

Kesalahan Ekologis Dalam Perpektif Qur'an Dan Pengamalannya Pada Institusi Pendidikan Islam *Ecological Piety from the Qur'an Perspective and The Implementation in Islamic Educational Institutions*

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ABSTRACT

The Environmental crisis is an issue that is of global concern. Environmental damage due to activities and failures in environmental management is getting worse daily. Starting from mistakes in waste management that cause waste to pile up in rivers causing flooding that harms material and even loss of life. Coupled with mining and industrial activities that cause massive environmental damage and a prolonged climate crisis. The existence of humans who instead of being caliphs on earth are a threat to the environment. Therefore, a character of ecological piety is needed that builds a sense of love and care for Muslims towards the environment based on faith. This study aims to explain the Concept of Ecological Piety as seen through the perspective of Qur'anic interpretation and the method of implementing this character in Islamic educational institutions. This study uses a qualitative approach and literature study by collecting books of interpretation from leading scholars, relevant books, and journals. Ecological piety is important as an Islamic character that thinks about and pays attention to the environment based on faith in Allah SWT. Someone who has a character of ecological piety is able to understand and comprehend the principles of faith as follows: 1) Nature is a home where human life takes place. 2) Humans are caliphs on earth who will be inherited by nature. 3) Nature is also a fellow living creature created by God. 4) Utilize nature as well as possible and responsibly. 5) Nature is a sign of God's greatness and a means of strengthening faith. 6) Prohibition on destroying nature. 7) Allah will punish humans who destroy nature. The instillation of ecological piety character at the Mahmud Marzuki Islamic Boarding School is by implementing the Eco-pesantren concept and providing facilities and infrastructure that support the formation of ecological piety character of students.

ABSTRAK

Krisis lingkungan merupakan isu yang menjadi perhatian dunia. Kerusakan lingkungan dampak aktifitas dan kegagalan dalam pengelolaan lingkungan semakin hari semakin menjadi-jadi. Dari mulai kesalahan dalam pengelolaan sampah yang mengakibatkan sampah menumpuk di sungai penyebab banjir yang merugikan materi hingga kehilangan nyawa. Ditambah lagi dengan aktifitas pertambangan dan industri yang mengakibatkan kerusakan lingkungan secara massif dan krisis iklim berkepanjangan. Keberadaan manusia yang alih-alih menjadi khalifah dimuka bumi malah menjadi ancaman bagi lingkungan. Maka diperlukan karakter kesalahan ekologis yang membangun rasa cinta dan

peduli umat islam terhadap lingkungan berlandaskan keimanan. Penelitian ini bertujuan untuk menjelaskan Konsep Kesalehan Ekologis yang dilihat melalui perspektif tafsir Qur'an serta metode penerapan karakter tersebut di institusi Pendidikan islam. Penelitian ini menggunakan pendekatan kualitatif dan studi literatur dengan mengumpulkan kitab-kitab tafsir pada ulama terkemuka, buku dan jurnal yang relevan. Kesalehan ekologis menjadi penting sebagai karakter islami yang memikirkan dan memperhatikan lingkungan dengan basis keimanan pada Allah SWT. Seseorang yang memiliki karakter kesalehan ekologis yaitu dapat memahami dan mengerti prinsip-prinsip keimanan sebagai berikut: 1) Alam adalah rumah tempat berlangsungnya hidup manusia. 2) Manusia adalah khalifah dibumi yang akan diwarisi alam. 3) Alam juga merupakan sesama makhluk hidup ciptaan tuhan. 4) Memanfaatkan alam sebaik mungkin dan bertanggung jawab. 5) Alam merupakan tanda kebesaran tuhan dan sarana mempertebal keimanan. 6) Larangan merusak alam. 7) Allah akan memberikan hukuman kepada manusia perusak alam. Penanaman karakter kesalehan ekologis di Pondok Pesantren Mahmud Marzuki yaitu dengan menerapkan konsep Eco-pesantren dan menyediakan sarana dan prasarana yang menunjang pembentukan karakter kesalehan ekologis santri.

1. Introduction

The environmental crisis, which is the impact of the accumulation of damage caused by human behavior, is increasingly becoming worse. Moreover, environmental damage is occurring in Indonesia (Ratnasari & Chodijah, 2020). Based on the results of empirical research, especially in Indonesia, global environmental damage has reached the threshold of tolerance for natural regeneration (self-regulation), both at the local, national and regional levels (Dinilhaq & Azhar, 2024). For example acid rain, air pollution, erosion, flash floods and landslides, as well as on a global scale such as global warming, climate change, the use of explosives for fishing which causes damage to coral reefs and the extinction of marine and river species. and damage to terrestrial biota and stratospheric ozone (Hasrul et al., 2024).

The level of natural damage also increases the risk of natural disasters. The causes of natural damage can be caused by two factors, namely due to natural events and due to human activities (Ramadhan et al., 2024). In 2004, the UN High Level Threat Panel, Challenges and Change, included environmental degradation as one of ten threats to humanity (Elbanna et al., 2025). The World Risk Report released by the German Alliance for Development Works (Alliance), United Nations University Institute for Environment and Human Security (UNU-EHS) and The Nature Conservancy (TNC) in 2012 also stated that environmental damage is one of the important factors determining high low risk of disaster in an area (Akromusyuhada, 2023).

Although if we examine it further, disasters such as floods, abrasion, forest fires and landslides could also occur due to human intervention (Ramadhan et al., 2024). The second cause of environmental damage is human activity. The damage caused by humans is actually greater than the damage caused by natural disasters. This is because the damage done can occur continuously and tends to increase (Oktora et al., 2023). This damage is generally caused by human activities that are not environmentally friendly such as forest destruction and conversion of forest functions, mining, air, water and land pollution and so on (Nurhayati et al., 2018).

Environmental damage caused by mining has an impact on the environment (Marlina & Furqan, 2024). The impacts include decreased land productivity, increased soil density, erosion and sedimentation, land movement or landslides, disruption of flora and fauna, disruption of public health and impacts on microclimate changes (Agussalim et al., 2023). Along with increasing environmental damage caused by mining, the Indonesian government has made quite controversial policies. Instead of carrying out a nature rehabilitation conservation program, the Indonesian government instead made a policy to distribute mining management permits to religious community organizations such as Nadhlatul Ulama (NU) and Muhammadiyah (Magfur et al., 2024). Based on Government Regulation (PP) Number 25 of 2024 giving permission to religious community organizations (ormas) to manage mines, religious organizations such as Muhammadiyah and

Nadhlatul Ulama received permission to manage the mine (Putri et al., 2024).

Indirectly, exploitation will not only be carried out by mining entrepreneurs, but also mass organizations as well. This will increase the environmental damage caused by mining activities carried out by Islamic organization cadres (Rachman & Tunggati, 2024). Therefore, organizational cadres need to have ecological piety to be able to manage nature with Islamic principles and faith (Limbong et al., 2023).

