



GREEN QUR'ANIC HERMENEUTICS AS A NEW PARADIGM OF ECOLOGICAL EXEGESIS IN THE CONTEXT OF SUSTAINABLE DEVELOPMENT GOALS (SDGS)

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Abstract

This study explores the intersection between Qur'anic interpretation and the global sustainability agenda through the framework of Green Qur'anic Hermeneutics. By re-examining the revelation within the moral horizon of the Sustainable Development Goals (SDGs), this research seeks to demonstrate that the Qur'an not only provides theological foundations for ecological ethics but also offers a comprehensive spiritual framework for environmental sustainability. Employing a qualitative and interpretive method, the study conducts a thematic analysis (tafsīr mawḍū'ī) on selected verses related to environmental balance (mīzān), corruption on earth (fasād fī al-arḍ), stewardship (khilāfah), and moderation (wasatiyyah). These concepts are contextualized within SDG pillars such as clean water, climate action, sustainable consumption, and life on land. The findings reveal that the Qur'anic ecological discourse anticipates modern sustainability paradigms by emphasizing moral restraint, accountability, and the unity of creation under divine order. Moreover, the integration of hermeneutical reflection and environmental ethics provides a new epistemological orientation for Islamic scholarship: from textual exegesis toward eco-ethical praxis. The study concludes that Green Qur'anic Hermeneutics contributes not only to the development of Islamic eco-theology but also to the global effort in realizing SDG principles through faith-based ecological awareness. This approach strengthens the dialogue between religion and environmental science, positioning the Qur'an as a living guide for sustainable civilization.

Keywords: *Qur'an, Hermeneutics, Ecology, Sustainability, Islamic Environmental Ethics.*

Introduction

Climate change and the current global environmental crisis are among the most pressing issues in the history of modern human civilization. The phenomena of global warming, water and air pollution, massive deforestation, soil degradation, and loss of biodiversity pose a real threat to the survival of humanity and the Earth's ecosystems.¹ Data from the Intergovernmental Panel on Climate Change (IPCC, 2023) shows that the global average temperature has increased by around 1.1°C compared to pre-industrial times, and if carbon emission trends are not significantly reduced, this increase could exceed 1.5°C in the next two decades. The impact is not only ecological, but also social, economic, and moral.² Various natural disasters such as extreme flooding, prolonged droughts, and forest fires, which now frequently occur in various countries including Indonesia, are

¹ Albert J. Gabric, "The Climate Change Crisis: A Review of Its Causes and Possible Responses," *Atmosphere* 14, no. 7 (June 27, 2023): 1081, <https://doi.org/10.3390/atmos14071081>.

² N. W. Arnell et al., "Global and Regional Impacts of Climate Change at Different Levels of Global Temperature Increase," *Climatic Change* 155, no. 3 (August 27, 2019): 377–91, <https://doi.org/10.1007/s10584-019-02464-z>.

signs of a systemic ecological crisis. This crisis not only disrupts the natural order, but also challenges humanity's spiritual and ethical dimensions towards the universe.³

As part of a global collective effort, in 2015 the United Nations (UN) initiated the Sustainable Development Goals (SDGs), which include 17 goals and 169 targets as guidelines for sustainable development until 2030.⁴ The SDGs aim to create a balance between economic, social, and environmental dimensions.⁵ However, even though the SDGs have universal value, their implementation in many developing countries, including Indonesia, often still faces structural and cultural challenges. On the one hand, there has been progress in sustainable development policies, but on the other hand, the exploitation of natural resources continues to increase at the expense of environmental carrying capacity.⁶ In this context, the ecological crisis is no longer seen merely as a technical or policy issue, but also as a moral and spiritual crisis that demands an ethical and theological approach.

In Islamic tradition, the Qur'an has from the outset paid great attention to the harmonious relationship between humans and nature. Nature is seen as a sign (*āyāt*) of God's power, not merely an object of economic exploitation.⁷ Humans are given the position of *khalīfah* (God's representative on earth) with a moral mandate to maintain the balance (*mīzān*) of creation, as confirmed in the words of Allah: "And the heaven He has raised and He has set the balance (of equilibrium)" (Q.S. al-Raḥmān (55):7–8).⁸ Thus, ecological responsibility is an integral part of religious responsibility. Unfortunately, ecological awareness based on these revelatory values has not yet become mainstream in the policies and social practices of Muslim communities.

Various studies show that in Muslim-majority countries, including Indonesia, environmental degradation remains at alarming levels. Data from the Ministry of Environment and Forestry (KLHK, 2023) shows that Indonesia's deforestation rate reaches 104 thousand hectares per year.⁹ Meanwhile, the Central Statistics Agency (BPS, 2024) reported a decline in the Environmental Quality Index (IKLH) from 71.45 (in 2021) to 69.98 (in 2023). This fact shows a discrepancy between Islamic teachings that emphasize the principle of balance and development practices that are still exploitative. On the other hand, a number of religious institutions such as the Indonesian Ulema Council (MUI) and Nahdlatul Ulama (NU) have issued moral appeals regarding environmental preservation, but these steps are still normative and have not been accompanied by a systematic scientific and hermeneutic approach to the text of the Qur'an.¹⁰

This has given rise to the need to develop a new paradigm in Qur'anic studies that is capable of responding to contemporary ecological challenges. Until now, Qur'anic exegesis in Indonesia has tended to focus on legal, moral, or social aspects, while the dimensions of ecology and sustainability

³ Zacharis Thomas, Skanavis Vassilios, and Skanavis Constantina, "Addressing the Challenges of the Climate Crisis: The Importance of Environmental Health in Disaster Management," *International Journal of Advanced Engineering and Management Research* 10, no. 02 (2025): 69–78, <https://doi.org/10.51505/ijaemr.2025.1104>.

⁴ Luis Miguel Fonseca, José Pedro Domingues, and Alina Mihaela Dima, "Mapping the Sustainable Development Goals Relationships," *Sustainability* 12, no. 8 (April 20, 2020): 3359, <https://doi.org/10.3390/su12083359>.

