

The Relevance of Ecological Values in the Qur'an to the Modern Environmental Crisis

Ratna Dewi

IAIN Syaikh Abdurrahman Siddik Bangka Belitung

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ABSTRACT

The purpose of this study is to examine verses in the Qur'an that contain ecological values, such as the principles of khalifah, amanah, mizān, and the prohibition of fasād (environmental damage). This study is a qualitative study using a library research approach.

The results of the study show that the relevance of the Qur'an to the environmental crisis explicitly emphasizes the importance of preserving ecological values in the Qur'an, which include: "khalifah (human leadership over the earth), mizān (natural balance), prohibition against fasād (destruction on earth), i'tidāl and isrāf (moderation and prohibition of waste)". Meanwhile, the relevance of Qur'anic values to the modern environmental crisis includes: "Islamic Environmental Ethics Development, Solutions to Consumerism and Exploitation, Integration in Education and Public Policy, Strengthening Ecological Spirituality". The ecological values of the Qur'an in shaping ethics and environmental awareness in the modern era include: "The Qur'an as the basis of ecological ethics, its role in raising contemporary ecological awareness, the role of non-governmental organizations and communities in environmental preservation, the contribution of business actors and the industrial world in environmental preservation, the role of individuals and families in building ecological awareness."



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Correspondence:

Author Ratna Dewi

Email: ratnadewimalik@gmail.com

INTRODUCTION

In Islam, humans are given the responsibility of being caliphs on earth, which implies a moral and spiritual obligation to care for and preserve nature. The Qur'an contains various verses that emphasize the importance of maintaining balance (mizān), prohibit acts that damage the environment (fasād), and encourage reflection on Allah's creation as a sign of His greatness. The verse states:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

Meaning: We have spread out the earth, set mountains upon it, and grown everything on it according to its measure (Departemen Agama, 2004)

In addition, there are verses in the Qur'an that condemn acts of destruction (fasād), such as Allah's words in Surah Al-A'raf 56:

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

Meaning: Do not cause corruption on earth after it has been set in order. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good (Departemen Agama, 2004)

This verse teaches that Allah created the earth in a state of balance and harmony, so that humans have an obligation to maintain and protect this condition, not destroy it. When humans violate this responsibility,

they are actually opposing God's will, which desires order and harmony in His creation. Therefore, efforts to protect the environment are not only a social action, but also part of worship and a moral obligation in Islam.

As it has developed, the science of ecology is no longer limited to the study of relationships between living things. Its scope has expanded to include important interactions between organisms and abiotic factors such as soil structure, water availability, climate patterns, and air quality. Ecology is a branch of biology that focuses on the study of the reciprocal relationships between living organisms and their environment, both physical (abiotic) environments such as soil, water, air, temperature, and light, as well as biological (biotic) environments, namely interactions with other living things of the same or different species. The concept and term "ecology" was first introduced by German scientist Ernst Haeckel in 1866. He proposed the need for a separate field of study to understand the complex relationships between living things and their environment in interconnected life systems (Stauffer, 1957).

Etymologically, the term ecology comes from Ancient Greek, a combination of the words *oikos*, meaning "home" or "habitat," and *logos*, meaning 'science' or "study." Thus, literally, ecology means the science that studies the "household of life" or the study of the habitats of organisms. This concept emphasizes that living things do not exist independently, but are part of a broader life system, where they live and interact with each other and their physical environment (Stauffer, 1957). Islam has not yet been fully optimized. Many religious approaches emphasize ritual worship without addressing the ecological dimensions also taught in the Qur'an. In fact, a contextual religious approach that addresses current issues is urgently needed in order to tackle contemporary environmental problems.

Although ecological values are explicitly contained in religious teachings, their application among Muslims has not yet reached an adequate level. The religious approaches that have developed generally focus more on the dimensions of ritual worship and individual spirituality, without linking Islamic teachings to environmental responsibility in the context of daily life.

