicable and is not liked by Allah.

c. Qur'an Surah Al-Baqarah: 29 about nature as a container for human interests

This verse explains that everything in the world is a form of benefit and the purpose of fulfilling the human's desire to live. This is also in line with the rule of jurisprudence, which states that "everything is permissible until there is evidence that forbids it," from here, we as humans are allowed to take advantage of whatever is on earth until there is evidence that does not allow it.

d. Qur'an Surah Yunus: 31 and Ibrahim: 32 about the environment as a source of sustenance for humans

These two verses explain the extent of human responsibility in their role as caliphs on earth, not only relying on monotheism in Allah but also having to realize that Allah SWT governs all of nature. People in the world who utilize God's gifts as a means to seek sustenance and live their lives. A person's moral level is very low if they only enjoy these gifts without maintaining them. This world, which consists of earth, sky, water, rain, mountains, and everything in it, is intended for the benefit of humans and other creatures, especially those manifested in His creation (Ministry of Religion, 2012).

2. Moral Ideal Context Prohibition of Damaging the Environment

One of the prohibitions regarding environmental damage is also contained in Q.S 7 56 And do not spread corruption in the land after it has been put in order, and call upon Him in fear and hope. Indeed, the mercy of God is near to the doers of good. It means, "*Do not damage the earth after it has been properly regulated. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good.*"

In the verse *وَادْعُوهُ خَوْفًا وَطَمَعًا* "Pray to-with fear (of not being accepted) and hope (of being granted)," in Qurthubi's interpretation. This command motivates someone to draw closer to Allah with complete fear and hope. Thus, the combination of hope and fear will create a solid foundation for someone to follow the right path (Qurthubi, Volume 7), where

the essence of this verse emphasizes the importance of maintaining and preserving the order and goodness that Allah created in the world. This verse advises against spreading corruption and chaos on earth after Allah has perfected the situation.

M. Quraish Shihab, in his work, Tafsir Al-Misbah, explains that causing damage is an action that goes beyond the limits. Allah created the universe in perfect condition to facilitate all creatures' needs. Humans are given the responsibility to maintain and improve this natural world. Allah sent His Prophets and Apostles to provide teachings amid chaotic life to prevent humans from destroying what has been repaired. Damaging something that has been restored is considered worse than its condition before repair, and this involves a human moral responsibility to maintain the goodness that God has created (Yunus et al., 2021).

To explain moral ethics and analyze history by applying a framework *asbab an-nuzul* needed, using Abdullah Saeed's approach, we must look at the micro and macro context of the verse to find the moral ideal (Saeed, 2016). Basically, in a micro context, the verses revealed by Allah SWT are his response to a phenomenon or symptom that appears in society. Furthermore, in Al-Jalalain's interpretation, there is no unique explanation (*asbabun nuzul*) for verse 56. Still, the verse can be better understood in the context of the damage to the earth that occurred during Pharaoh's time. With his actions, Pharaoh brought disaster that brought God's wrath, which is described as a disaster in the tafsir Al-Mahalli and Al-Suyuthi. The author highlights the phrase "وَلَا تُفْسِدُوا فِي الْأَرْضِ" where the verse fragment is similar, which also appears in another verse in the same surah, namely QS. Al-A'raf:85 on Al-Jalalain's commentary. This shows a connection with history related to the story of the Prophet Shuaib, which possibly occurred before the destruction of the earth due to the actions of the Pharaoh (Arifin & Rizaldy, 2023).

Meanwhile, from the macro context of Q.S 7: 56, this verse reflects several characteristics of the Makkah phase verses, which involve calls for noble characters and stories of past people who experienced disaster due to disobedience to their prophet. This call emphasizes the importance of having good morals, including not destroying the earth or increasing concern for nature by avoiding actions that could disrupt the ecosystem. This verse is also related to the story of the prophets, including the behavior of Pharaoh, who did a lot of damage. It should be noted that the same editorial also appears in Q.S. Al-

Baqarah:11, which is considered a *madaniyah* surah or verse, namely the one that came down after the Prophet Muhammad migrated to Medina. The author believes that the prohibition against causing damage on the face of the earth is a form of firmness that applies at all times and generally applies, especially to those in power (government or elites), whether in the past, present, or future. This command reflects the responsibility to preserve nature. A mandate passed down from one generation to the next. It also shows the urgency and importance of the value of the sentence and do not spread corruption on earth.