⁵ Mohammed Basheer et al., "Balancing National Economic Policy Outcomes for Sustainable Development," *Nature Communications* 13, no. 1 (August 26, 2022): 5041, <https://doi.org/10.1038/s41467-022-32415-9>.

⁶ Suborna Barua, "Financing Sustainable Development Goals: A Review of Challenges and Mitigation Strategies," *Business Strategy & Development* 3, no. 3 (September 18, 2020): 277–93, <https://doi.org/10.1002/bsd2.94>.

⁷ Abdul Basir Mohamad and Nurbazla Ismail, "Environmental Preservation and Water Pollution from the Islamic Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 5, 2023): 997, <https://doi.org/10.22373/sjhk.v7i2.16019>.

⁸ Muhammad Andryan Fitriansyah, "Islamic Perspective on Urban Ecology Environmental Preservation in The Context of Urbanization," *Al-Madinah: Journal of Islamic Civilization* 1, no. 2 (December 16, 2024): 145–56, <https://doi.org/10.70901/2qf36d84>.

⁹ Kementerian Lingkungan Hidup dan Kehutanan, "Laju Deforestasi Indonesia Tahun 2021–2022 Turun 8,4%," Kementerian Lingkungan Hidup dan Kehutanan Republik Indonesia, 2023, <https://www.menlhk.go.id/news/laju-deforestasi-indonesia-tahun-2021-2022-turun-8-4/>.

¹⁰ A Muchlishon Rochmat, "Tiga Kontribusi Utama NU Terhadap Kelestarian Lingkungan Hidup," Nahdlatul Ulama, 2018, <https://nu.or.id/nasional/tiga-kontribusi-utama-nu-terhadap-kelestarian-lingkungan-hidup-gx1KA>.

have not received in-depth attention.¹¹ In fact, various verses of the Qur'an—such as Q.S. al-Rūm (30):41, al-A'rāf (7):56, and al-An'ām (6):165—explicitly discuss the cause-and-effect relationship between human behavior and environmental destruction.¹² This shows that environmental issues have in fact become an integral part of the theological message of the Qur'an. However, so far, the approach to these verses has been textual and moralistic, not yet touching on epistemological and hermeneutical aspects that can connect the text of revelation with modern sustainability frameworks such as the SDGs.

Several previous studies, both domestic and foreign, have discussed the ecological dimension in Islam. Seyyed Hossein Nasr (2019), for example, refers to the environmental crisis as a direct result of the “desacralization of nature” carried out by modern humans.¹³ Ziauddin Sardar (2021) and Fazlun Khalid (2020) also emphasize the need for integration between Islamic ethics and global ecological awareness. In Indonesia, a number of works such as Ida Munfarida (2020) in *The Relevance of Sufism Values for Environmental Ethics*,¹⁴ and Irsan (2021) in *Thematic Study of Verses on Environmental Ethics*,¹⁵ shows initial efforts to link Islamic spirituality with environmental conservation. However, these studies are generally still descriptive and normative in nature, and have not yet developed a systematic Qur'anic hermeneutic model capable of responding to global challenges such as the SDGs conceptually and practically.

This research gap shows that there are still very few studies that construct a Qur'anic interpretive framework that explicitly links revelatory values with modern sustainability indicators. In fact, Qur'anic hermeneutics has great potential to enrich the global discourse on eco-theology and sustainable development.¹⁶ Through a hermeneutic approach, the Qur'an can be understood not only as a legal and spiritual text, but also as an ethical text that continues to interact with the realities of the times.¹⁷ Thus, Green Qur'anic Hermeneutics emerges as a new approach that places revelation in critical dialogue with contemporary ecological realities and SDG principles. This approach seeks to rediscover the moral messages of the Qur'an regarding balance (*mīzān*), human responsibility (*khilāfah*), prohibition of destruction (*fasād*), and the principle of moderation (*wasatiyyah*) as a normative basis for sustainability practices.

The novelty of this research lies in its attempt to reformulate the method of Qur'anic interpretation in the context of global sustainability. Unlike previous studies, which were generally moralistic or symbolic in nature, this study uses a thematic hermeneutic approach (*tafsīr mawḍū'ī hermeneutis*) by combining three important elements: the text of revelation, the ecological context, and the SDGs framework. In this way, the Qur'an is no longer read as a text separate from modern reality, but as a living and relevant source of values for addressing the challenges of sustainable development. This approach also offers a conceptual contribution to the development of Islamic eco-theology, namely the integration of theology, ethics, and environmental policy.

¹¹ Suadi Sa'ad et al., “The Repercussions of Sufi Thoughts in the Contemporary Qur'anic Interpretation to Sustainable Development in Indonesia,” *Pharos Journal of Theology*, no. 106.2 (March 2025), <https://doi.org/10.46222/pharosjot.106.2018>.

¹² Kartika, M. Galib, and Achmad Abubakar, “Upaya Pelestarian Lingkungan Hidup Dalam Kajian Tafsir Tematik,” *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 11, no. 1 (March 21, 2025): 363–72, <https://doi.org/10.37567/alwatzikhoebillah.v11i1.3505>.

¹³ Md Abu Sayem, “Review Essay Seyyed Hossein Nasr ‘s Works on Environmental Issues : A Survey,” *Islamic Studies* 58, no. 3 (2019): 439–51, <https://doi.org/10.52541/isiri.v58i3.724>.

¹⁴ Ida Munfarida, “Relevansi Nilai-Nilai Tasawuf Bagi Pengembangan Etika Lingkungan Hidup,” *Indonesian Journal of Islamic Theology and Philosophy* 2, no. 1 (2020): 19–40, <http://ejournal.radenintan.ac.id/index.php/ijitpDOI:http://dx.doi.org/10.24042/ijtp.v2i1.3901>.

¹⁵ Irsan Irsan, Achmad Abubakar, and Aan Parhani, “Kajian Tematik Ayat-Ayat Mengenai Degradasi, Konservasi, Dan Etika Lingkungan,” *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 14, no. 2 (2021): 161–81, <https://doi.org/10.35905/kur.v14i2.2063>.