Regarding the relevance of ecological values in the Qur'an to the modern environmental crisis, many researchers have proven this in their research findings. One such study was conducted by Rifqoh Wasilah and Ruslan Hayeewaji in their research entitled "Ecological Balance In The Qur'an: A Thematic Review Of Verses On Climate Change Mitigation And Adaptation." This study aims to explore and analyze the teachings of the Qur'an regarding climate change mitigation and adaptation efforts in the context of maintaining ecological balance. The results of the study show that the Qur'an emphasizes the importance of the principle of moderation in consumption (QS. Al-A'rāf: 31), sustainable resource management (QS. Hūd: 61), preparedness and resilience to environmental challenges (QS. Al-Anfāl: 60), and reforestation (QS. Al-An'ām: 99). These principles focus not only on practical actions but also on moral and spiritual aspects as stewards of the earth. The implication of this study is the importance of integrating the teachings of the Qur'an into environmental policy and ecological education to create awareness (Wasilah & Hayeewaji, 2024). This is in line with research conducted by Hasan Ayatullah, With the title: "Environmental Conservation Principles In The Qur'an," this study aims to address this gap by analyzing ecological concepts in the Qur'an and their implications for environmental sustainability. The results of this study reveal two main concepts: first, the Qur'an integrates environmental management with religious beliefs, emphasizing that true faith demands environmental responsibility. Second, the Qur'an designates humans as stewards (*khalīfah*) of the Earth, tasked with managing and caring for it wisely. This study contributes to the discourse on religion and ecology by highlighting the potential role of the Qur'an in promoting sustainable environmental practices (Ayatullah, 2024).

Based on the above literature review, it can be concluded that the Qur'an has very significant and relevant ecological values in responding to the modern environmental crisis. These values not only cover practical aspects of environmental management, but also include spiritual, moral, and theological dimensions that place humans as *khalīfah* (leaders and guardians of the earth). Thus, the ecological values in the Qur'an are not only normative but also have strong applicability, especially when integrated into education, public policy, and contemporary *da'wah*. This study supports the view that Islamic teachings, particularly through the Qur'an, can become the foundation of a holistic and sustainable environmental ethic in responding to modern ecological challenges.

This is in line with the theory of Ernst Haeckel, known as the pioneer of the term ecology, who emphasized the importance of the inseparable relationship between organisms and their environment. This view changed the perspective of biology, which had previously focused more on individuals, by emphasizing that living things must be understood in the context of their interactions with the surrounding environment. (Haeckel, 1866) Meanwhile, according to Haeckel, all living things, from the smallest microorganisms to the largest mammals, are an inseparable part of a complex web of life. He argued that these creatures interact with each other in a closely knit ecological community. These relationships are reciprocal and dynamic, forming an interdependent system (Vance, 1954).

Meanwhile, Nazar develops the concept of Qur'anic eco-theology, which encompasses values such as *tauḥīd*, *khalāfah*, and *akhīrah*, as the basis for environmental theology that encourages Muslims to actively

preserve nature in the Indonesian context.(Fadil, 2019) Meanwhile, Hasan Ayatullah et al. highlight that the Qur'an integrates ecological responsibility with faith, emphasizing that true faith includes awareness of environmental sustainability.(Ayatullah, 2024) In line with Bagus Rahmat's opinion, Islam teaches that humans must act as caliphs, maintain the balance of nature (mīzān), and uphold maṣlaḥah (public interest). These values are relevant as a response to the global ecological crisis arising from the unsustainable exploitation of natural resources (Rahmat, 2025).

Based on the above opinions and understanding, it is very important to re-examine and thoroughly explore the ecological teachings in the Qur'an in order to demonstrate their relevance to solutions to current environmental problems. Such a study is expected to contribute both theoretically and practically to shaping ecological awareness based on Islamic values. Therefore, to further prove this, this research can be limited to the research title: "The Relevance of Ecological Values in the Qur'an to the Modern Environmental Crisis".