3. Prohibition of destroying the environment in the Quran and Tafsir Studies

The environment is the unity of all creatures created by Allah, which is a manifestation of His greatness. Humans have the goal of life to be grateful for all the blessings given by Allah SWT, and one way to do this is to protect the environment. As caliphs on earth, humans have the responsibility to care for the environment, according to Islamic teachings as stated in the word of Allah SWT Q.S Al-Baqarah: 11. In this verse, according to Imam Al-Baidhawi in his interpretation, the destructive actions carried out by hypocritical groups involve efforts to trigger war and conflict by spreading slander, using deception against Muslims, and conspiring with infidels. They also tried to reveal the secrets of the Muslims in their midst. This action causes widespread damage across the earth, affecting humans, animals, and plants. In addition, other destructive acts include blatant violations of moral norms and insults to religious values. Violating and deviating from religious teachings can cause chaos and riots and damage the world order (Kurniawan, 2023).

In addition, Sheikh Wahbah Az-Zuhayli, in his book of interpretation, namely *Al-Munir*, also explains the prohibition of not doing damage contains a ban on actions that can cause damage, such as provoking chaos, leaking the secrets of the believers in Medina to the infidels in Makkah, spreading propaganda to the infidels in Makkah to attack the Muslims in Medina, preventing others from following the Prophet Muhammad SAW, as well as committing acts of disbelief and trying to prevent others from the path of God (Kurniawan, 2023). In addition to that verse, there are also other verses such as Q.S Al-Baqarah: 30. Imam Al-Baidhawi, in his interpretation of *Anwarut Tanzil wa Asrarut Ta'wil*, explained that Surat Al-Baqarah verse 30 indicates the third blessing that involves

all humankind. The creation, appreciation, and elevation of Adam AS above the angels, through God's command to the angels to bow down to him, is a general gift for the descendants of Adam AS. In verse 30 of Surat Al-Baqarah, God explains His plan to make Adam a caliph for the angels as a lesson in deliberation and glorify the substance that will be created.

Allah gave His answer to the angels to show that the wisdom that supported the creation of creatures, especially humans, was superior. This is because abandoning abundant goodness just because there is a little shortage is considered a significant evil. According to Imam Al-Baidhawi, the objection put forward by the angel in verse 30 of Surah Al-Baqarah is not a form of opposition to Allah's power or blaming Prophet Adam AS in a slanderous manner. Instead, it is an expression of wonder and an attempt to understand the wisdom behind God's plan. Imam Al-Baidhawi emphasized that the angels realized that the being who would be appointed as Allah's caliph had three core powers. First, the power of lust and *ghadhab* which can cause destruction and bloodshed. Second, the power of reason that guides them to knowledge and obedience. Angels, as explained by Imam Al-Baidhawi, are aware of this complexity.

Imam Ibnu Katsir, referring to Al-Qurthubi, asserted that the angel's rebuttal does not reflect an attitude of opposition to God or simply jealousy of humans. According to him, God plans to make prophets and messengers from the descendants of Adam AS himself. This group includes as-Siddiqi, martyrs, pious people, abides, ascetics, saints, Abrar groups, *muqarrabins*, *amylin* scholars, those who are humble, people who have an extraordinary love for God, and the followers of His messengers. Imam Ibnu Katsir quotes an authentic hadith narration that states that the Messenger of God once said, "An angel ascends to heaven carrying the deeds of His servants on earth. God, although He knows best, asks them, 'How did you leave My servants?' They replied, 'We came to them. They were praying. We were leaving them too.' Angels come to us alternately (bringing human deeds during the day and night). A group of them remain on earth. Another group brings human deeds (Kurniawan, 2023).