¹⁶ Karman Karman, Rosihon Anwar, and Lukman Hakim, “The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren,” *Jurnal Pendidikan Islam* 9, no. 2 (December 28, 2023): 169–86, <https://doi.org/10.15575/jpi.v9i2.24933>.

¹⁷ Ilyas Supena, “Epistemology of Tafsīr, Ta'wīl, and Hermeneutics: Towards an Integrative Approach,” *Journal of Islamic Thought and Civilization* 14, no. 1 (June 14, 2024): 121–36, <https://doi.org/10.32350/jitc.141.08>.

In addition to its academic value, this research has high social and moral urgency. The Muslim world, including Indonesia, is facing a dilemma between the need for economic development and the demands of environmental preservation.¹⁸ Excessive consumption patterns, exploitation of natural resources, and weak ecological education in religious institutions indicate a crisis of ecological awareness at the grassroots level.¹⁹ Therefore, establishing a paradigm of Qur'anic interpretation that instills ecological responsibility is an urgent need. Through Green Qur'anic Hermeneutics, Muslim communities are expected to reexamine the role of spirituality and revelation as sources of inspiration in establishing fair and sustainable relationships between humans and nature.

Furthermore, the urgency of this research also has implications for the development of Islamic education and public policy. If the results of this hermeneutic study are integrated into the Islamic education curriculum—whether in Islamic boarding schools, madrasas, or Islamic universities—then the values of sustainability will be embedded in the theological consciousness of the younger generation of Muslims. At the policy level, the results of this study can also provide an ethical basis for the formulation of environmental regulations that are not only oriented towards economic efficiency, but also towards the principles of ecological justice and the spirituality of sustainability.

Thus, this research is not merely an academic endeavor in the field of interpretation, but also a tangible contribution to the moral transformation of the ummah. It invites scholars, religious leaders, and policymakers to view revelation as a source of inspiration for the sustainability of human life on earth. *Green Qur'anic Hermeneutics* seeks to emphasize that environmental preservation is not only a social obligation, but also a theological mandate inherent in the mission of human stewardship.

Method

This study uses a qualitative approach with a hermeneutic-thematic design (*tafsīr mawḍū'ī hermeneutis*) to interpret verses from the Qur'an about ecology and relate them to the principles of the Sustainable Development Goals (SDGs). This approach was chosen because it is in line with the contextual and reflective nature of the Qur'an towards socio-ecological realities. The research is descriptive-analytical in nature, focusing on four main concepts, namely *mīzān* (balance), *khilāfah* (human responsibility), *fasād* (prohibition of destruction), and *wasatiyyah* (moderation). The main data consists of verses from the Qur'an, such as Q.S. al-Rūm (30):41, al-Raḥmān (55):7–9, and al-Baqarah (2):30. Secondary sources include classical (al-Ṭabarī, Ibn Kathīr) and modern (Quraish Shihab, Sayyid Qutb) interpretations, as well as Islamic eco-theology literature such as Nasr (2019) and Khalid (2020). Data collection was conducted through literature review, while analysis used content analysis and hermeneutics with two reflective directions: from text to context and from context to text. Data validity was maintained through source triangulation. This method produced the Green Qur'anic Hermeneutics model, which affirms the harmony of revelatory values with global sustainability principles.

Results and Discussion

Research findings indicate that ecological values in the Qur'an are highly relevant to the principles of the Sustainable Development Goals (SDGs). Through a hermeneutic-thematic approach, four main concepts were found to form the basis of the Green Qur'anic Hermeneutics framework, namely *khilāfah* (human responsibility), *mīzān* (balance), *fasād* (prohibition of destruction), and *wasatiyyah* (moderation). These four concepts form a universal, spiritual, and applicable Islamic environmental ethics system. The results of the interpretation show that the Qur'an not only contains moral teachings, but also provides an epistemological and practical basis for ecological awareness that is in line with the global sustainability agenda.

The Concept of *Khilāfah*: Ethical Responsibility and the Theo-Ecological Paradigm

¹⁸ Choirur Rois, Nur Jannani, and Moh. Hoirul Mufid, "Islamic Law Paradigm Responding Conflicts of Interest of Economic Development and Ecological Conservation Hifdz Al-Bi'ah Perspective," *Al-Istinbath: Jurnal Hukum Islam* 9, no. 1 (May 30, 2024): 193, <https://doi.org/10.29240/jhi.v9i1.8660>.

¹⁹ Abdul Karim, "Integration of Religious Awareness in Environmental Education," *QIJS (Qudus International Journal of Islamic Studies)* 10, no. 2 (December 26, 2022): 415, <https://doi.org/10.21043/qijis.v10i2.14404>.

The concept of *khilāfah* in the Qur'an is the most fundamental theological basis for the formation of Islamic ecological ethics. The verse Q.S. al-Baqarah (2):30 affirms that humans were created as *khilāfah fī al-ard*—God's representatives on earth who are mandated to preserve and manage life.²⁰ Hermeneutically, this verse contains two inseparable dimensions: existential honor and moral responsibility. Honor arises from the fact that humans are endowed with reason and spiritual awareness to understand the signs (*āyāt*) of God in creation; while responsibility arises from the mandate (*amānah ilāhiyyah*) to maintain balance and sustainability in life.²¹

Within the framework of Islamic eco-theology, *khilāfah* is not interpreted as legitimizing absolute power over nature, as tends to emerge in Western anthropocentric interpretations. Instead, it should be understood as a form of moral stewardship that requires humans to act within the corridor of divine ethics. This view is at odds with the anthropocentric paradigm of Western modernity, which places humans at the center of all values and reduces nature to an object of exploitation.²² In the modern view, the relationship between humans and nature is instrumental; nature has value insofar as it is economically useful. Islam rejects this paradigm through its theocosmological concept, namely that humans, nature, and God are in a network of interrelated spiritual relationships. Nature cannot be understood separately from God, because it is a sign of His existence (Nasr, 2019).

Thus, *khilāfah* presupposes a reciprocal relationship between humans and nature within the framework of eco-tawḥīd consciousness. Every human action towards nature is a reflection of one's spiritual attitude towards God. Exploitation and destruction of the environment are not only economically wrong, but also a form of betrayal of God's trust. This is the profound meaning of the Qur'anic principle of *fasād fī al-ard*—the destruction that occurs on land and sea as a result of human actions (Q.S. al-Rūm (30):41). From a hermeneutic perspective, these verses form a coherent ethical logic: humans are given honor through *khilāfah*, but when that mandate is abused, it becomes a source of ecological destruction.