METHOD

This research is qualitative research using a library research approach. (Nasir et al., 2023) This approach is used to explore and analyze verses from the Qur'an related to ecological values and their relevance to the modern environmental crisis. This approach is also hermeneutic in nature, interpreting Qur'anic texts in the context of ecology and the environment, using both thematic and maudhu'i interpretations (Aisyah, 2025).

The data sources in this study consist of primary and secondary data sources. (Martono, 2010) Meanwhile, secondary data sources include books, journals, and scientific articles discussing Islamic ecology, environmental ethics in Islam, and contemporary studies related to the environmental crisis. They also include official documents such as UN reports on climate change (IPCC), scientific articles on environmental degradation, and discourse on environmental ethics in modern philosophy and theology.

The data collection technique was carried out through documentation, namely collecting and reviewing data from relevant written sources, both classical and contemporary. This included searching for verses in the Qur'an that contain ecological values and analyzing their interpretations and historical contexts. Meanwhile, the data analysis technique used content analysis. (Ahmad, 2018) with a thematic (maudhu'i) interpretation approach. The researcher collected verses from the Qur'an related to the environment, then grouped and analyzed their meanings based on ecological themes such as the prohibition of destroying the earth, the importance of natural balance (mīzān), and the principles of sustainability and human responsibility as caliphs

RESULTS AND DISCUSSION

A. Ecological Values in the Qur'an

The Qur'an, as the main guide for Muslims, contains various moral and spiritual values that not only regulate the relationship between humans and God, but also relationships between fellow humans and with the natural environment. In terms of ecology, this holy book contains important teachings that can be used as ethical and normative foundations in efforts to preserve the environment. Among the ecological principles contained in the Qur'an are the following:

1. Khalifah (Human Leadership over the Earth)

The term khalifah in Arabic means substitute, representative, or leader. Ecological values are also embedded in religious texts such as the Qur'an and hadith, which emphasize ecosystem balance, prohibitions against destruction, and the wise use of natural resources (amanah, khalifah).(Yusuf & Marjuni, 2022) Meanwhile, according to Bagus Rahmat, Islam teaches that humans must act as caliphs, maintain the balance of nature (mīzān), and uphold maṣlaḥah (the public interest). These values are relevant as a response to the global ecological crisis that has arisen as a result of the unsustainable exploitation of natural resources. (Rahmat, 2025)

In the context of the Qur'anic verses, humans are given the responsibility as Allah's representatives on earth, with the main task of managing, prospering, and preserving nature, not destroying or exploiting it irresponsibly. As Allah says in Surah Al-Baqarah verse 30, which reads:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ ۗ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

Meaning: (Remember) when your Lord said to the angels, "I am going to place a caliph on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we glorify You and sanctify Your name?" He said, "Indeed, I know what you do not know." In the Qur'an, the word khalifah has the meaning of 'replacement', 'leader', 'ruler', or 'manager of the universe'. (Departemen Agama, 2004)

2. Mīzān (Balance of Nature)

The teaching of mīzān emphasizes that all of God's creations operate in a balanced and orderly manner, from the movement of celestial bodies to the smallest systems in nature. Therefore, humans, as khalīfah, have an obligation to maintain this balance, not destroy it through actions such as excessive exploitation, environmental pollution, or injustice towards nature. (Rakhmat, 2022) If the principle of mīzān is violated, fasād (damage) will arise that is contrary to the very purpose of creation. Protecting the environment is not only a matter of ethics, but also a form of obedience and devotion to Allah.