Based on many studies, it can be concluded that students' environmental literacy is still considered low due to several factors, one of which is the intention to know and study environmental problems (Septiyani et al., 2022)(Akmalia et al., 2023)(Indrawan et al., 2022). Without the support of various parties, the growth of environmental literacy will not experience various obstacles. These obstacles include, for example, students' doubts because what they receive at school is different from what happens at home/in the surrounding community which does not care about the environment; Students' attitude of caring about the environment which is considered excessive is instead made fun of by friends or people in their home environment (Indrawan et al., 2022).

Then the absence of support and positive feedback when students do good things related to the environment causes them to feel that what they do is not meaningful, in fact it can feel useless; and people who set bad examples are easier to imitate than people who do good things, especially regarding the environment, for example throwing rubbish carelessly, destroying garden plants, and so on, of course this will form a bad attitude towards students (Patrisiana et al., 2020)(Supriyanto, 2020).

There are complex environmental problems such as the large amount of plastic waste, decreasing water, soil and air quality (Simarangkir et al., 2024). Additionally, schools and families pay little attention to providing environmental education to students (Safitri et al., 2024). So, it is important to develop educational programs that can increase students' understanding of environmental literacy (Safitri & Habibi, 2024).

Ecological piety is a character that loves and respects the universe based on faith in Allah SWT. (Chasanah, 2022). This character is considered important to be implemented in Islamic education institutions considering that in the future these children will participate in managing nature, especially mining exploitation (Naurah et al., 2024)(Limbong et al., 2023). So NU and

Muhammadiyah cadres who already have the character of ecological piety, mining operations will minimize environmental damage because they feel they will be responsible to God for any damage done and become the light and responsibility of nature (Fauzanto, 2020)(Ayuni et al., 2024).

Ecological piety needs to be implemented in Islamic schools (Limbong et al., 2023). Of course, this is a foundation for instilling love for the environment so that later, after completing their studies, they can become people in mining and industry who consider the environment with all their faith, not only as fulfillers of their rights and obligations as entrepreneurs or representatives of organizations in managing mines (Pattynama, 2024). However, discussions regarding the concept and principles of ecological health based on the Koran have not been comprehensively formulated. So this research will examine the concept of ecological piety through comprehensive interpretation of the Koran and the instillation of these values in Islamic Religious Education Institutions.

Based on the explanation above, the researcher aims to discuss and formulate the concept of ecological piety based on the Koranic perspective. This is because the Koran is the main foundation for Muslims in religion. Apart from that, the author also discusses the extent to which ecological health can be instilled in students of Islamic education institutions.

2. Literature Review

Character building (Pendidikan Karakter)

Character education is an important aspect of the education system which aims to shape children's personality and morals (Waruwu, 2024). In the current era of globalization, where the development of technology and information is growing rapidly, character education is becoming increasingly crucial to offset negative tendencies that may arise due to uncontrolled exposure to information (Abdurahman et al., 2023). Schools, as formal educational institutions, have a strategic role in instilling character values in students (Hubbi et al., 2020).

In the education process at school, apart from academic knowledge, the development of positive characters such as discipline, responsibility and cooperation must also receive serious attention (Mustakimah & Mu'amamah, 2021). Education is not enough just to make children smart, but it must be able to create noble values or national character (Wahyuni et al., 2021). Therefore, cultivating noble values or character must start

from an early age so that later they will be able to become proud children of the nation (Nantara, 2022). Facing the problem of declining morals or character in children at school, innovations are needed to shape character in children in order to reduce various moral crises (Rahmasari & Suyato, 2023).

Through a literature review study, it is known that character education is values education, character education, moral education, character education which aims to develop the abilities of all school members (Salwiah & Asmuddin, 2022). The formation of student character at school can be carried out through activities at school and the role of teachers (Sianturi & Dewi, 2021). Activities at school can be carried out through various routine and spontaneous activities to shape children into positive or good behavioral values (Waruwu, 2024).

Meanwhile, the role of the teacher can be carried out through learning activities and example. From these conclusions, it is recommended that for schools, routine and spontaneous activities require good care and cooperation between the school, school committee and parents (Krisnawati et al., 2024). For teachers, they can develop learning strategies that innovate in character building and provide examples of good behavior through example (Triaristina & Mukhlis, 2019).

Piety (Kesalehan)

Etymologically, piety comes from the word *saleh*, in Arabic, namely *Shalih*, which means good, right, good and appropriate (Karimah & Khair, 2021). The word 'pious' is often associated with the word 'charity' and combined into 'pious deeds' which means actions that a person does correctly and does not cause damage. Meanwhile, in terms of terminology, good deeds are all actions that are carried out consciously and deliberately resulting from one's thoughts and remembrance. (Muntama et al., 2023).

According to the KBBI, pious means being obedient and obedient in carrying out worship, holy and faithful. Meanwhile, piety is a person's obedience or obedience in carrying out worship or a person's sincerity in carrying out religious teachings (Muntama et al., 2023). Piety in Islam is closely related to everyday human life. To understand what Islamic piety is, we as humans should first try to know Islamic spirituality by not comparing the spirituality of other religions (Subarkah & Kurniyati, 2021).

Furthermore, according to the Qur'an there are two terms for piety. The first is the word *Al-Birr*,

this term is related to morals and good actions between people (Mubasirun, 2021). Second, pious, the word pious does not only include self-kindness or individual piety, but this word pious can extend to collective piety regarding things such as social piety, ecological piety, etc (Suharjianto et al., 2023) (Limbong et al., 2023).

Ecological Concepts in Islam (Konsep Ekologi dalam Islam)

Furthermore, according to the Qur'an there are two terms for piety. The first is the word *Al-Birr*, this term is related to morals and good actions between people (Mubasirun, 2021). Second, pious, the word pious does not only include self-kindness or individual piety, but this word pious can extend to collective piety regarding things such as social piety, ecological piety, etc (Chasanah, 2022). The environment, which is basically part of the integrity of human life, needs to be viewed as a component in the ecosystem that must be respected and appreciated. This integrity results in humans having a responsibility to behave well with the life around them (Dewi, 2019).

3. Method

This research uses a qualitative approach and literature study. Literature studies are used to discuss the concept of ecological piety by collecting library materials such as leading and contemporary tafsir books as well as relevant books and journals (Subagiya, 2022). Apart from that, a qualitative approach is used to explain the results of research related to cultivating the character of ecological piety that can be carried out by Islamic education institutions (Sugiyono, 2019). Research related to the implementation of eco-Islamic boarding schools and cultivating the character of ecological piety was carried out at the Mahmud Marzuki Riau Islamic Boarding School.

4. Results and Discussion

Ecological Piety in a Quranic Perspective (Kesalehan Ekologis Dalam Perspektif Quran)

Ecological piety is awareness of the environment, demanding not to cause damage, pollute and poison, and solidarity with future generations regarding the use of natural resources (Limbong et al., 2023). In general, ecological piety can be explained as the attitude of safeguarding, improving, managing and utilizing the environment as best as possible for the survival of humans and the natural surroundings. At the same time, it can

provide comfort in carrying out worship and create a better future (Chasanah, 2022).

Ecological piety must be explained through the perspective of the Koran with strong arguments (Hazmi et al., 2024). The following are the principles of ecological piety based on the perspective of the Koran.