Within the framework of the *Sustainable Development Goals (SDGs)*, the concept of *khilāfah* intersects with goals 13 (Climate Action) and 15 (Life on Land). These two goals emphasize human responsibility in climate change mitigation, ecosystem conservation, and biodiversity preservation. However, the SDGs are fundamentally rooted in a secular rational paradigm that often neglects the spiritual dimension.²³ This is where *Green Qur'anic Hermeneutics* offers an epistemological reframing, adding a moral-theological dimension to the meaning of sustainability. In other words, *khilāfah* enriches the SDGs with a spiritual foundation that places humans not only as “development actors,” but as moral guardians of God's creation.

Several contemporary scholars, such as Fazlun Khalid (2020) and Ziauddin Sardar (2021), propose a similar approach by reinterpreting *khilāfah* as “ecological stewardship”—leadership that fosters awareness of human limitations and spiritual attachment to nature. In this perspective, ecological responsibility is not an ethical choice, but part of a religious command inherent in the Islamic faith. This also addresses the moral gap in the modern sustainability paradigm, which tends to separate science and spiritual values.

The hermeneutic approach used in this study positions *khilāfah* as a dynamic concept that has undergone reinterpretation throughout history. In classical times, *khilāfah* was mostly interpreted politically as the legitimacy of Islamic leadership. However, in the context of the global environmental crisis of the 21st century, its meaning has evolved into eco-leadership ethics. This

²⁰ Natrisia Natrisia Hutagalung, “Islam and the Environment: A Conceptual Analysis Based on the Qur'an and Hadith,” *Muqaddimah: Jurnal Studi Islam* 15, no. 5 (December 31, 2024): 18–31, <https://doi.org/10.71247/r0jk0s98>.

²¹ Mahdi Esfahani, “Homo Ethicus or Man in His Moral Responsibility. An Islamic Perspective,” *The Turn - Zeitschrift Fuer Islamische Philosophie, Theologie Und Mystik*, no. 3 (2022), <https://doi.org/10.53100/74492414846>.

²² Aulia Rakhmat, “ISLAMIC ECOTHEOLOGY: UNDERSTANDING THE CONCEPT OF KHALIFAH AND THE ETHICAL RESPONSIBILITY OF THE ENVIRONMENT,” *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (June 30, 2022): 1–24, <https://doi.org/10.22515/ajipp.v3i1.5104>.

²³ Burhanudin Harahap, Tastaftiyan Risfandy, and Inas Nurfadia Putri, “Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review,” *Sustainability* 15, no. 8 (April 13, 2023): 6626, <https://doi.org/10.3390/su15086626>.

new meaning positions humans as guardians tasked with maintaining the balance of the ecosystem.²⁴ Within this framework, development is measured not only by economic growth, but also by ecological sustainability and the spiritual well-being of society.

Furthermore, *khilāfah* requires the establishment of an ethical-transcendent paradigm of sustainability, not merely a utilitarian one. This means that the relationship between humans and nature should not be based solely on instrumental value, but rather on intrinsic value as God's creation, which has its own dignity.²⁵ This view is in line with modern environmental ethics theories such as deep ecology (Naess, 1989), which rejects human domination over nature.²⁶ However, Islam goes further by providing a theological basis for the intrinsic value of nature—namely, that nature has dignity because it is a manifestation of *tanzīl al-āyāt al-kauniyyah* (cosmic revelation).

Thus, the paradigm of *khilāfah* developed through *Green Qur'anic Hermeneutics* does not stop at individual morality, but demands structural transformation in the way humans build civilization. *Khilāfah* must be actualized in social, economic, and political systems that place sustainability as a common goal. In the Indonesian context, for example, the value of *ecological khilāfah* can be implemented through equitable resource management policies, ecology-based Islamic education, and religious social movements for nature conservation.

In other words, *khilāfah* is a multidimensional theocratic concept: it is not only a normative teaching, but also a moral framework that can guide human actions in the midst of a global crisis. Through this lens, revelation does not stop at the text, but becomes a practical guide that reinforces ecological spirituality. Thus, human success as *khalīfah* is not measured by technological domination or economic production, but by their ability to maintain the balance and sustainability of God's creation.

The Concept of *Mīzān*: The Principle of Ecological Balance and Natural Justice

The concept of *mīzān* occupies a very fundamental position in the structure of Qur'anic cosmology and is a theological symbol of the orderliness of creation. Q.S. al-Raḥmān (55):7–9 states, “*And He raised the sky and established the balance, so that you may not transgress the balance.*” This verse describes that balance is the basis of the entire system of life; it is not merely a physical law of nature, but a manifestation of divine justice (‘*adl ilāhī*).²⁷ Thus, *mīzān* has a dual meaning: first, as a metaphysical principle that governs the harmony of the universe; and second, as a moral principle that requires humans to maintain that harmony through actions that are just, moderate, and responsible.

From a Qur'anic hermeneutic perspective, *mīzān* is understood not only as cosmological balance, but also as ecological ethics that guide human behavior towards the environment. The verse explicitly affirms the prohibition of transgressing boundaries (*lā taṭṭhaw fī al-mīzān*), which contextually means the prohibition of greed and excessive exploitation of natural resources. In the framework of environmental ethics, violating *mīzān* means creating ecological imbalance (*zulm bi al-bī'ah*), which can lead to natural disasters, ecosystem degradation, and social crises.²⁸ Therefore, maintaining the balance of nature is a direct manifestation of ecological justice in Islam.

Some classical exegetes such as al-Ṭabarī and al-Rāzī interpret *mīzān* literally as a “weighing scale” used to uphold justice in human interactions. However, modern exegetes such as Sayyid Qutb and M. Quraish Shihab expand its meaning to a universal symbol of moral and ecological order that

²⁴ Kurniawan Dwi Saputra and Septiana Dwiputri Maharani, “Makna Peran Manusia Sebagai Khalifah Dan Paradigma Teosentrisme Dalam Etika Lingkungan Islam,” *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 21, no. 1 (June 2, 2024): 1–24, <https://doi.org/10.21111/klm.v21i1.9118>.