In the Qur'an, the concept of mīzān describes a system of balance that Allah has established in His creation. Allah explains in QS. Ar-Rahman [55]: 7–9, which reads:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۚ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۚ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

Meaning: He raised the heavens and created scales (justice and balance) so that you would not exceed the limits of those scales. Uphold those scales fairly and do not reduce them. (Departemen Agama, 2004)

This verse explains that Allah has created the heavens and established balance, and reminds humans not to destroy this order arbitrarily. And this verse is not limited to the order of the universe as a whole, but also includes ecological balance on earth, which involves the interaction between living things, natural resources, and human responsibility. When this balance is disrupted, disharmony arises, leading to environmental damage. For example, massive deforestation without reforestation efforts will disrupt the water cycle, ultimately causing disasters such as floods, droughts, and exacerbating climate change. Therefore, maintaining this balance is a moral and theological obligation that must be carried out by Muslims in preserving the environment. (Gulzar et al., 2021)

3. Prohibition against Fasād (Damage to the Earth)

The term fasād in this verse covers various types of damage, both moral and physical. In the environmental context, fasād refers to actions such as air and water pollution, destruction of forests, wasteful use of energy resources, and consumptive lifestyles that damage nature. (Nasr & Chittick, 1999)

Tangible environmental damage, such as massive deforestation, air and water pollution, habitat destruction, and excessive and unsustainable exploitation of natural resources, is categorized as a form of fasād. These actions not only disrupt the balance of nature (mīzān), but also have a negative impact on the survival of humans and other creatures.

The Qur'an clearly prohibits fasād, which is any form of destruction and chaos on earth that disrupts the order of Allah's creation. In QS. Al-A'raf [7]: 56, Allah emphasizes that humans must always do good and avoid destructive deeds on earth.

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

Meaning: Do not cause corruption on earth after it has been set in order. Pray to Him with fear and hope. Verily, the mercy of Allah is very close to those who do good. (Departemen Agama, 2004)

Therefore, the principle of fasād prohibition emphasizes the obligation of humans as khalīfah to care for the earth, avoid all forms of damage, and preserve the environment for the benefit of all creatures.

4. I'tidāl and Isrāf (Moderation and Prohibition of Waste)

I'tidāl refers to a balanced and moderate lifestyle, while Isrāf refers to the act of using something excessively and ineffectively. In Islam, the principle of balance is strongly emphasized in various aspects of life, from worship and social relationships to the management of natural resources.. (Sholeh, 2024)

In Islamic teachings, moderation (i'tidāl) is not limited to physical consumption alone, but encompasses all dimensions of life. This includes efforts to maintain a balance between worldly and spiritual matters, between the fulfillment of rights and the implementation of obligations, as well as between personal and social interests. By applying this principle, a person can avoid excessive attitudes that have the potential to damage themselves, the environment, and the social order. (DR IRAWAN, 2018) i'tidāl literally means straight and firm. This meaning refers to the attitude of placing everything in its proper place and carrying out rights and obligations in a balanced manner. I'tidāl is a

manifestation of justice and ethics in Islam. Islam commands balanced justice, being in the middle, and is reflected through behavior that reflects ihsan in all aspects of life. (Utomo et al., 2024)

As Allah says in Surah Al-Baqarah verse 143, which reads:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Meaning: Likewise, We have made you (Muslims) a middle nation so that you may be witnesses over mankind and the Messenger (Prophet Muhammad) may be a witness over you. (Departemen Agama, 2004)

Etymologically, *isrāf* comes from the word *asrafa* (أَسْرَفَ), which means to exceed limits or act excessively. In the perspective of Islamic law, this term refers to wasteful actions in various aspects of life, such as the use of wealth, food, time, energy, and other resources, which are carried out without a proper purpose or are not in accordance with reasonable needs.

Islam strictly prohibits wastefulness because it contradicts the principles of moderation (*i'tidāl*) and justice in the use of Allah's blessings. One of the main arguments for the prohibition of *isrāf* is found in Surah al-A'raf:

In the Qur'an, Surah Al-A'raf verse 31, Allah says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: O children of Adam, wear your beautiful clothes in every mosque and eat and drink, but do not be excessive. Indeed, He does not like those who are excessive. (Departemen Agama, 2004)

This verse teaches humans to wear and consume everything in proportion and not to excess, so as to avoid wastefulness, which can have negative effects on oneself and the surrounding environment.