1) Nature Is The Home Where Human Life Takes Place (Alam Adalah Rumah Tempat Berlangsungnya Hidup Manusia)

Nature is a living space that Allah SWT. provides to humans (Hazmi et al., 2024). This is as stated by Allah SWT. in the letter QS. al-Baqarah [2]: 22

مَاءَ السَّمَاءِ مِنْ وَأَنْزَلَ بِنَاءَ وَالسَّمَاءِ فِرَاشًا الْأَرْضِ لَكُمْ جَعَلَ الَّذِي
 ﴿٢٢﴾ تَعْلَمُونَ وَأَنْتُمْ أَنَّادَا لِلَّهِ تَجْعَلُوا فَلَا لَكُمْ رِزْقًا الثَّمَرَاتِ مِنْ بِهِ فَأَخْرَجَ
 "He is the One` Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah in worship." (QS. al-Baqarah [2]: 22)

Classical commentators interpret (mufassir) the verse above to relate it to the context of monotheism and worship. As Al-Qurtubi explains that Allah commands every human being (Al-Qurthubi, 2008)(Muhammad, 2022). Likewise, in Al-Baghawi's tafsir book, it is stated that Allah created the heavens and the earth, showing the greatness of Allah SWT. as a creator god who must be worshiped (Al-Baghawi, 1997). This kind of interpretation is also found in Zaid Al-Maisir's tafsir book which explains that this verse shows the commandment of monotheism (Al-Jauzi, n.d.). Classical commentators interpret (mufassir) this verse as still limited to the theological realm of monotheism and commands (Aliyatul et al., 2024). But more than that, this verse explains the natural context created by God as a space for humans to live (Rahmatulloh, 2020).

The verse above explains that Allah has made the earth a vast expanse for the life of humans and various other creatures with the sky as its roof. Allah also sends rain from the sky to grow various kinds of plants and produce various vegetables and fruits. All of this is the sustenance that humans and other creatures need (Oktaviani et al., 2023) (Rahmatulloh, 2020).

Allah created the earth as a place for humans to live and the sky as a protector and to send down grace (Ratnasari & Chodijah, 2020). Both are

things humans need to live. There are approximately 16 types of main minerals in soil which are also found in the food needed by the body. Even though the body needs minerals such as those found in soil, humans cannot eat soil to survive. Between humans and the land there is an absolute unified system. This is evidence that if the land is contaminated by pollutants, the impact will be felt by humans (Mukhlis, 2022).

In Islamic teachings there is a belief that the earth is one of the planets created by Allah as an ideal place to live for humans and other creatures (Harahap, 2018). This belief is based on the word of God:

مِنْ تَنْجِدُونَ الْأَرْضِ فِي وَيُؤَاكِمُ عَادٍ بَعْدَ مِنْ خُلَفَاءَ جَعَلَكُمْ إِذْ وَادُّكُرُوا
 فِي تَعْنُوا وَلَا إِلَهَ إِلَّا اللَّهُ فَادُّكُرُوا بِيُوتًا الْجِبَالِ وَتَنْجِدُونَ فُصُورًا سُهُولِهَا
 ﴿٧٧﴾ مُفْسِدِينَ الْأَرْضِ

"And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth." (QS. al-A'raf [7]: 74)

Literally based on Al-Misbah's interpretation, the word *bawwa'akum* is taken from the word *bâ'a* which means return. This means that Allah made the earth a comfortable place to live and rest after carrying out various activities (Shihab, 2021) This means that the earth is an ideal place that is ready for habitation for all creatures, including humans. Earth has all the components necessary for life (Shihab, 2023). For example, Allah equipped this earth with plants, whose function is not only as a source of food, energy and medicine, but also produces oxygen (Rosadi & Hakim, 2023). Oxygen is the breathable material for all living things. If the presence of plants decreases or almost disappears, the supply of oxygen in the air will decrease, and this will threaten all living things on earth (Yuliyanti et al., 2024). Another example, Allah protects all species on earth with atmospheric layers (Oktaviani et al., 2023). Changes and damage to the atmosphere will affect and threaten the existence of Earth's species (Mukhlis, 2022).

The sky was created by God as a protector of human life and other creatures. In meteorological terminology, what protects life on earth is the atmospheric layer. So it is not an exaggeration if the term used in the Koran as a protector of life is the atmospheric layer (Yani et al., 2023). In this way,

the earth can become a living place for humans and other creatures because it is protected by the atmospheric layer. Damage to the atmospheric layer will have direct implications for damage to species on earth and its ecosystem (Iskhak et al., 2022).

From scientific findings it is understood that there is a very neat arrangement between the function of all the elements that envelop and protect the earth, with the influence of dangerous radioactive rays and particles emitted by the sun on the earth (Cahyono et al., 2024). In short, a system has been designed by Allah to protect the earth. For this reason, Allah strictly prohibits and places limits on humans not to cause damage to the ecosystem of heaven and earth, for the benefit of human survival (Alviansyah & Dahliana, 2023).

Ecologically, humans are part of the living environment. The components around humans which are also the absolute source of life, constitute the human living environment. Human survival depends on the integrity of the environment, whereas the integrity of the environment depends on how human wisdom manages it. Therefore, the environment cannot only be seen as a provider of natural resources that must be exploited, but also as a place of life that requires harmony and balance between humans and the environment (Muhammad, 2022)

2) Humans Are The Caliphs On Earth Who Will Inherit Nature (Manusia Adalah Khalifah Dibumi Yang Akan Diwarisi Alam)

Basically, environmental fiqh has been explained by Shaykh Yusuf Qardhawi in the book *Ri'ayatul Bi'ah fi Shari'ati al-Islami* which is translated as an Islamic book on environmentally friendly religion. This book explains the principles of environmental conservation in Islam (Al-Qaradhawi, 2001). Islam views humans from two directions, namely as representatives of God who tend to be aggressive and active, as well as servants of God who are passive in the true sense. If this concept is only partially understood, it is not surprising if the anarchist practices of God's representatives emerge which only emphasize their own interests in controlling nature. As a result, nature experiences the burden of exploitation that is far beyond its limits, due to human hands who no longer consider themselves to be 'abd Allāh (servants of God) anymore (Andini, 2021). For this reason, there is a need for a holistic understanding of the concept of caliphate. Allah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣﴾

"Remember" when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know" (QS. al-Baqarah [2]: 30)

The ecological message of the verse above lies in the sentence which means: "Indeed, I want to make a caliph on the face of the earth." The key word in this sentence is found in the word caliph. Literally the word caliph means someone who came (existed) later, who replaced the previous person (Jauhari, 1935) (Fahimah & Lestari, 2023). Meanwhile, in terms of terminology, it has a functional meaning, namely humans as parties given responsibility by the mandate giver, namely God (Thabari, 2009). This means that humans as caliphs are not the rulers of the earth, but God's representatives who are given the task and authority to maintain and prosper the earth (Andini, 2021).