²⁵ Syefriyeni Syefriyeni and Dindin Nasrudin, “The Construction of Environmental Philosophy Rooted in Religiosity,” *HTS Teologiese Studies / Theological Studies* 79, no. 2 (August 25, 2023), <https://doi.org/10.4102/hts.v79i2.8442>.

²⁶ Banajit Sharma, “Deep Ecology As Philosophical Method: Naess's Integration Of Theory And Environmental Practice Dr Banajit Sharma 1 1,” *LEX LOCALIS-JOURNAL OF LOCAL SELF-GOVERNMENT* 23, no. 11 (2025): 643–52.

²⁷ Fachrudin Mangunjaya, “Kerusakan Lingkungan: Epistemologi Sains Islam Dan Tanggung Jawab Manusia,” *Jurnal THEOLOGIA* 26, no. 1 (March 7, 2016), <https://doi.org/10.21580/teo.2015.26.1.407>.

²⁸ Kartika, Galib, and Abubakar, “Upaya Pelestarian Lingkungan Hidup Dalam Kajian Tafsir Tematik.”

encompasses all dimensions of life. In *Fī Zilāl al-Qur'ān*, Qutb refers to *mīzān* as a system of balance that binds all creation in “God’s rope of justice,” which humans must not destroy.²⁹ This interpretation shows the transformation of the meaning of *mīzān* from mere physical balance to a spiritual and social ethical framework that guides humans to live proportionally and justly.

In the context of the modern ecological crisis, the concept of *mīzān* is highly relevant as a critique of the utilitarian and capitalist paradigms that encourage unlimited exploitation of nature. The global economic system oriented towards uncontrolled growth has caused systemic violations of the natural *mīzān*: deforestation, global warming, and species extinction are concrete evidence of this imbalance. Therefore, the principle of *mīzān* can be read as a theological call for ecological restoration, in which humans must reorganize their economic relationship with nature in a sustainable manner.

Within the framework of the *Sustainable Development Goals (SDGs)*, the value of *mīzān* intersects directly with SDG 12 (Responsible Consumption and Production) and SDG 13 (Climate Action). These two goals emphasize controlling consumptive behavior, resource efficiency, and responsibility for environmental impacts. However, unlike the secular and technocratic framework of the SDGs, *mīzān* provides a deeper spiritual foundation—namely, that ecological balance is not merely a matter of policy, but part of worship and awareness of tawhid.³⁰ Preserving nature means respecting God’s signs in creation (*āyāt kauniyyah*), while destroying it means violating God’s principle of justice on earth.

The concept of *mīzān* is also in line with contemporary eco-theology theories that have developed in modern Christian and Islamic theological discourse. Thinkers such as Seyyed Hossein Nasr (2019) assert that the modern ecological crisis stems from the “desacralization of nature”—that is, the loss of a spiritual view of nature as a manifestation of the Divine. Nasr argues that Islam offers a way out through the awareness of tawhid, which views nature not as an object, but as a *verse of God* that has intrinsic value.³¹ Thus, *mīzān* becomes the basis for spiritual ecology, namely the religious awareness that maintaining the balance of nature is part of maintaining the order of the cosmos as willed by Allah.

Furthermore, *mīzān* can be interpreted as the concept of integral ecological justice, which connects three main dimensions: (1) justice towards God (through obedience and recognition of the perfection of His creation), (2) justice towards humanity (through the fair distribution of resources and the elimination of social inequality), and (3) justice towards nature (through the preservation and balance of ecosystems). Violations of any one of these dimensions will upset the balance of the others. Therefore, *mīzān* functions as a holistic principle that unites spirituality, sociality, and ecology into a single moral unity.

In the context of Qur’anic hermeneutics, *mīzān* also represents a circle of balance between text, humanity, and context. Interpretation of verses should not stop at the linguistic level, but must be linked to social and ecological realities. This approach shifts the orientation of interpretation from a normative paradigm to a transformational paradigm. The interpretation of *mīzān* thus becomes a means of building collective awareness that the environmental crisis is not only the result of technical errors, but also the result of moral and spiritual imbalances in humanity.³²

Thus, *mīzān* is not only a cosmological term, but also a theological and ethical principle that binds all aspects of life. It bridges spirituality and ecology, faith and social action. Maintaining the balance of nature means upholding God’s justice on earth, while violating it means creating

²⁹ Hafizzullah Hafizzullah and Nurhidayati Ismail, “Metode Dan Corak Penafsiran Sayyid Qutb,” *Lathaif: Literasi Tafsir, Hadis Dan Filologi* 3, no. 2 (December 20, 2024): 150, <https://doi.org/10.31958/lathaif.v3i2.13756>.

³⁰ Kanika Bimrah et al., “Ecosystem Services of Mangroves: A Systematic Review and Synthesis of Contemporary Scientific Literature,” *Sustainability* 14, no. 19 (September 23, 2022): 12051, <https://doi.org/10.3390/su141912051>.

³¹ Mansurni Abadi et al., “The Ecotheological Movement Among The Muslim Youngers Generation In Indonesia: Case Studies Eco Deen And Green Cadre Of Muhammadiyah,” *Asian People Journal (APJ)* 5, no. 2 (October 31, 2022): 179–94, <https://doi.org/10.37231/apj.2022.5.2.473>.

³² Fauzul Iman, “Kontekstualitas Tafsir Al-Mizan Fi Tafsir Al-Qur’an Karya Sayyid Muhammad Husain Tabataba’i,” *ALQALAM* 31, no. 2 (February 7, 2019): 362, <https://doi.org/10.32678/alqalam.v31i2.1404>.

ecological injustice. Within the framework of *Green Qur'anic Hermeneutics*, *mīzān* functions as a key paradigm that affirms that true sustainability cannot be achieved without spiritual and moral awareness derived from revelation.