B. The Relevance of Qur'anic Values to the Modern Environmental Crisis

The current environmental crisis reflects an imbalance in the interaction between humans and nature. The Qur'an provides a conceptual foundation that can be used as a basis for developing environmental ethics rooted in spiritual values and moral responsibility. (Nasr, 1968) Its relevance to the current situation is as follows.

1. The Development of Islamic Environmental Ethics

Environmental ethics in Islam are based on the transcendental values of the Qur'an, which encompass not only material aspects, but also spiritual and ethical aspects. The Qur'an provides moral guidelines for humans to maintain a balanced relationship with nature, because nature is God's creation which has a role, order, and balance that must be maintained and preserved. (Widiastuty & Anwar, 2025)

One of the important foundations in the development of Islamic environmental ethics is the understanding that humans were created as *khalīfah* or God's representatives on earth. As *khalīfah*, humans do not have complete rights over nature, but are given the responsibility to manage it in a fair, wise, and responsible manner. This awareness should encourage Muslims to be more active in preserving the environment, preventing damage, and avoiding consumptive attitudes that can disrupt the balance of nature. (Arsyad & Hasanah, 2025)

2. Solutions to Consumerism and Exploitation

The modern lifestyle, which tends to focus on excessive consumption and materialism, is one of the main factors causing environmental damage and natural resource crises. This uncontrolled consumptive pattern encourages excessive exploitation of nature, waste of resources, and creates imbalances in both ecological and social aspects. (Usqho et al., 2024)

Islam provides a fundamental solution through its teachings on balanced living (*i'tidāl*) and the prohibition of wastefulness (*isrāf*). This principle of moderation emphasizes the importance of maintaining balance and avoiding excess in all things, including consumption, resource utilization, and lifestyle in general. The prohibition of wastefulness reminds humans not to use wealth, energy, or other resources in vain without benefit. (Sukron, 2024)

Allah says in Surah al-A'raf verse 31:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: O children of Adam, wear your beautiful clothes when entering the mosque, and eat and drink, but do not be excessive. Indeed, He does not like those who are excessive. (Departemen Agama, 2004)

By practicing these principles, Muslims are encouraged to live a sustainable lifestyle that respects the limits of natural resources and rejects excessive exploitation. This approach not only plays a role in preserving the environment but also contributes to social justice by reducing the inequality that arises from excessive consumption.

3. Integration in Education and Public Policy

The Qur'an's ecological ideals can guide behavior and be used in schools and government policies, especially in Muslim-majority nations. This integration is vital because education is the best way to teach kids about the environment from a young age, and public policy sets the course for how to manage natural resources in a way that is beneficial for the environment. In the classroom, ideas like *khalīfah*, the prohibition of *fasād*, *i'tidāl*, and the prohibition of *isrāf* can be used as a basis for teaching Qur'anic value-based environmental ethics. This fits with a character education method that teaches people to take moral responsibility for nature as part of their worship (Munir, 2019). But for these ideals to be taught well, it's not only about changing the curriculum; there also need to be teachers who are technically, pedagogically, and spiritually ready to do so.

This is where the primary problem comes up. (Rahman, 2024) study reveals that while most teachers in Indonesia possess access to technology, hardly 45% exhibit adequate confidence to utilize it effectively in the learning process. Furthermore, 85% of instructors say they have never had any particular training on how to use technology in the classroom, let alone training that integrates religious beliefs and environmental literacy. These results show that while trying to teach Qur'anic ecological ideals in schools, there needs to be continuing training, support for infrastructure, and the creation of teaching materials that connect *kauniyyah* passages with current environmental challenges. When it comes to policy, Qur'anic ideals can be used as a standard to ensure that environmental regulations are fair, open to everyone, and long-lasting. For instance, the idea of *mīzān* (balance) can be put into action by rules that stop people from using too many natural resources.

The idea of *amanah* can be used to hold businesses and local governments accountable for their environmental actions. Surah Al-Anbiyā' verse 107 says, "We have not sent you (Prophet Muhammad) except as a mercy to all creation" (Departemen Agama, 2004). This verse is a reminder that public policy should be based on the good of all people, not simply short-term economic concerns. Therefore, for this integration to work, religious leaders, schools, the government, and civil society must all work together. Without cooperation between different sectors, the ecological values of the Qur'an could stay in theological discussions without having any meaningful effect in the field.

