

Natural Resource Management According To The Quran From The Perspective Of Environmental Issues (Al Misbah Interpretation Study)

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ABSTRACT

This study analyzes the management of natural resources (SDA) according to the Qur'an from the perspective of environmental issues, by referring to Tafsir Al-Misbah by M. Quraish Shihab. Islam views humans as caliphs on earth, who are responsible for maintaining and preserving nature. The principles of justice, balance, and sustainability are the main foundations in the utilization of natural resources. The prohibition against environmental damage and waste of resources is very relevant to modern environmental challenges such as deforestation, pollution, and climate change. This study highlights the importance of wise water management, preservation of flora and fauna, and environmental education as part of the responsibility of mankind. Tafsir Al-Misbah emphasizes that the use of natural resources must be carried out fairly and in balance to ensure the sustainability of nature for future generations. The research method used is a descriptive analytical library study with primary data sourced from the verses of the Qur'an in Tafsir Al-Misbah by M. Quraish Shihab. The research concludes that Islamic teachings on natural resource management, as outlined in Tafsir Al-Misbah, provide strong moral and ethical guidance for addressing current environmental issues. By emphasizing the principles of justice and balance, these teachings support global efforts to achieve environmental sustainability and long-term well-being.

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1. Introduction

Nature in the Islamic perspective has a broad meaning and includes all of God's creation in the heavens and on earth. The Koran and Hadith provide a comprehensive view of nature, emphasizing that nature is a manifestation of Allah's power and wisdom (Syahminan, 2016). The following is a discussion of the definition of nature according to the Koran and Hadith. The Koran calls nature the signs (verses) of Allah that humans must contemplate. Nature includes all living creatures and inanimate objects in the heavens and on earth, and everything was created to show the greatness and power of Allah. One of the verses in the Koran that describes nature is in QS. Al-Anbiya verse 30:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^١ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

“Do the disbelievers not know that the heavens and the earth were of one piece, then We parted them and made every living thing from water? Will they not then believe?”

According to the view of Almisbah's interpretation, this verse provides a perspective that is very relevant to current environmental issues, this verse invites us to see nature as a whole that is interconnected and humans as part of that nature. Then this verse also emphasizes the importance of water as a source of life, which is the main component for all living things (Shihab, 2018).

Hadith narrated by Al-Bukhari [371/479]

حدثنا ابوالوليد قال : حدثنا حماد بن سلمة , عن هشام بن زيد بن أنس ابن مالك , عن أنس بن مالك , عن النبي صلى الله عليه وسلم قل : ان قامت الساعة وفي يداؤحدكم فسيلة , فان استطاع أن لاتقوم حتى يغرسها , فليغرسها

Abu Walid narrated to us, he said: has told us Hammad bin Salamah, from Hisyam bin Zaid bin Anas Malik, from Anas bin Malik, from the Prophet sallallahu 'alaihi wa sallam said: "If the doomsday has come it is in the hands of one among you there is a small date palm tree, if he can plant it before the end of the world, let him plant it."

This hadith teaches the importance of preserving and maintaining nature even in difficult situations. Planting trees is described as a good deed that must be done by every individual. Indonesia currently faces various environmental problems that require serious attention from the government and society. One of the main issues is the massive deforestation that occurs in Indonesia's tropical forests. Every year, millions of hectares of forest are destroyed for various purposes, as well as increasing greenhouse gas emissions that contribute to global climate change. In addition to deforestation, Indonesia also faces a significant pollution problem. Rivers in Indonesia, especially in urban areas, are polluted by industrial waste, household waste, and plastic. An example is the Citarum River in West Java, which is often referred to as one of the most polluted rivers in the world. This pollution not only damages the aquatic ecosystem and the life in it, but also endangers the health of millions of people who depend on river water for their daily needs.