In other words, *mīzān* places sustainability not only as a development agenda, but as a religious command inherent in human nature as guardians of the earth. When humans live in harmony with *mīzān*, they not only protect nature, but also maintain their own spiritual balance, because nature and humans are two entities that reflect each other in the orderliness of God's creation.

The Concept of *Fasād*: Prohibition of Destruction and Ecological Moral Crisis

The concept of *fasād* in the Qur'an is one of the main pillars of Islamic environmental ethics. Q.S. al-Rūm (30):41 affirms, "*Corruption has appeared on land and sea as a result of what the hands of men have wrought, that Allah may make them taste a part of that which they have done, so that they may return (to the right path).*" Hermeneutically, this verse reveals the direct relationship between human behavior and the ecological crisis. It not only explains the empirical facts about environmental degradation, but also exposes the spiritual and moral roots behind it.³³ In Qur'anic language, *fasād* does not merely refer to the physical destruction of the ecosystem, but also to the destruction of the value system that governs the relationship between humans, nature, and God.

In classical exegesis, al-Ṭabarī and Ibn Kathīr interpreted *fasād* as moral and social deviance that causes imbalance in life. However, contemporary exegesis such as Sayyid Quṭb in *Fī Zilāl al-Qur'ān* expands its meaning to include ecological destruction caused by greed and exploitation. In the modern context, *fasād* can include various forms of environmental degradation such as deforestation, air and water pollution, climate change, industrial exploitation, and economic inequality that destroys the social order.³⁴ Thus, *fasād* becomes a highly relevant theological term to describe the global ecological crisis as a moral crisis of human civilization.

From an ecological hermeneutic perspective, *fasād* serves as a spiritual diagnosis of the ills of modern civilization. This verse emphasizes that ecological destruction does not stand alone, but is a manifestation of tauhid disorientation—the severing of humanity's spiritual relationship with God and nature. When humans view nature as merely an economic commodity, they lose awareness that nature is *āyah kauniyyah* (signs of God). In this condition, greed (*ṭama'*) replaces trust (*amānah*), and exploitation replaces stewardship (*ri'āyah*).³⁵ Therefore, the ecological crisis is essentially a spiritual crisis: humanity's failure to understand itself as part of a sacred creation system.

The Qur'an then offers a solution that is not only technical, but also spiritual-moral, namely *ecological repentance*. The meaning of "so that they may return" (*la'allahum yarji'ūn*) in the above verse indicates that ecological awareness cannot be restored solely through technocratic policies; it demands a change in humanity's spiritual orientation towards nature. *Ecological repentance* means returning to the awareness of tawhid, realizing that all forms of life are subject to the law of balance (*mīzān*) that has been established by Allah.³⁶ In this framework, ecology is not merely an environmental issue, but also part of a spiritual journey (*sulūk*), in which caring for the earth becomes a tangible form of devotion to God.

The Qur'anic critique of *fasād* also serves as an epistemological correction to the modern worldview rooted in anthropocentrism and materialism. Modern civilization, according to Seyyed

³³ Mush'ab Wafi 'Adalah, "Reinterpretation of The Cause of 'Fasad' in QS. Ar-Rum: 41 Perspective of Noam Chomsky's Transformative Generative Theory," *Al-'Allāmah: Journal of Scriptures and Ulama Studies* 1, no. 1 (June 29, 2024): 21–38, <https://doi.org/10.70017/al-allmah.v1i1.3>.

³⁴ Nia Ariyani, "Ragam Kerusakan Atas Perbuatan Manusia Di Muka Bumi Dalam Penafsiran Ibn Katsir," *Jurnal Al-Fanar* 3, no. 2 (August 31, 2020): 193–220, <https://doi.org/10.33511/alfanar.v3n2.193-220>.

³⁵ Nur Ilham Arifuddin, Abdur Rokhim Hasan, and Ahmad Kamaluddin, "The Solutions of Natural Environmental Degradation in the Perspective of Tafsir An-Nur," *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan* 7, no. 2 (December 30, 2023): 143, <https://doi.org/10.30983/fuaduna.v7i2.7343>.

³⁶ Vivin Tri Muhriningsih, Ida Kurnia Shofa, and Muhammad Gifari, "Integrating Islamic Teachings: Enhancing Environmental Awareness in the Digital Era Through Qur'anic Interpretations," *TAFSE: Journal of Qur'anic Studies* 9, no. 1 (June 30, 2024): 84, <https://doi.org/10.22373/tafse.v9i1.22789>.

Hossein Nasr (2019), has “desacralized” nature—rendering it a mere object devoid of spiritual meaning. As a result, technology and economics run rampant without moral restraint. Islam, through the concept of *fasād*, restores the awareness that every human action has cosmic consequences; damaging nature means violating the ethical covenant between humans and the Creator.³⁷ In this context, *fasād* becomes an indicator of global moral collapse that demands epistemological reconstruction based on ecological tawhīd (eco-tawhīd)—a view that God, humans, and nature are an ontological unity whose harmony must be maintained.

Within the framework of the Sustainable Development Goals (SDGs), the prohibition of *fasād* is directly related to SDG 13 (Climate Action) and SDG 15 (Life on Land), which emphasize efforts to mitigate climate change, conserve biodiversity, and protect ecosystems. However, *fasād* goes beyond the technocratic approach of the SDGs: it offers a spiritual ethical framework rooted in moral consciousness.³⁸ This principle emphasizes that true sustainability cannot be achieved solely through technological innovation or regulation, but requires a transformation of values, lifestyles, and perspectives on nature. Thus, *fasād* becomes a normative paradigm for assessing the direction of development: whether it is oriented towards the common good (*maṣlaḥah ‘āmmah*) or actually causes hidden damage behind economic progress.

Through the lens of *Green Qur'anic Hermeneutics*, *fasād* can be read as a moral warning and ethical call for humanity to rearrange its relationship with nature. This interpretation emphasizes that public policy, industrial practices, and personal lifestyles must be subject to the principle of ecological justice (*‘adl bi al-bī’ah*). The concept of ecological justice here is not merely the distribution of resources, but an awareness of nature’s right to be preserved as part of God’s mandate. Therefore, any development policy that ignores the balance of nature is actually a modern form of *fasād*.