Hamka believes that wicked people are people who do not use their common sense to believe in Allah and then worship Him, instead they commit anger against the earth and act arrogantly, like Qarun during the time of Pharaoh (Hamka, 2015). Regarding verse 30 of Surah al-Baqarah, Hamka explains that humans were appointed by Allah to become caliphs in order to rule the earth, as well as giving humans reason to explore Allah's knowledge (Nirwana et al., 2024) (Tarman et al., 2024).

Muhammad Bâqir al-Sadr (1980), as quoted by Quraish Shihab, stated that the meaning of caliph in this verse has three interrelated elements, then a fourth element is added which is external, but really determines the meaning of caliphate (Shihab, 2021). First, humans, who in this case are called caliphs. Second, the universe designated by Allah as earth (*alardh*). Third, the relationship between humans and nature and everything in it, including humans (*istikhlaf or* duties of the caliphate)(Nirwana et al., 2024).

Meanwhile, the fourth element as described by this verse, with the expression *innî jâ'il/innâja'alnâka khalifah* (QS. Shad [38]: 26), is the one who gives the assignment, namely Allah SWT. He is the one who gives the assignment and thus the person assigned must pay attention to the wishes of the person assigning him (Thabari, 2009).

Thus, these four elements indicate that the concept of the caliphate contains the task of managing and managing the potential of the earth and its contents, to serve as a means of piety to Allah (Andini, 2021).

As explained in the previous chapter, the current environmental crisis is in an acute and very worrying condition. As a religion that emphasizes morals and ethics, Islam plays a role in responding to this global discourse (Limbong et al., 2023). Mustafa Abu Sway (1958), for example, stated that protecting and caring for the environment with piety is an obligation for every Muslim, in fact it is the main goal for the upholding of Islamic law (Chasanah, 2022). Talking about the principle of piety in managing the environment, it is interesting to pay attention to and study the message of the Koran regarding the inheritance of the earth which is only intended for pious people (Alviansyah & Dahliana, 2023). Allah says:

عِبَادِي يَرِثُهَا الْأَرْضُ أَنْ الذِّكْرُ بَعْدَ مِنَ الرِّبُورِ فِي كِتَابِنَا وَلَقَدْ
الصَّالِحُونَ ﴿١﴾

"Surely, following the 'heavenly' Record, We decreed in the Scriptures: "My righteous servants shall inherit the land.." (QS. al-Anbiya' [21]: 105)

The main idea of the verse above lies in the sentence which means: "This earth is the inheritance of My righteous servants". Literally the word al-ard is understood by some commentators as "earth of heaven" (*ard al-jannah*). That means, God's promise regarding the inheritance and victory of believers is the promise of life in the afterlife (eschatological promise) (Mappanyompa et al., 2023). However, among the commentators, there are those who interpret it as meaning "planet earth". This means that the promise applies in this world, not in the afterlife. If understood in this way, the verse above contains a promise of control over the earth and the right to use it is only reserved for God's pious servants. Meanwhile, the meaning of pious in the verse above, literally means good, true, valid, appropriate, competent, capable, virtuous, useful (Jamarudin, 2010).

The verse shows that the worldly inheritance of God's righteous servants has been "written" (decided) in the holy books that Allah revealed to His prophets. This shows that the promise was primordial, an important duty binding on the Prophets. Thus, only people who are able to do good, are virtuous, have competence, and are able to live in peace with nature, have the right to live and manage this earth (Mappanyompa et al., 2023).

In other words, environmental management with piety is management carried out in a balanced manner. This balanced attitude will provide benefits for the lives of generations of all time and also for all species of creatures (Muhammad, 2023).

3) Nature is also a fellow living creature created by God (Alam Juga Merupakan Sesama Makhluk Hidup Ciptaan Tuhan)

Islam does not distinguish between the existence of a creature in this universe by distinguishing whether it is said to be alive according to the criteria of a living creature, or said to be dead simply because it is a creature that is considered static. The Koran emphasizes that in fact God's creatures in the universe are the same as humans, namely as servants of God (Zaini, 2018). Allah says:

مَا أَمْثَلُكُمْ أُمَّةً إِلَّا بِجَنَاحِهِ يَطِيرُ طَيْرٌ وَلَا الْأَرْضُ فِي دَابَّةٍ مِنْ وَمَا
يُخْشَرُونَ رَبَّهُمْ إِلَىٰ تُمْ شَيْءٍ مِنَ الْكُتُبِ فِي فَرَطْنَا ﴿٢﴾

"And no animal on earth and no bird that flies with its wings, but they are all like you, an ummah (community). Nothing is left out in the Book, and they will be gathered to their Lord." (QS. al-An'am [6]: 38)

There is a deep message from this verse, that all creatures created by Allah in this universe are nothing but the same as humans, namely as servants of Allah. All of God's creation will eventually return to Him, and so will humans. Recognition of the existence of all of God's creatures as fellow creatures of His, each with their own potential and function, will give rise to human respect for the existence of every creature in their environment (Zaini, 2018). With this attitude, humans can establish *ukhuwah makhlûqiyyah* (brotherhood among fellow creatures), which will provide awareness that humans do not belong to the environment, and vice versa. Humans and the environment are an ecological unity as a divine creation that has quite strict interdependence and intercorrelation. This Islamic ecological principle is very different from anthropocentrism which places humans at the center of the universe (Alviansyah & Dahliana, 2023).

In Islamic teachings, humans are placed in a proportional position. This means that even though humans have various advantages compared to other creatures in the environment, humans are not something that is outside the environment (Mappanyompa et al., 2023). On the other hand, humans remain in the environment and are an

integral part of the environment. All environmental components in an ecosystem have the same ecological rights (Zaini, 2018).

These ecological human rights include the right to life, the right to habitat, the right to work in the environment. Indeed, natural resources and the environment were created to be utilized by humans, but the environment is not the absolute property of humans. So humans cannot arbitrarily exploit natural resources and the environment according to their wishes. On the other hand, in utilizing the carrying capacity of the environment, humans must always maintain ecological tolerance among ecosystem components (Shihab, 2023).

Strictly speaking, the implementation of human ecological behavior in the environment must still be within the framework of upholding the ecological human rights of fellow environmental components. This is because the earth was created not only to be used by humans, but also for all species on this earth (Mukhlis, 2022). Humans were created by Allah as caliphs on earth in the sense of guiding all creatures towards the goal of their creation. This means requiring humans to be friendly with all creatures (Andini, 2021).