Another issue that is no less important is air pollution in big cities like Jakarta. The increase in the number of motor vehicles, burning of waste, and industrial activities has caused air quality to decline drastically. This has a direct impact on public health, with an increase in cases of respiratory diseases such as asthma and bronchitis. Deliberate forest fires to clear new land cause thick smoke that affects the health of residents and causes diplomatic problems with neighboring countries. These various human activities have significantly increased greenhouse gas emissions which have an impact on global warming and increasing the average temperature of the earth, if the temperature of the earth heats up then the ice at the poles will melt which will result in an increase in sea water volume. Overcoming these environmental issues requires a comprehensive approach that integrates Islamic religious values such as responsibility as a caliph on earth and the principle of moderation. So the role of the Qur'an in preserving nature becomes very important, by involving an interpretive perspective that can facilitate understanding current environmental problems. The perspective in question is the interpretation of Al-Misbah.

Tasfir Al-Misbah is the work of Prof. Dr. M. Quraish Shihab, this is one of the contemporary interpretations that is widely referred to in discussions on the interpretation of the verses of the Qur'an. This interpretation is known for its in-depth approach and relevance to the modern context, including environmental issues. This interpretation presents a detailed and contextual explanation of the verses related to nature and the environment. In this interpretation, Quraish Shihab often emphasizes the importance of balance, maintenance, and human responsibility towards nature. This interpretation is not only important for understanding God's commands in

managing nature but is also relevant for responding to the environmental issues we face today (Mustakim, 2017). Regarding the Qur'an which discusses environmental sustainability, there are several suras that do discuss environmental sustainability, including surah al-'Araf verse 56 and ar-Rum verses 41-42. Quraish Shihab explained that based on Surah Ar-Rum verse 41, sins and violations (fasad) committed by humans, cause disruption of balance on land and at sea. Conversely, the absence of balance on land and at sea, causes torment to humans. That is the message of the verse above. The more damage to the environment, the greater the negative impact on humans. The more and more diverse human sins, the more severe the environmental damage (Shihab, 2018).

In the modern context, natural resource management based on religious values can be an effective and ethical solution to overcome the environmental crisis. This study will explore in Tafsir Al-Misbah on how the Qur'an regulates natural resource management, especially in the context of current environmental issues. Concepts such as hikmah (wisdom), 'adl (justice), wasath (moderation), and wara' (caution) are the basis for understanding how natural resource management should be carried out responsibly and sustainably.

2. Method

This study will use a descriptive-analytical approach to explore the characters and strategies related to natural resource management according to the Qur'an, as well as the moral and social implications contained therein. This research method can provide a comprehensive understanding of the concept of natural resource management according to the Qur'an (Lestari and Vera, 2021). The data sources in this study consist of primary sources, namely Tafsir Al-Misbah, and secondary sources, namely books, journals and research findings that are relevant to this study. The data collection technique uses documentation techniques, namely collecting library documents related to the research questions, to then conduct content analysis. Content analysis emphasizes M. Quraish Shihab's thoughts on his interpretation of verses related to environmental sustainability. To ensure the validity of the data, a source triangulation technique is used, in this case intending to ensure that one library source has similarities with another library.

The explanation of the research method can be seen in the chart below:

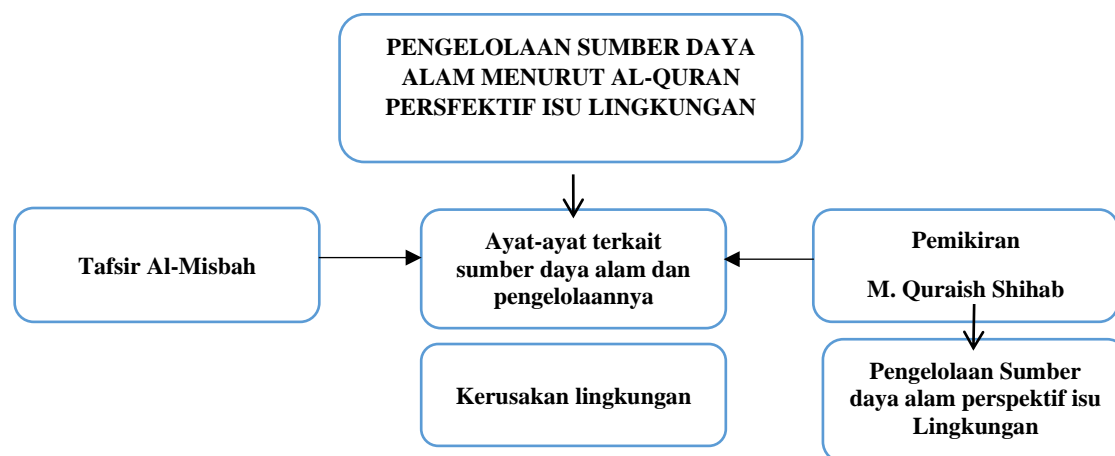


Figure 1. Research methods chart

3. Results and Discussion

Environmental Damage Problems

Nowadays, there is a lot of environmental damage caused by humans, sometimes humans can trigger changes in natural behavior (Miftahuddin et al., 2024). Current environmental issues are very diverse and involve various aspects of nature and human life. Some environmental issues that are currently of global concern include:

1. Deforestation

Deforestation is the loss of forest areas that are converted into non-forest areas. Deforestation results in the loss of habitat for many species of flora and fauna. Data shows that in the Amazon, for example, around 17% of the forest has been lost, while another 17% has been degraded. In Indonesia, the problem of deforestation itself has existed for decades, this refers to research conducted by FAO (1990) and the World Bank (1990) which recorded the annual deforestation rate of around 300 thousand ha/year (1970), 600 thousand ha/year (1981), and 1 million ha/year (1990). However, Indonesia was able to reduce the lowest deforestation rate in 2022, which was 104 thousand ha. It was recorded that since 2020-2022, Indonesia's deforestation rate has decreased by around 8.4%, while WRI noted that Indonesia is the number one country in the world for the rate of deforestation reduction, which is 65%. This shows the success of the Indonesian government in repairing natural resources that were previously damaged.

2. Air pollution

WHO noted that in 2022, almost the entire world's population (99%) breathed air that exceeded the air quality limits set by WHO. Air pollution, especially fine particulate matter (PM2.5) and nitrogen dioxide (NO₂), is largely caused by human activities such as the burning of fossil fuels. The State of Global Air reports that air pollution is the second leading cause of death worldwide, causing an estimated 8.1 million deaths in 2021. Meanwhile, according to the United Nations Environment Programme (UNEP), air pollution contributes to 4.2 million premature deaths each year.

3. Forest Burning

Wildfires are a serious environmental problem, with significant impacts on ecosystems, climate, and human life. According to the latest data, in 2022 in the United States, there were 68,988 fires burning around 7.6 million hectares of land. This figure shows an increase in the frequency and area burned compared to the previous year. The most fires occurred in Alaska, which contributed 3.1 million hectares of the total burned area, then as of June 1, 2023, around 18,300 wildfires had affected more than 511,000 ha. Around 85-90% of fires are caused by human activities, including arson, unsupervised campfires, burning trash, and equipment malfunctions. Meanwhile, lightning is the main cause of natural fires.

4. Global Warming

Global warming is a critical issue characterized by a long-term increase in the Earth's average surface temperature due to human activities, primarily the burning of fossil fuels and deforestation, which increases the concentration of greenhouse gases in the atmosphere. August 2024 was the warmest month on record, making the summer of 2024 the warmest on record since global monitoring began in 1880. This summer's temperatures were about 1.25 °C (2.25 °F) warmer than the average summer from 1951 to 1980. The months of June, July, and August 2024 combined showed that the average temperature was about 0.1 °C warmer than the previous summer. This indicates a continuing trend of rising temperatures, driven primarily by human-induced greenhouse gas emissions.

5. Pollution

The problem of environmental pollution in Indonesia is increasingly concerning, especially related to plastic waste, according to data from the National Waste Management Information System (SIPSN) of the Ministry of Environment and Forestry (KLHK) in 2022, the results of input from 202 regencies/cities throughout Indonesia, stated that the amount of national waste accumulation reached 21.1 million tons. Of the total national waste production, 65.71% (13.9 million tons) can be managed, while the remaining 34.29% (7.2 million tons) have not been managed properly. The Brantas River in East Java is one of the most polluted rivers with microplastics in Indonesia. Based on research by the 2022 Nusantara River Expedition, it was recorded that this river contains 636 microplastic particles per 100 liters of water, with the main pollutants coming from industrial waste and household waste.