Furthermore, *fasād* can also be understood as a spiritual-social indicator that signifies the loss of inner balance in humans. When the human heart is hardened and greed dominates, ecological destruction occurs outside of oneself. Thus, environmental restoration cannot be separated from spiritual restoration. In this case, Islamic teachings provide a universal foundation: protecting the earth (*ḥifẓ al-bi’ah*) is part of maqāṣid al-syarī’ah, namely preserving life (*ḥifẓ al-nafs*) and offspring (*ḥifẓ al-nasl*).

Therefore, *fasād* in the Qur’anic perspective is not only a warning against destructive behavior, but also a call for spiritual and ethical revolution. It invites humans to shift the orientation of development from a paradigm of domination to a paradigm of interdependence (*interdependence*). Every effort to improve nature is essentially an effort to improve oneself and society. In the language of Islamic eco-theology, cleansing the earth of destruction means reestablishing tawhīd as the center of cosmic balance.

The Concept of Wasatiyyah: Moderation as the Ethics of Sustainability

The concept of *wasatiyyah* in the Qur’an is a universal value that emphasizes the importance of balance and proportionality in all aspects of human life, whether spiritual, social, or ecological. Q.S. al-A’rāf (7):31 emphasizes, “Eat and drink, but do not be excessive; indeed, Allah does not like those who are excessive.” This verse explicitly contains a moral warning against consumptive behavior and excessive exploitation—two main characteristics of the modern ecological crisis.³⁹ In classical interpretations, such as the works of al-Ṭabarī and Ibn Kathīr, this prohibition against excess is interpreted as a form of *isrāf* (excess) that relates not only to food, but also to behavior that

³⁷ Joseph E. B. Lombard, “Islam and the Challenge of Epistemic Sovereignty,” *Religions* 15, no. 4 (March 26, 2024): 406, <https://doi.org/10.3390/rel15040406>.

³⁸ Cameron Allen, Graciela Metternicht, and Thomas Wiedmann, “Initial Progress in Implementing the Sustainable Development Goals (SDGs): A Review of Evidence from Countries,” *Sustainability Science* 13, no. 5 (September 8, 2018): 1453–67, <https://doi.org/10.1007/s11625-018-0572-3>.

³⁹ Tijani Ahmad Ashimi, “The Importance of Al- Wasatiyyah in Islamic Worldview,” *International Journal of Scientific and Research Publications (IJSRP)* 10, no. 11 (November 6, 2020): 206–11, <https://doi.org/10.29322/IJSRP.10.11.2020.p10724>.

is disproportionate to God's blessings.⁴⁰ In a contemporary context, this verse forms the basis of ecological ethics, which requires humans to live in harmony with the earth's capacity and avoid destructive consumption patterns.

Hermeneutically, *wasatiyyah* can be understood as the concept of dynamic equilibrium, which reflects Islam's view of nature as an orderly and interdependent system. This value transcends the social meaning of "moderation" and develops into a spiritual principle that guides humans to live within the reasonable limits of God's creation. Thus, *wasatiyyah* functions not only as a moral principle, but also as a methodology of sustainability: a way of life that balances human needs with the ecological rights of other creatures.⁴¹

This concept emphasizes that spirituality and ecology are inseparable. Simplicity in consumption is a reflection of monotheistic awareness, while excessive behavior is a form of arrogance towards God and a denial of the limitations of creation. In Qur'anic terminology, *isrāf* (excess) and *tabdzīr* (wastefulness) are forms of ecological injustice (*ẓulm bi al-bī'ah*). Therefore, *wasatiyyah* is the antithesis of modern capitalist culture, which is built on the logic of infinite growth (*infinite growth*), which has led to the exploitation of resources, social inequality, and global environmental damage.⁴²

In the context of the Sustainable Development Goals (SDGs), the value of *wasatiyyah* strongly intersects with SDG 12 (Responsible Consumption and Production), which emphasizes sustainable consumption patterns and waste reduction. However, unlike the SDGs approach, which tends to be technocratic and secular, *wasatiyyah* offers a dimension of spiritual sustainability, where consumptive behavior is controlled not only by economic laws, but also by religious awareness and gratitude to God.⁴³ Islam views the fair and proportional management of natural resources as a form of worship that acknowledges the greatness of the Creator and respects the balance of His creation.

Furthermore, *wasatiyyah* in Islam also encompasses socio-ecological ethics. As a moral principle, it encourages the creation of a society that is just, economical, and oriented towards mutual welfare. From an eco-theological perspective, *wasatiyyah* is a form of social piety (*ṣāliḥ al-mujtama'ī*) that manifests itself in environmentally friendly behavior, ecological solidarity, and equitable distribution of resources. Ecological moderation is not merely self-control, but also a willingness to share living space with other creatures—animals, plants, and the entire ecosystem of the earth.

Contemporary Islamic thinkers such as Fazlun Khalid (2020) and Ziauddin Sardar (2021) interpret *wasatiyyah* as a model of *eco-conscious civilization*—a civilization rooted in spiritual balance and ecological responsibility. Within this framework, technological and economic progress must be directed towards strengthening, not weakening, ecological balance. The value of *wasatiyyah* thus becomes an epistemological bridge between Islamic tradition and modern sustainability science, as both depart from the awareness that the earth has planetary boundaries.

In practice, the application of *wasatiyyah* values can be realized through public policy, education, and religious culture that are ecologically oriented. In public policy, *wasatiyyah* can be a basic principle of Islamic-based sustainable development—for example, by emphasizing energy efficiency, water resource conservation, and ethical agriculture. In education, this principle can be instilled through an Islamic curriculum that fosters awareness of *eco-tawḥīd*—the awareness that caring for the earth is part of servitude to Allah. Meanwhile, in social life, *wasatiyyah* can be

⁴⁰ Samiullah Adel, Mahmood Rahimi, and Asadullah Mohammadi, "Rethinking Quranic Interpretation: Insights from Al-Tabari's Classical Tafsir," *Cognizance Journal of Multidisciplinary Studies* 5, no. 1 (January 30, 2025): 383–407, <https://doi.org/10.47760/cognizance.2025.v05i01.030>.