Existentially, humans are still creatures (creatures) like the creations of Allah SWT. other. The existence of humans as creatures never changes just because they have been appointed by Allah as His caliph (Nurhayati et al., 2018). At this point humans and nature are the same thing; God's creatures are equally proof of the existence of divinity (QS. al-Fushshilat [41]: 53) (Zaini, 2018). As fellow creatures, humans and nature both submit to Allah's power, glorify and prostrate themselves to Him. Allah says :

وَالشَّمْسُ الْأَرْضُ فِي وَمَنْ السَّمَوَاتِ فِي مَنْ لَهُ يَسْجُدُ اللَّهُ أَنْ تَرَأَ الْمَعْلَمِ حَقٌّ وَكَثِيرُ النَّاسِ مِنْ وَكَثِيرُ النَّوَابِ وَالشَّجَرِ وَالْجِبَالِ وَالنُّجُومِ وَالْقَمَرِ ①

"Do you not see that to Allah bow down 'in submission' I all those in the heavens and all those on the earth, as well as the sun, the moon, the stars, the mountains, the trees, and 'all' living beings, as well as many humans, while many are deserving of punishment. And whoever Allah disgraces, none can honour. Surely Allah does what He wills.." (QS. al-Hajj [22]: 18)

There is a theological message contained in the ecological verse above. Everything that exists in the universe, everything prostrates and glorifies Allah (QS. ar-Ra'ad [13]: 15, QS. an-Nahl [16]: 49 and

QS. an-Nur [24]: 41) The word *yasjûd* in the verse above is understood to mean the obedience of the universe to the system that Allah has established for each of us. Allah commands water to freeze or boil at a certain degree. The fire was commanded to be hot and burn, and the fire obeyed. If at any time Allah orders the fire not to be hot, the fire will prostrate, that is, obey, as was the case with the Prophet Ibrahim when he was burned by the ruler of the king of Namrud. (QS. al-Anbiya' [21]: 69) (Shihab, 2021).

The same thing is also found in plants. Ikhwan al-Safa said that the movements that plants show, their twisting movements to the right and left due to gusts of wind, are an expression of their submission and worship to God. They glorify and purify Allah through the rustling of leaves, the movement of branches, the splendor of flowers from the stalks of grace, and the various fruits they offer to other creatures. All of this is a form of plant worship to God (Al-Safa, 1992). Apart from plants, animals also worship their God, through their service to humans; obedience in following orders wherever desired, and patience in working to help complete the main goal of its master, humans. All of this is an expression of worship directed by animals to Rabb, through the intermediary of their submission to humans (Maryani, 2021).

Thus, it can be concluded that all of nature and its living creatures are creatures created by Allah. Therefore, it must be maintained as a form of respect for Allah SWT. and a form of laughter. Apart from that, protecting and preserving nature is also proof of our faith in Allah SWT. Feeling that all nature has the same right to survive is the best way to make ourselves aware of how to avoid destroying nature (Zaini, 2018).

4) **Memanfaatkan Alam Sebaik Mungkin dan Bertanggung Jawab (Make the best use of nature and be responsible)**

God has subjugated various creations with their various variations to meet the needs of all living creatures, especially humans as God's mandate on earth. On this basis, humans should serve Allah SWT. and thank Him, by utilizing all natural potential properly and correctly (Veronica et al., 2022). Allah says:

بِأَمْرِ رَبِّكَ الْبَحْرُ فِي تَجْرِي وَالْفُلُكُ الْأَرْضُ فِي مَا لَكُمْ سَخَّرَ اللَّهُ أَنْ تَرَأَ الْمَعْلَمِ رُحِيمٌ لِرَعُوفٍ بِالنَّاسِ اللَّهُ إِنْ بِإِذْنِهِ إِلَّا الْأَرْضُ عَلَى تَقَعُ أَنْ السَّمَاءُ وَيُفْسِكُ ②

"Do you not see that Allah has subjected to youI whatever is in the earth as well as the

ships 'that' sail through the sea by His command? He keeps the sky from falling down on the earth except by His permission. Surely Allah is Ever Gracious and Most Merciful to humanity.” (QS. al-Hajj [22]: 65)

Literally, the word *sakhkhara*, according to M. Quraish Shihab, is understood in the sense of subordinating something so that it can be utilized, even though in fact something is seen from its nature and condition, which is reluctant to submit without submission to Allah. Submission is, among other things, through human inspiration about the nature, characteristics, innateness of something, so that in the end it can be submitted to and utilized by humans (Shihab, 2021). Fakhr al-Dīn al-Rāzi (606 AH) understood the meaning of "*what Allah subdued on earth*", in the form of various creatures created by Allah to support human survival (Al-Rāzi, 2000). Meanwhile, the *understanding "and the ark sails on the sea by His command"*, is interpreted by Ibn 'Assyur (1973), that Allah determines the character of sea water and active winds, so that ships can sail on it (Asyur, 2000). Furthermore, the meaning of "*and He restrains (objects) in the sky from falling to earth*, according to al-Rāzi (606 H), that Allah perfects various blessings by holding the position of the sky "*everything above us*" remains in its position, so that humans can live comfortably and safely in the world (Al-Rāzi, 2000).

Various creatures created by Allah, both biotic and abiotic, always submit to His provisions, to be able to provide benefits to humans (Mappanyompa et al., 2023). This is proof of His compassion, that He will not create something that has no benefit, so that it can support the interaction of all creatures who are interrelated and need each other. The existence of this order and interconnectedness requires maximum care, by limiting excessive interaction between humans and their environment (Zaini, 2018).

This principle of safeguarding goes deeper if we look further from the aspect of interpreting the word *lakum* (for all of you). According to commentators, this word is addressed to all mankind, whenever and wherever they are. This means that the universe, especially the earth and all its contents, was created by Allah SWT. not just for one particular society or generation, but for all societies and generations of all time (Shihab, 2023).

In other words, the earth and nature, apart from being created to be used by each generation, are also a deposit so that the next generation can also

use and exploit them well. Each generation has the same opportunity to enjoy and utilize the universe. Therefore, people in a certain place and time must not burden others, nor take more than they need. This is the principle of balance in utilizing natural resources (Mukhlis, 2022).

Strictly speaking, the implementation of human ecological behavior in the environment must be within the framework of upholding the ecological human rights of fellow humans. This principle of balance is also emphasized in another verse, that the planet Earth is subject to Allah, not only for humans, but also for other creatures (Mappanyompa et al., 2023). Allah says:

﴿لِلْأَنَامِ وَضَعَهَا وَالْأَرْضَ﴾

"*He laid out the earth for all beings.*" (QS.al-Rahman [55]: 10)

The word al-anām in this verse according to al-Qurtubi (671 H) is *kullumâ dabba 'alâ wajh al-ard*, namely every creeping thing that lives on the earth (Al-Qurthubi, 2008). Al-Syinqiti (1393 H) also understood the same thing that what is meant by al-anām is al-khalqu, namely all of Allah's creation (all species) (Al-Syinqiti, 1995). Next, a deeper study lies in the letter *lâm* in the word *li al-anâm*. *Lâm* means the right to use, *lâm li al-tanfi'*, not *lâm* which means the right to own, *lâm li al-tamlîk*. Therefore, the verse above can be interpreted to mean that humans are given the right and authority by God to utilize natural resources and the environment within ecologically reasonable limits. Because humans are not the true owners of the environment, the true owner of the environment is God (Nafisah, 2010).

In other words, human ownership is only a trust, a deposit, or a loan which must in time be returned to its owner. For this reason, humans are not permitted to exploit natural resources arbitrarily, especially public resources that are not owned by individuals (Al-Nabhani, 1990), such as water, rivers, seas, forests, etc (Nafisah, 2010).