In addition to Brantas, other rivers in Indonesia, such as in North Sumatra, West Sumatra, Bangka Belitung, and Central Sulawesi, also experience high levels of microplastic pollution. Of the 68 rivers studied, all were found to contain plastic contaminants at varying levels.

The Concept of Natural Resource Management (SDA) in the Qur'an according to Tafsir Al-Misbah.

Nature has an important position in Islamic teachings, both in the Koran, Hadith and Ijma. The Koran as the holy book of Muslims, the Hadith as the sayings and actions of the Prophet Muhammad SAW, and Ijma as the consensus of ulama, all provide guidance regarding how humans should understand and interact with nature.

Islam allows humans to cultivate and utilize natural resources to meet the needs of life and improve human welfare. In the Qur'an Surah al-Baqarah verse 60, Allah has given His command or permission for humans to utilize everything on this earth and forbids humans from causing damage to it (natural resources).

Natural resources (SDA) are a vital aspect of human life that requires serious attention to ensure the sustainability and welfare of humanity. The Qur'an, as the holy book of Muslims, contains profound instructions and principles related to the management of (SDA). One of the main concepts in the Qur'an related to the management of SDA is the concept of the caliphate. This concept highlights the importance of environmental awareness and human moral responsibility towards the universe as mentioned in QS. Al-Baqarah: 30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: "Remember when your Lord said to the angels: 'Indeed, I will make a caliph on the face of the earth.' They said: 'Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?' God says: 'Surely I know what you do not know.'

This verse states that humans were created to be caliphs on earth where a caliph should be able to guard and care for the earth and its contents so that they can be managed properly. Thus, the utilization of available resources must be carried out proportionally and rationally in order to meet the needs of all mankind while maintaining the sustainability of its ecosystem. The caliphate itself emphasizes the principles of trust, responsibility, and balance in managing natural resources (Siregar, 2020). Quraish Shihab explains the word caliph as "who replaces" or "who comes after who came before", namely as a substitute for Allah in upholding His will and implementing His provisions and replacing other creatures in inhabiting this earth. According to him, the caliphate consists of two things, namely (1) the authority given by Allah to humans on this earth and must

be carried out according to Allah's instructions and avoiding all His prohibitions, (2) territory (earth) (Ministry of Religion, 2014).

Based on the analysis above, humans as caliphs in the view of Quraish Shihab are the authority given by Allah to humans on earth and must be carried out in accordance with Allah's instructions and avoid all His prohibitions and the caliphate that is carried out by every human being cannot be carried out without the help of others. The task of humans on earth is none other than to preserve the environment and utilize natural resources wisely according to their needs, not to exploit them. So related to QS. Al_hud / 11:61, Quraish Shihab explains with good management of the earth so that it can be used to build settlements, build mosques as places of worship, manage land for gardening and agriculture and so on. According to him, humans in the position of caliphs have an obligation to prosper and build the earth wisely, without exploiting and maintaining the earth as desired by Allah.

The Quran strictly forbids humans from causing damage on earth, among others mentioned in Surah al-'Araf verse 56 and ar-Rum verses 41-42. Tafsir al-Misbah explains that the prohibition of acts of destruction emphasized in Surah Al'Araf verse 56 is one form of isyraf. The universe and its creation were created by Allah SWT in good condition to meet the needs of creatures and ordered humans to fix it. Allah sent the prophets to fix the life that was in disarray, so that destroying it after being repaired is worse than before being repaired, and also destroying something that is still in good condition is also prohibited. The prohibition of destruction covers all areas. Such as: destroying other people's relationships, physical and spiritual, life and also sources of livelihood (agriculture, trade, etc.), destroying the environment, and others. Allah SWT created the earth based on all its advantages intended for humans so that it can be utilized as well as possible with the aim of making humans prosperous. In the interpretation of Al-Misbah, it is explained that damage to environmental sustainability occurs due to external factors caused by human behavior in the form of physical, for example: global warming due to many glass buildings, water pollution, floods, landslides and others. Then, there is also environmental damage due to internal factors emphasized in Surah al-A'raf verse 78, explaining: natural damage caused by earthquakes, tsunamis, volcanic eruptions, hurricanes (Damage caused by nature itself) (Bashyroh, & Mahmud, 2021).