4. Strengthening Ecological Spirituality

In facing the global environmental crisis, rational and technical approaches are often unable to bring about comprehensive and sustainable changes in human behavior. Therefore, the spiritual dimension becomes very important to be presented. The Qur'an does not only view nature from a scientific or functional perspective, but also introduces it as *āyāt kauniyyah*-signs of Allah's greatness that are visible through His creation. (Zaelani, 2024)

By viewing nature as part of God's verses, an ecological spiritual awareness will grow, namely the understanding that preserving the environment is part of worship and an expression of devotion to God. This perspective fosters a love for nature as His creation, strengthens the sense of responsibility to care for it, and deepens the spiritual relationship between humans, the universe, and God. (Ningrum et al., 2025)

Through this spirituality-based approach, concern for the environment is not only seen as a logical or moral obligation, but also as an emotional and transcendental inner experience. Thus, protecting nature becomes not merely a social demand, but also part of a Muslim's commitment of faith to his God.

C. The Contribution of Understanding the Ecological Values of the Qur'an in Shaping Ethics and Environmental Awareness in the Modern Era

Understanding the ecological values contained in the Qur'an plays an important role in building environmental ethics and increasing ecological awareness, especially amid the current global environmental crisis. The Qur'an is not merely a guide to law and morality, but also provides a solid ethical basis for treating nature as a sacred responsibility from God.

1. The Qur'an as the Basis of Ecological Ethics

The teachings of the Qur'an contain important ecological principles such as the prohibition of causing damage to the earth (QS. Al-A'rāf: 56), which reads:

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

Meaning: Do not cause corruption on earth after it has been set in order. Pray to Him with fear and hope. Verily, Allah's mercy is very close to those who do good. (Kementeriaan Agama, 2007)

The principle of balance in nature (QS. Ar-Rahmān: 7–9), and the role of humans as caliphs on earth (QS. Al-Baqarah: 30). These three verses form a strong moral foundation for developing environmental ethics from an Islamic perspective. This ethic is based on three main pillars:

- a. Tawhid (the oneness of God): All creatures are God's creations, so humans must maintain harmony among His creations.
- b. Khilafah (leadership): Humans act as stewards of the earth, not absolute owners.
- c. Amanah (responsibility): Every human action towards the environment is morally and spiritually accountable. (Arsyad & Hasanah, 2025)

2. Role in Raising Contemporary Ecological Awareness

Contemporary ecological awareness reflects the level of public understanding and concern regarding various ongoing environmental issues, such as climate change, pollution, deforestation, decline in biodiversity, and unsustainable exploitation of natural resources. In this regard, various elements of society have a strategic role in promoting environmental awareness among the public. The following is a description of these roles:

1) Government

- a) The government plays a role in designing and enforcing regulations and policies aimed at protecting and preserving the environment. (Mina, 2016)
- b) Environmental Awareness and Education: The government, through the relevant ministries and agencies, has a role in organizing campaigns and educational programs to increase public understanding of the importance of environmental conservation. (Febriyanti et al., 2025)
- c) Incentives and Sanctions: The government is also responsible for encouraging environmentally friendly practices by providing incentives to businesses that implement sustainable principles and imposing sanctions on parties that cause environmental damage. (Soedarto et al., 2023)

2) Educational institutions

- a) Integration of Environmental Values into the Curriculum: Formal educational institutions have a strategic role in instilling ecological awareness from an early age by incorporating environmental education materials into the learning curriculum.
- b) The Role of Extracurricular Activities: Through extracurricular activities such as tree planting, recycling programs, and sustainable innovation competitions, schools can foster students' concern for the environment while encouraging them to engage in concrete actions. (RISET, 2022)