Allah has entrusted us with the responsibility of caring for the environment, while at the same time, the angels doubt our abilities. Therefore, we must fully carry out God's commands to take care of everything He has created for us. However, it is unfortunate that

as time passes, the number of humans destroying the environment is increasing—various forms of destruction and damage spread in multiple places, causing many disasters. Allah has also conveyed this to us through the Al-Quran, Surah Ar-Rum: 41. From this verse, various forms of damage that occur on land and at sea are the consequences of sinful acts committed by humans. Droughts, floods, volcanic eruptions, and storms are not only the result of natural disasters but also indiscretions and evil deeds carried out by human hands. Rasulullah SAW once said: “*When someone who frequently sins dies, then the servants of Allah SWT, such as humans, the earth, trees, and animals, feel relieved.*”. (HR. Bukhari and Muslim). This Hadith describes the peace that will be created in the world when people who do evil die because then there will be no more disasters and damage caused by them.

In Surah Ar-Rum verse 41, scholars, including those in classical tafsir books such as *Tafsir Al-Qurthubi*, explain that some people think that the meaning of the word "Al-Fasad" (damage) is drought, low crop yields, and loss of blessings. This opinion was also conveyed by Ibnu Abbas RA, who stated that this damage refers to the lack of blessings in human work as a warning for them to repent. An-Nuhas noted that this is the best interpretation of this verse. According to him, damage can be understood as a lack of fish catches caused by human sins. Ibn Athiyah stated, "If rainfall decreases, the depth of seawater will decrease, causing losses for fishermen and inhibiting the reproduction of marine animals."

Ibnu Abbas also stated that damage to the sea can be interpreted as a reduction in fish catches due to human sins. Another view is that high prices and low living income can cause damage. Some also argue that damage means disobedience, robbery, and injustice, which becomes an obstacle to agricultural, development, and trade activities. Although diverse, they all lead to a common understanding of damage. On the other hand, the seas in countries with many rivers are drying up due to human immorality. They emphasized that this resulted from actions that deviated from religious teachings.

The importance of this verse is also explained in Zamakhshari's Al-Kasyaf commentary. The damage can be physical, such as the drying of rivers and thinning of plants, or social and moral, such as the spread of immorality in society. Zamakhshari highlights that damage results from human actions, and the purpose of the experience or

punishment mentioned in this verse is to teach people to reflect on their evil actions and return to the right path.

The opinion of Ahmad Mustafa Al-Maraghi, a contemporary scholar, also provides insight into his interpretation. According to Al-Maraghi, the damage mentioned in the verse includes environmental, social, and moral aspects. This could involve extreme weather changes, drought, the depletion of natural resources, and the spread of various forms of immorality in society. Al-Maraghi asserted that this verse teaches the concept of the relationship between human actions and their consequences in the surrounding environment as a warning for humans to return to their actual teachings. In addition, it highlights the hope for repentance, where bad experiences are expected to encourage people to repent and improve their behavior, making damage a punishment and an opportunity for recovery and improvement.

From this, it can be concluded that from the three opinions of the scholars described, several important points can be drawn from them, such as the Consequences of Human Actions, where the three scholars emphasized that human actions caused the damage that occurred on land and sea. Immoral acts, which include violations of religious and moral norms, are identified as the main trigger for this damage. Apart from that, there are also lessons and warnings. This verse is understood as a lesson and warning from Allah to humans. Whether in the form of bad experiences, punishment, or natural consequences of their deviant actions, the goal is for people to reflect on their evil actions and return to the correct teachings.

Furthermore, there are also Physical and Moral Aspects, where the Tafsir includes two dimensions of damage, namely physical aspects (such as the drying up of rivers and depletion of vegetation) and social-moral aspects (such as the spread of immoral acts in society). This shows that the damage mentioned is not only of a physical environmental nature but also includes social and moral behavior aspects. And finally, there is hope for repentance in understanding this verse. It is hoped that the damage experienced by humans can be an incentive for them to repent and improve their behavior. Therefore, damage is not only seen as punishment but also as an opportunity for repentance and repair. Overall, through various scholarly interpretations, Surah Ar-Rum verse 41 is interpreted as a call

to reflect on human actions, be aware of the consequences, and return to actual teachings to achieve safety and prosperity (Qomarullah, 2014).

4. Reinterpretation of the prohibition against destroying the environment in the Qur'an

Recently, several developed countries in the world have slowly begun to realize that humans are one part of the emerging ecosystem (Henryk, 2004: 6). Meanwhile, Emil Salim, former Minister of Environment and Forestry, said that biodiversity is now starting to narrow due to the lack of forest land on earth, especially tropical rainforests. Much of what human's use becomes land for development, which damages the ecosystem. This illustrates that the function of the environmental order on earth is starting to be disrupted due to human actions (Nashruddin, 2012). Global environmental observers have repeatedly stressed to anyone living on this planet the importance of fundamental rights for future generations to inherit a healthy, protected, and sustainable environment.