So based on the analysis above which is sourced from Tafsir Al-Misbah according to Quraish Shihab's view, it is emphasized that environmental damage that occurs on land or at sea is due to two factors, namely: internal factors (nature itself) and external factors (human actions) in the form of physical or non-physical damage (Budiana & Gandara, 2021). The Qur'an teaches the importance of balance (moderation) in every aspect of life, including in the use of natural resources, as indicated in QS. Al-Qasas: 77.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "And, seek what Allah has bestowed upon you (rewards) in the land of the afterlife, but do not forget your share in this world. Do good (to others) as Allah has done good to you and do not cause harm on earth. Indeed, Allah does not like those who do damage."

This verse emphasizes that humans must use natural resources wisely, not excessively, and always consider the environmental impact. This principle encourages Muslims to take sustainable steps in managing natural resources (Marlia et al., 2024). The Qur'an emphasizes the importance of justice in the distribution of wealth, responsibility as a caliph on earth, prohibition of environmental destruction and ethics in the use of natural resources. This principle offers

guidelines for Muslims to carry out sustainable, just and blessed economic and environmental life for all humanity and the universe. such as the Principle of Justice and Social Responsibility in Its Management, Allah SWT says, QS.17.26:

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

Meaning: "And give to those near of kin their due, and to the needy and the wayfarer; and do not squander (your wealth) wastefully."

This verse teaches that in managing natural resources, we must ensure that the benefits are enjoyed fairly by all levels of society, including the less fortunate. This principle encourages fair distribution of resources and avoids monopoly or excessive exploitation by certain parties. In managing natural resources in accordance with and in line with the teachings of the Qur'an so that the preservation of nature can be maintained and provide benefits to humans, there are several steps that must be taken:

1. Justice in the distribution of wealth: in implementing this principle of justice, the government or competent authority must adopt a policy of redistribution of wealth through a fair tax system and social assistance to the needy. In addition, fundraising and zakat (obligatory donations) can be used to help the less fortunate and improve their welfare.
2. Sustainable environmental management: the first step is to adopt the precautionary principle in the use of natural resources, considering the impact on the environment and trying to reduce the negative impacts, in addition environmentally friendly technology and innovation in resource management must be supported and implemented.
3. Environmental education and awareness: society needs to be educated about the importance of being an environmentalist and the values contained in the Quran regarding the responsibility as a caliph on earth. Environmental education and awareness will encourage collective awareness to protect nature and avoid destructive behavior.
4. Ethics in the use of natural resources: in practice ethics must be applied in the use of natural resources. Industries and companies must operate in accordance with ethical principles and avoid practices that damage nature and manage waste responsibly.
5. Supervision and law enforcement: the government or competent authority must ensure strict supervision and law enforcement regarding natural resource management. This includes monitoring companies or individuals who violate environmental rules and norms and imposing sanctions on violators.
6. Collaboration and community participation: to achieve effective natural resource management, collaboration between government, private sector, and community is essential. Community participation in decision-making regarding natural resource management will increase awareness and sustainability of environmental conservation efforts.
7. Research and development: innovation in science-based natural resource management should be supported and pursued. Research and development of green technologies and best practices in natural resource management will help achieve sustainability and efficiency.
8. Conservation and protection of strategic areas: areas with important biodiversity and ecosystems must be strictly protected. The implementation of conservation areas and nature preservation helps maintain the sustainability of the universe (Muhammad, 2022).