5) Nature Is A Sign Of God's Greatness And A Means Of Strengthening Faith (Alam Merupakan Tanda Kebesaran Tuhan dan Sarana Mempertebal Keimanan)

Talking about the concept of faith, it cannot be separated from the belief in the existence of the Almighty God, namely Allah SWT. Meanwhile, to believe in Him, Allah commands humans to pay attention to the *kauniyyah* verses which spread widely in the universe; vast seas and oceans,

countless animals, even the organs in the human body itself, such as blood, DNA, and brain, all of which are proof of His greatness. Allah says :

وَالْقَمَرَ الشَّمْسِ وَسَخَّرَ وَالْأَرْضِ السَّمَوَاتِ خَلَقَ مَنْ سَأَلْتَهُمْ وَلَبِنٌ
 ﴿٦١﴾ يُؤْفِكُونَ فَآتَى اللَّهُ بُرْهَانًا

“If you ask them ‘O Prophet’ who created the heavens and the earth and subjected the sun and the moon ‘for your benefit’, they will certainly say, “Allah!” How can they then be deluded ‘from the truth?’” (QS. Al-‘Ankabut [29]: 61)

The core message of this verse lies in the sentence which means: Who is the Creator of the environment (universe)? The answer is Allah. The use of rhetorical style in this verse means that the truth of the message conveyed by the communicator cannot be denied by the communicant. This is because the communicant actually already knows and cannot deny the truth of the message he received, that Allah is the only God who creates a very orderly and harmonious environment (Shihab, 2021). This environmental order and harmony sends a signal that humans must always protect and preserve the environment so that it does not become damaged, polluted or even become extinct (Muhammad, 2022).

In principle, the basis for environmental maintenance boils down to the basic principles of human life, namely regarding maintaining religion (*hifz al-dîn*). Environment is a key word in building a religious social order. Why not, belief in a creator must start from recognition of the universe ((M. Q. Shihab, 2023). That is why those who destroy nature mean denying God, which in monotheism terminology is called "infidel" or in an ecological context as ecological kufr. On the other hand, preserving nature is a benefit, as a form of faith, and people who do it are called believers. In other words, "a person's faith is not perfect if that person does not care for the environment". This expression is based on His words:

غَيْرُهُ إِلَهٌ مِنْكُمْ مَا اللَّهُ أَعْبُدُوا يَقُولُ قَالَ ۖ شَعْبِيًّا أَخَاهُمْ مَدْيَنَ وَإِلَى
 النَّاسِ تَبَخَّسُوا وَلَا وَالْمِيزَانَ الْكَيْلِ فَأَوْفُوا ۖ رَبُّكُمْ مِنْ بَيْنَيْكُمْ قَدْ
 كُنْتُمْ إِنْ كُنْتُمْ خَيْرٍ لَكُمْ ۖ إِصْلَحْهَا بَعْدَ الْأَرْضِ فِي تَفْسُدُوا وَلَا أَشْيَاءَهُمْ
 مُؤْمِنِينَ ٨٥

“And to the people of Midian We sent their brother Shu‘aib. He said, “O my people! Worship Allah—you have no other god except Him. A clear proof has already come to you from your Lord. So give just measure and weight, do not defraud people of their property, nor spread corruption in the land after it has

been set in order. This is for your own good, if you are ‘truly’ believers.” (QS. al-A‘raf [7]: 85)

A piece of the verse above is in the form of an inverted conditional sentence, which consists of a conditional sentence in the form of: "if you are ‘truly’ believers" and an answer sentence in the form of: "do not defraud people of their property, nor spread corruption in the land after it has been set in order". Therefore, it can be interpreted that one of the requirements to complete the elements of one's faith is to care about the environment (Shihab, 2021)(Muhammad, 2022). In other words, caring for the environment is part of faith (*islâh al-bî‘ah min al-îmân*). This expression was formulated to accompany a previously popular similar expression, namely *al-nazâfah min al-îman* (cleanliness is part of faith) (Nafisah, 2010)(Agustina, 2021).

As an implication of the theological understanding above, one pillar of environmental law can be developed, namely that maintaining the environment is obligatory, *farḍu‘ain*. This means that all humans who are burdened by sharia rules are obliged to care for the environment as a form of maintaining religion (Agustina, 2021). This maintenance not only maintains the faith, but also the implementation of the pillars of Islam is an obligation. This means that maintaining the environment is mandatory in order to maintain religion (Mappanyompa et al., 2023).

6) Larangan Merusak Alam (Kesalehan)

In a number of verses in the Koran, Allah often commands humans to understand, investigate and study the universe, so that it can provide benefits that can support the survival of humanity. However, at the same time, Allah also often reminds humans not to do damage in exploring their resources. Allah says :

إِنْ وَطَمَعًا خَوْفًا وَادْعُوهُ إِصْلَاحِهَا بَعْدَ الْأَرْضِ فِي تَفْسُدُوا وَلَا
 ﴿٥٦﴾ الْمُحْسِنِينَ مِنْ قَرِيبُ اللَّهُ رَحْمَتٌ

“Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah’s mercy is always close to the good-doers” (QS. Al-A‘Râf [7]: 56)

The prohibition on destroying nature in this verse is expressed in *lâ tufsidû fial-ard ba‘da islâhihâ* (do not cause damage to the earth, after (Allah) has repaired it) (Mappanyompa et al., 2023). The same prohibition is repeated in the same surah, namely al-A‘râf verse 85, in the context of the

speech delivered by the Prophet Syu'aib to the people of Madyan to worship Allah, perfect measures and scales, and not cause damage to the earth (Muhammad, 2020). According to al-Râghhib al-Asfahânî (1108), *fasâd* is the departure of something from the limits of balance, whether the imbalance is a little or a lot (*khurûj alsyai' 'an al-I'tidâl, qalîlan kâna al-khurûj 'anhu au katsîran*). Meanwhile, the opposite of *fasâd* is *shalâh*, which means good, balanced or harmonious (Al-Ashfahani, 2017).

Basically, the word *al-fasâd* in the Koran is understood in several contexts. Among others:

- a. First, in the context of the ferocity of war between the Thâlût and âlût armies. 84 (QS. al-Baqarah [2]: 251).
- b. Second, in the context of the Tsamûd people, where nine of them caused mischief on the earth (QS. al-Naml [27]: 48).
- c. Third, in the context of the destruction of the Bani Isrâ'îl which was caused by them causing damage twice: first, defying Torah law, killing the Prophet Syu'ya, and imprisoning Amia, second, killing the Prophet Zakariya and the Prophet Yahyâ and intending to kill the Prophet 'Îsâ, so that Jerusalem was then destroyed (QS. al-Isrâ' [17]: 4).
- d. Fourth, and in the context of hypocrites who incite unbelievers to be hostile to Muslims (QS. al-Baqarah [2]: 4).
- e. Fifth, as one of the characteristics of wicked people: breaking promises, breaking friendships, and causing damage to the earth (QS. al-Baqarah [2]: 26-27).
- f. Sixth, following one's desires is considered to be a driver of destruction on earth (QS. al-Mu'minûn [23]: 71).
- g. Seventh, stealing is a form of destruction on earth (QS. Yûsuf [12]: 73).
- h. Eighth, in the context of disruption carried out by hypocrites accompanied by destroying crops and livestock (QS. al-Baqarah [2]: 205).
- i. Ninth, in the context of unbelievers and polytheists who worship other than Allah (QS. al-Nahl [16]: 88).
- j. Tenth, destruction on earth is one of the characteristics of the Jews who want to hinder the spread of Allah's religion (QS. al-Mâidah [5]: 64). And
- k. eleventh, slaughtering boys and leaving girls alive was carried out by Fir'aun, as a form of destruction (QS. al-Qasas [28]: 4).