⁴¹ Ashimi, "The Importance of Al- Wasatiyyah in Islamic Worldview."

⁴² Mohd Shukri Hanapi, "The Wasatiyyah-Consumerism Concept as an Equivalent to the Consumerism Phenomenon in Conventional Economy," *International Journal of Academic Research in Business and Social Sciences* 7, no. 12 (January 20, 2018), <https://doi.org/10.6007/IJARBS/v7-i12/3724>.

⁴³ Mohammad Eisa Ruhullah, Thameem Ushama, and Nurul Ain Binti Norman, "Al-'Ulama Warasatul Anbiya: Theological Leadership, Wasatiyyah (Modernization) in Advancing Sustainable Development Goals (SDGs)," *Profetika: Jurnal Studi Islam* 25, no. 02 (January 22, 2025): 317–36, <https://doi.org/10.23917/profetika.v25i02.8346>.

manifested in a green lifestyle: reducing waste, choosing environmentally friendly products, and limiting excessive consumption.⁴⁴

Theoretically, *wasatiyyah* also forms the basis for Islamic sustainability ethics. The principle is simple yet profound: every action must be taken on the middle path between necessity and preservation. This differs from secular approaches, which often place sustainability in a pragmatic framework, without moral or spiritual dimensions. Islam views that humans are not only responsible to future generations, but also to the Creator who entrusted the earth to them as a trust.⁴⁵ Therefore, *wasatiyyah* not only answers the question of "how" humans manage the environment, but also "why" they must do so—namely, because of the demands of faith and spiritual responsibility.

Green Qur'anic Hermeneutics as a New Paradigm

From the analysis of four main concepts—*khilāfah*(human responsibility), *mīzān*(balance), *fasād*(prohibition of destruction), and *wasatiyyah*(moderation)—it can be concluded that the Qur'an has a holistic eco-theological framework. The four form a value system that combines spirituality, ethics, and ecology in a unified whole. Through the model of *Green Qur'anic Hermeneutics*, revelation is reread with two reflective movements: first, understanding the verses in their historical and linguistic context (textual dimension), and second, reinterpreting their meaning in the context of modern ecological challenges (contextual dimension).⁴⁶ This approach has given rise to a new synthesis between theological interpretation and global sustainability practices, making the Qur'an not only a source of moral law, but also an ethical guide for the ecological balance of the world.

The paradigm of *Green Qur'anic Hermeneutics* broadens the horizons of Islamic exegesis from a focus on individual law and morality to cosmic consciousness and collective ecological responsibility. Revelation is understood not only to regulate human relations with God, but also to guide human interactions with nature in a just and sustainable manner. Thus, Qur'anic values such as *khilāfah*, *mīzān*, *fasād*, and *wasatiyyah* become the foundation for the formation of a sustainable civilization (*sustainable civilization*) that is in harmony with the principles of the *Sustainable Development Goals* (SDGs): environmental sustainability, social justice, and economic prosperity.⁴⁷

Ultimately, this paradigm affirms that caring for the earth and maintaining the balance of creation is part of worship and a responsibility of faith. *Green Qur'anic Hermeneutics* thus becomes a new theological approach that connects divine values with ecological awareness, affirming that the sustainability of the earth is a tangible manifestation of spiritual piety and human devotion to the Creator of the universe.

Conclusion

This study confirms that the Qur'an not only speaks in theological language, but also contains a deep ecological consciousness. Through the approach of *Green Qur'anic Hermeneutics*, revelation is read as a text that is alive and relevant to the challenges of the times, including the global environmental crisis. Four key concepts—*khilāfah*, *mīzān*, *fasād*, and *wasatiyyah*—form the foundation for a new theological paradigm that positions humans as guardians of balance, not rulers of nature. Thus, ecological responsibility is not a secular agenda, but an integral part of spirituality and the ethics of faith.

Green Qur'anic Hermeneutics offers a reinterpretation of the relationship between humans, nature, and God within the framework of sustainability theology. It shifts Qur'anic interpretation from a normative and legalistic paradigm to an axiological and transformative paradigm. This approach requires the awareness that every verse of nature is an *āyah kauniyyah*—signs of divinity

⁴⁴ Raihana Mohdali et al., "Exploring The Concept Of Wasatiyyah And Personal Development," in *International Journal of Multiculturalism*, 2019, 216–23, <https://doi.org/10.15405/epsbs.2019.09.22>.

⁴⁵ Mohammad Hashim Kamali, "Islam and Sustainable Development," *Islam and Civilisational Renewal* 7, no. 1 (2016): 8–26, <https://doi.org/10.12816/0027165>.

⁴⁶ Muhriningsih, Shofa, and Gifari, "Integrating Islamic Teachings: Enhancing Environmental Awareness in the Digital Era Through Qur'anic Interpretations."

⁴⁷ Sanusi Lafiagi Haruna, "Contemporary Approaches to Qur'anic Hermeneutics," *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora* 8, no. 2 (August 14, 2024): 314–18, <https://doi.org/10.23887/jppsh.v8i2.83869>.

that contain moral messages and responsibilities. Therefore, protecting the environment is not only an ethical act, but also an ecological worship that reflects obedience to the principle of tawhid.

In practical terms, the results of this study have broad implications for Islamic education, public policy, and the global discourse on sustainability. Islamic education needs to integrate the values of *eco-tawhīd* into the curriculum in order to shape a generation that is both faithful and ecologically conscious. In the field of policy, the principles of *khilāfah* and *mīzān* can form the basis for fair and sustainable resource management. Meanwhile, in the global discourse, this paradigm enriches interfaith and scientific dialogue on environmental ethics by presenting Islam as a source of spiritual solutions to the modern ecological crisis.

Thus, *Green Qur'anic Hermeneutics* is not merely a thematic approach to interpretation, but a new epistemological framework that bridges revelation and reality. It asserts that the sustainability of the earth is a mandate of faith, while the destruction of nature is a form of denial of God. Within this horizon, Islam appears not only as a ritual religion, but also as a spiritual civilization that offers a path to ecological balance, social justice, and the preservation of creation.

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