3) Mass Media and National Media

- a) Information dissemination: The media plays a strategic role in disseminating information related to environmental issues such as ecological crises and possible solutions that can be taken by the community. The information conveyed by the media helps increase public understanding of the importance of protecting the environment.
- b) Viral campaigns: Social media plays an important role in reaching a wider audience, especially the younger generation, through digital campaigns that easily go viral. Creative and interesting environmental awareness campaigns on digital platforms can sway public opinion and encourage massive active participation from the community. (Mazzarino et al., 2020)

4) The Role of Non-Governmental Organizations and Communities in Environmental Conservation

- a) NGOs serve as critical monitors of environmental policy implementation and actively advocate for positive change.
- b) NGOs and local communities play a role in educating and assisting grassroots communities to manage natural resources in a sustainable and responsible manner. (Delgado-Serrano et al., 2018)

5) The Contribution of Business Actors and Industry in Environmental Conservation

- a) The business sector has a crucial role in preserving the environment through the implementation of sustainable business models, such as the integration of green economy principles and the implementation of corporate social responsibility (CSR) oriented towards sustainability.

- b) Industrial actors can also be drivers of environmentally friendly technological innovation by developing products and production processes that are low in emissions, energy efficient, and have a minimal impact on natural ecosystems. (Compact, 2022)
- 6) The Role of Individuals and Families in Building Ecological Awareness
 - a) The transformation towards a more environmentally friendly lifestyle can begin at the individual level through simple actions such as reducing single-use plastic consumption, using energy efficiently, and sorting and recycling household waste.
 - b) The family, as the smallest social institution, plays an important role in shaping children's mindset and attitude towards caring for the environment from an early age. Environmental education practices within the household can lay the foundation for a generation that is more aware and responsible for the sustainability of nature. (Almond et al., 2020)
- 3. The Importance of Contextualizing Ecological Values in Education and Policy

In order for Islamic ecological values to be truly embedded in the consciousness of the people, a comprehensive contextualization process is needed, especially in several key aspects:

 - a. Islamic Education: Environmental issues need to be integrated into the curriculum as part of the formation of noble character and the practice of worship. This allows students to understand that protecting the environment is part of obedience to Allah. (Ningsih & Zalisman, 2024)
 - b. Public Policy: Islamic principles can be used as a normative basis for designing environmental policies that are fair, sustainable, and pro-nature conservation.
 - c. Religious Rituals: Daily worship practices can also be interpreted ecologically. For example, the wise use of water when performing wudu, avoiding waste when slaughtering sacrificial animals, and maintaining the cleanliness of mosques are concrete forms of applying environmental values in religious life. (Nasr, 1968)

With this approach, the values of the Qur'an are not only moral discourse, but can also be translated into concrete actions in social life, education, and policy

CONCLUSION

Based on the results of a study entitled "The Relevance of Ecological Values in the Qur'an to the Modern Environmental Crisis," the conclusions that can be drawn from this study indicate that the Qur'an explicitly contains ecological values that are highly relevant to addressing the challenges of the modern environmental crisis. These values include the principles of khalifah (human leadership over the earth), mizān (natural balance), prohibition of fasād (destruction), and teachings on i'tidāl and isrāf (moderation and prohibition of waste). These teachings form the basis of a strong and comprehensive Islamic ecological ethic.

The relevance of Qur'anic ecological values to the modern environmental crisis is reflected in several important aspects, including: the development of environmental ethics based on Islamic values, the offer of solutions to excessive consumption patterns and resource exploitation, and the integration of these teachings into the education system and public policy. In addition, the teachings of the Qur'an also strengthen ecological spirituality as a moral foundation for preserving the environment.

Ecological values in the Qur'an play a major role in shaping sustainable environmental awareness and behavior. The Qur'an is not only a theological and moral foundation but also encourages the active participation of various elements of society in environmental conservation, including non-governmental organizations, communities, businesses, industry, and even individuals and families. Thus, the teachings of the Qur'an are of great urgency to be implemented in response to the current global ecological crisis.

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