Of all the contexts in which the term *al-fasâd* is used in the Koran, almost all of it has a theological (non-physical) meaning, such as associating partners with Allah, following one's desires, etc. The meaning of *al-fasâd* can also be understood as physical damage. This meaning is also understood by Ibn Assyria, that causing damage to every part of the earth is the same as causing damage to the entire earth (*al-ifsâd fî kull juz' min al-ard huwaifsâd li majmû' al-ard*) (Asyur, 2000).

The same thing was also expressed by al-Râzi, according to him, the expression prohibition of doing damage mentioned in the verse above, is general in nature, covering everything that causes harm, whether related to the soul, mind, lineage, property and religion, all of which are prohibited (Al-Râzi, 2000). According to him, anything that causes harm is haram. In the rules of ushul it is stated *نَهَزْحَتَى الْأَصْمِ فَتَأْنُ نَهَزْحَتَى* (the original law of prohibition is haram). Thus, it can be understood that all acts of destruction in any form on earth are haram and forbidden (Halim et al., 2024).

7) Allah Will Punish Humans Who Destroy Nature (Allah Akan Memberikan Hukuman Kepada Manusia Perusak Alam)

In this country, the rulers, law makers and enforcers are trapped in banality (Nafisah, 2010). This can be seen, for example, in the case of illegal miners, where the perpetrators involve forestry officers/officials, customs, police, TNI, people's shipping, local government, prosecutors, courts and politicians. Hundreds of cases of environmental damage resulting from human activities that destroy nature have occurred in many places in Indonesia (Nafisah, 2019). What's even sadder is that small communities bear the brunt of this disaster. Thousands of lives were lost and trillions of their possessions, from buildings to agricultural land, disappeared (Beni, 2024).

The threat of sanctions in rules and regulations, apparently, has not reduced humans' evil intentions towards nature (Beni, 2024). This is due to various things, including the ingenuity of the perpetrators in distorting facts, the weakness of law enforcement officials in prosecuting criminals in accordance with the law, as well as punishments that do not provide a deterrent effect. (Nafisah, 2019).

From the perspective of Islamic law, punishment for perpetrators of environmental crimes is included in the criminal category of *ta'zîr* (Taymiyyah, 1961). This is because the provisions for sanctions and punishment for perpetrators of environmental crimes are not clearly explained in

the Koran and hadith. Therefore, legal determinations and decisions are in the hands of the ruler (*ulil amri*) (Nafisah, 2019).

Sementara jika dilihat dari sisi dampaknya, pidana kejahatan lingkungan mirip atau bahkan lebih berbahaya dari dampak yang diakibatkan pidana *hirâbah*. Allah berfirman:

أَنْ فَسَادًا الْأَرْضِ فِي وَيَسْعُونَ وَرَسُولَهُ اللَّهُ يُحَارِبُونَ الَّذِينَ جَرُّوا إِتْمَا
الْأَرْضِ مِنْ يُنْفُوا أَوْ جَلَابٍ مَنْ وَأَرْجُلَهُمْ أَيْدِيَهُمْ تُقَطِّعُ أَوْ يُصَلِّبُوا أَوْ يُقَتَّلُوا
(٣) عَظِيمٌ عَذَابُ الْأَجْرَةِ فِي وَلَهُمُ الدُّنْيَا فِي خِزْيٍ لَهُمْ ذَلِكَ

"Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This 'penalty' is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter." (QS. Al-Maidah [5]: 33)

According to Ibn Katsir (1373), the word *hirâbah* means an act of resistance, therefore robbery, robbery, terror are included in the crime of *hirâbah*. Meanwhile *ifsâd* means all kinds of actions that damage and disturb peace on earth (Katsîr, 1999). The same thing was also conveyed by Muhammad Husain Thaba' thaba'i (1981) in his tafsir al-Mizan, that the word *hirâbah* has an essential meaning and a *majazi* (metaphor), namely an act of resistance, which is not only physical, such as killing, robbing and terrorizing, but also mental, such as denying favors and disbelieving Allah. Meanwhile, the word *ifsâd* is an act of injustice on earth, such as controlling someone else's property or territory (Thaba'i, 1991).

From the explanation above, the meaning of *hirâbah* is the behavior of grand theft (*al-sariqah al-kubra*), as defined in classical jurisprudence books, but the crime here does not have to be limited to the crime of mugging, robbery or rebellion, but can be developed accordingly. with the development of criminal acts at any time (Nugroho et al., 2023). Most importantly, criminal acts that will be punished under the provisions of the *hirâbah* crime, have two main elements, namely fighting Allah and His messenger and wreaked havoc on the face of the earth (Muhammad, 2023).

As stated by commentators, according to the rules of Arabic literature, the meaning of fighting Allah and His Messenger is fighting those whom Allah loves or those who are innocent (Al-Âlusî, 2000). If this is connected with actions that damage the environment such as illegal fishing, environmental corruption, mining and other

ecological crimes, then these actions clearly constitute a war against the fate of millions of innocent people (Nafisah, 2019). As for damage to the earth, environmental crimes are very clear, including activities that cause physical damage to the environment and result in major disasters that will threaten hundreds of millions of innocent lives (Kahfi, 2014).

If the act of destroying the environment results in a very large impact, such as large-scale mining which results in floods, landslides, earthquakes and other disasters, then the most severe *ta'zir* penalty can be imposed, namely the death penalty, because it not only results in economic losses. whose value is very large, but leaves very serious forest damage, which in turn will endanger human lives, both current and future generations (Kahfi, 2014). Allah says :

نَفْسٍ بِغَيْرِ ۖ نَفْسًا قَتَلَ مَنْ أَنَّهُ إِسْرَائِيلَ بَنِي عَلَى كَتَبْنَا ذَلِكَ أَجَلَ مِنَ
النَّاسِ أَخِيَا فَكَأَنَّمَا أَخِيَاهَا وَمَنْ جَمِيعًا النَّاسِ قَتَلَ فَكَأَنَّمَا الْأَرْضِ فِي فَسَادٍ أَوْ
الْأَرْضِ فِي ذَلِكَ بَعْدَ مِنْهُمْ كَثِيرًا إِنَّ نُمَّ بِالْبَيْتِ رُسُلْنَا جَاءَتْهُمْ وَلَقَدْ جَمِيعًا
(٣) لِمُسْرِفُونَ

"That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity.1 'Although' Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land." (QS. Al-Maidah [5]: 32)

This verse shows that taking one life for no reason is the same as killing humanity as a whole. However, if killing one life for a reason, because it has done harm to the earth, it can be justified to preserve human life as a whole. In other words, the death penalty law for serious perpetrators of environmental crimes is to realize the benefit of humanity as a whole (Nurhayati et al., 2018).