From the point of view of humanity and rationality, it is unfair if we leave our children and grandchildren a damaged and destroyed environment on this planet. Environmental degradation has several causes, such as direct or indirect causes. This indirect causal factor is one of the most prominent causes of environmental damage, such as tsunamis, earthquakes, volcanic eruptions, etc. The direct cause comes from human activities which greedily rape the environment for reasons of need, apart from that there is also a lack of awareness regarding the urgency of caring for the environment such as throwing rubbish out of place, cutting down trees illegally and many others (Ministry of Religion, 2012: 245).

If we analyze in more depth the verses of the Qur'an that relate to nature or the places we live in today, we will find that the earth was created and regulated by Allah SWT based on the principle of balance. The reinterpretation of the prohibition against destroying the environment is contained in the Qur'an, as explained above. Reinterpretation of the ban on destroying the environment above can be done from this text, and determining the moral context desired by the Qur'an is an essential step. Therefore, with Abdullah Saeed's contextual approach, this study aims to provide a new perspective regarding the prohibition of environmental damage to protect the environment in the future.

In the Indonesian context, the prohibition on environmental destruction, as manifested in the MUI fatwa and principles, shows a commitment to maintaining

environmental sustainability in Indonesia. The fatwa issued by the Indonesian Ulema Council (MUI) reflects the understanding that the environment is a gift from God that must be protected and preserved. As the highest Islamic institution in Indonesia, MUI takes a proactive stance by issuing fatwas covering various environmental aspects, including animal conservation, water recycling, mining, and waste management. All of this is directed at ensuring ecosystem balance and maintaining natural sustainability. In the Indonesian context, the MUI fatwa also reflects awareness of the environmental crisis, which is increasingly worrying in Indonesia. Collaboration with ecological institutions such as WWF and the Ministry of Forestry shows joint efforts to face environmental challenges at the national level. The religious principles underlying the MUI fatwa, such as the caliphate principle, the principle of benefiting every creature, and the prohibition of destroying the earth, underline the importance of moral responsibility and environmental ethics in the Indonesian Islamic context. This creates awareness that everyone must contribute to environmental conservation for sustainability and shared prosperity

MUI has collaborated with various environmental institutions such as WWF, Fauna and Flora International, and the Ministry of Forestry. MUI also issues fatwas related to the environment, such as Fatwa No. 04 of 2014 concerning animal protection for the sake of ecosystem balance, Fatwa No. 02 of 2010 concerning water recycling, Fatwa No. 22 of 2011 concerning mining, and Fatwa No. 41 2014 regarding waste management. All these fatwas are based on the principles of the caliphate. MUI's arguments are based on the Al-Qur'an, especially Surah Al-Baqarah verse 30. The increasingly worrying societal crisis strengthens this normative basis. MUI also strengthens its argument with religious principles that teach goodness and efforts to protect the ecosystem, reflected in the caliphate principle, the principle of benefit to every creature (QS. Ali Imran: 191), and the prohibition on destroying the earth (QS. Al-A'raf: 56) (Marjan Fadil 2020).

D. CONCLUSION

Based on the explanation and discussion above, here the researcher draws a common thread that, in fact, humans, as caliphs on this earth, must protect and care for the environment, which is in line with the verses of the Koran, by using a contextual interpretation approach Abdullah Saeed here, is also able to provide answers to the problems that are being hit by humanity, especially in the environmental sector. Where the

essence of the contextual interpretation approach is rooted in socio-historical understanding, this approach emphasizes that the interpretation of the verses of the Koran must be understood in its social and historical context. This allows each word in the verse to be considered according to the situation and conditions of society at that time, providing an understanding that is more relevant to the current context.

With verses from the Qur'an regarding ecology, it is hoped that people will pay more attention to the surrounding environment because the environment is where humans live. If it is damaged, every creature in it will also feel it. Therefore, every person needs to return to the guidelines of life, namely the Al-Qur'an, which explains everything and our attitude towards the environment so that fantastic exploitation of the environment does not occur.

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