Penerapan Karakter Kesalehan Ekologis Pada Instansi Pendidikan Islam (Kesalehan)

Mahmud Marzuki Islamic Boarding School or also called Madrasah Aliyah (MA) Muhammadiyah Penyasawan is in Penyasawan Village, Kampar District, Kampar Regency. The Mahmud Marzuki Islamic Boarding School is included as a Muhammadiyah Islamic Boarding School which has been educating and educating Muhammadiyah members for decades to get closer to Allah SWT. This contribution has been made to date. This

research looks at how far the Mahmud Marzuki Islamic Boarding School carries out the Eco-Pesantren program in order to improve the ecological piety character of its students.

The role of Islamic boarding schools in applying Islamic values can be done through empowerment both in the internal and external environment. Here, empowerment must be carried out specifically and continuously by involving all elements in the Islamic boarding school (Chasanah, 2022). These elements include (1) perpetrators, consisting of kiai, ustadz, students, and administrators; (2) hardware facilities, for example mosques, kiai's houses, huts, dormitory buildings, and other physical buildings; (3) software facilities, such as books, curriculum and other learning resources (Almalachim, 2019).

In the first element, Islamic boarding school actors' environmental insight can be formed through environmental awareness training. With this growing awareness, action to save the environment can be realized. The second element, namely hardware, needs to provide supporting facilities for environmental management (Sari et al., 2023)(Sutiyan et al., 2022). Meanwhile, the third element can be optimized by utilizing knowledge sources, such as books, magazines, the internet, etc. These various sources of information can be used to strengthen Islamic boarding school residents' understanding of ecology (Pudjiastuti et al., 2021).

Nature conservation efforts carried out by Islamic boarding schools will be very helpful in developing understanding and increasing public awareness regarding the environment. In its application, Islamic boarding schools can collaborate with the government and all components of society (Pudjiastuti et al., 2021). Actions can be carried out such as improving environmentally friendly lifestyles, developing health and environmental units in Islamic boarding schools, study programs, or it can also be done by outreach carried out by students as environmental ambassadors from Islamic boarding schools so that they can be used as examples for the surrounding community (Maesaroh et al., 2021).

Furthermore, Islamic boarding schools can expand their networks by collaborating and opening up to organizations or institutions that focus on the environmental sector, whether based domestically or abroad. In the end, the results of Islamic boarding school studies on environmental management can easily be conveyed to other parties outside the Islamic boarding school community (Junianto et al., 2025). As for implementing

environment-based Islamic values, the Mahmud Marzuki Islamic Boarding School carries out the following :

1) Implementation of Eco-Islamic boarding schools (Implementasi Eco-pesantren)

School education is a form of environmental education in Islamic boarding school environments which is focused on strengthening the morals of the nation's generation in order to increase environmental awareness supported by Islamic values and spiritual life (Junianto et al., 2025). This education is a program from the government of the Republic of Indonesia, through the Ministry of the Environment, which is intended as an effort to improve and build a cleaner and healthier Islamic boarding school environment (Chasanah, 2022) (Sutiyan et al., 2023).

In this case, the Mahmud Marzuki Islamic Boarding School carries out a program strategy related to implementing the character of ecological piety in Islamic boarding schools by carrying out the following program:

- a. Select environmental ambassadors as environmental cadres within the Islamic boarding school.
- b. Providing reading sources related to ecological knowledge in libraries and wall magazines
- c. Forming a nature lovers club and a beautiful and clean environment program by creating parks and beautiful outdoor resting areas. This program was carried out in order to build the capacity of the Islamic boarding school community by expanding the knowledge base so that behavioral changes can occur based on the existing Islamic boarding school culture, especially in integrating environmental action with Islamic environmentalism.
- d. Integrating Islamic and Muhammadiyah teachings with environmental elements which can increase Islamic boarding school residents' knowledge about environmental education by emphasizing intensive environmental jurisprudence learning based on the Al-Qur'an and Hadith. Thus, the learning process in Islamic boarding schools is not only focused on studying matters of mahdhoh worship, but also concerns actual issues in society such as environmental problems (Gunawan & Alfarisi, 2023).
- e. Implementation of environmental service work, carried out in order to maintain, repair and improve the physical environment of the Islamic boarding school and its surroundings.

This activity involves the active role of all boarding school residents and local residents.

- f. Hold and take part in competitions at the internal and external levels of Islamic boarding schools related to the environment.
- g. Holding activities based on environmental exploration such as natural tadabbur and others. These activities are adapted to current and developing environmental issues in society, for example global warming, floods, drought, land and forest destruction, scarcity of clean water, waste management, air, water and land pollution, etc.

2) Procurement of Environmentally Friendly Supporting Facilities and Infrastructure (Pengadaan Sarana dan Prasarana Pendukung yang Ramah Lingkungan)

Environmentally friendly facilities are all facilities used in the learning process that come from environmentally friendly materials and do not cause environmental pollution and/or damage (Chasanah, 2022). Environmentally friendly management of Islamic boarding school supporting facilities can be carried out through several indicators, including:

- a. The Mahmud Marzuki Islamic Boarding School provides facilities and infrastructure that enable students to overcome the waste problem in the Islamic boarding school environment, including: sorting waste in trash cans, creating a waste bank, greening the madrasah, managing and utilizing organic waste, recycling inorganic waste.
- b. Providing infrastructure that supports environmental learning in Islamic boarding schools, such as providing composting places, living pharmacies, maintaining family medicinal plants (toga), Islamic boarding school gardens, green houses;
- c. Maintain environmentally friendly Islamic boarding school facilities and infrastructure such as adequate and natural air ventilation, maintenance of shade trees, good light management, and maintenance of a healthy canteen;
- d. Manage and maintain Islamic boarding school sanitation facilities through creating rules and picket lists, maintaining cleanliness of toilets, procuring cleaning tools and providing clean water; And
- e. Mahmud Marzuki Islamic Boarding School instructs all classes to make an appeal for efficient use of water, electricity and office

stationery through the slogan save water, save electricity and other appeals related to concern for the environment (Sutiyan et al., 2022).

5. Conclusion

Ecological piety is important as an Islamic character that thinks about and pays attention to the environment based on faith in Allah SWT. By having this character, students and Muslims can reduce the impact of massive environmental damage. The simple principles for someone to have the character of ecological piety are understanding and understanding the principles of faith as follows: 1) Nature is the home where human life takes place. 2) Humans are caliphs on earth who will inherit nature. 3) Nature is also a fellow living creature created by God. 4) Make the best use of nature and be responsible. 5) Nature is a sign of God's greatness and a means of strengthening faith. 6) Prohibition of destroying nature. 7) Allah will punish humans who destroy nature. then implementation. Then, instilling the character of ecological integrity at the Mahmud Marzuki Islamic Boarding School, namely implementing the Eco-Islamic boarding school concept by implementing environmentally based programs and activities to increase students' environmental literacy. Apart from that, the Mahmud Marzuki Islamic boarding school also provides facilities and infrastructure that support the formation of students' ecologically devout character.

6. Reference

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