The government, society and the private sector must work together to maintain the balance of nature and realize the welfare of humanity. All must be involved and play a role in order to achieve a sustainable environment and provide a legacy of a preserved earth for future generations, in line

with the teachings of the Qur'an which teaches love and care for the universe created by Allah SWT. Muslims can take an active role in the global environmental movement by promoting Islamic values that emphasize responsibility, balance and justice (Azzahra and Maysithoh, 2024).

The Relevance of Management Concepts (Natural Resources) Taught in the Quran

Allah SWT created the earth based on all its advantages intended for humans so that it can be utilized as well as possible with the aim of making humans prosperous. and Ar-Rum verses 41-42, In the interpretation of Al-Misbah it is explained that damage to environmental sustainability occurs due to external factors caused by human behavior in the form of physical, for example: global warming due to many glass buildings, water pollution, floods, landslides and others. Then, there is also environmental damage due to internal factors emphasized in Surah al-A'raf verse 78, explaining: natural damage caused by earthquakes, tsunamis, volcanic eruptions, hurricanes (Damage caused by nature itself). So based on the analysis above which comes from the Interpretation of Al-Misbah according to Quraish Shihab's view, it emphasizes that environmental damage that occurs on land or at sea is due to two factors, namely: due to internal factors (nature itself) and external factors (human actions) in the form of physical or non-physical damage. Climate Change: Global Warming: The increase in the average temperature of the earth caused by increased emissions of greenhouse gases such as carbon dioxide (CO₂), methane (CH₄), and nitrous oxide (N₂O) from human activities. Changing Weather Patterns: Phenomena such as floods, droughts, storms, and heat waves that are becoming more frequent and intense.

Allah SWT has arranged in the Qur'an Surah al-Maidah verses 33-34 so that humans can protect the earth and not damage it. In the interpretation of Al-Misbah according to Quraish Shihab, the verses of Surah al-Maidah verses 33-34 as believers should be wiser in using resources that come from nature that have been provided by Allah SWT in such a way and we should protect the natural environment and not damage it:

Here are some things that must be done to maintain the sustainability and balance of nature:

1. **Maintaining the Balance of the Human Soul:** The balance of the human soul is an important key in every matter, humans can act and do something based on law or by thinking maturely and comprehensively. Islam clearly regulates the balance of the soul, including monotheism. Monotheism is the center point of the theological doctrine of the environment, because the universe (environment) is a manifestation of Allah.
2. **Maintaining Food Chain Stability:** Maintaining food chain stability is very necessary to keep the ecosystem balanced. With a balanced ecosystem, we can also get food easily, because food is the most important component to be maintained and preserved to meet the needs of all creatures on this earth.
3. **Maintaining the Water Cycle:** Water is a vital part of life. With water plants can grow, with water animals can drink and with water humans can do many things, such as cooking, drinking, bathing and washing, even for other life needs which can be electricity. By maintaining the balance of the water cycle and its cleanliness also means maintaining life.
4. **Maintaining Atmospheric Stability:** Currently, there is a lot of CO₂ pollution that can damage the ozone layer. Damage to the atmosphere is very dangerous for the survival of living things. Because damage to the atmosphere can cause a food crisis.
5. **Planting Trees and Maintaining Soil Fertility:** Planting trees on a land will provide benefits to nature. Among them can provide food, reduce CO₂ so that the environment becomes cooler and more comfortable because it can maintain the oxygen and water cycle in the soil. This can protect many lives, apart from humans there are also animals that live in the soil, so they can fertilize the soil.

6. Protecting Special Conservation Areas: The meaning of a special area is an area that can play a role in maintaining the sustainability of the ecosystem, economy and society. This area has been regulated by the government and approved by the community. With the protection in this special area, the environment can be better protected because there are regulations that must be obeyed.

Istinbath Environmental Sustainability Law

In relation to preserving the environment (hifzul biah), the Qur'an mentions the principles of environmental conservation and environmental reform, such as the prohibition of destruction (Surah al-A'raf: 56 and Surah al-Baqarah: 205), prohibition of excess/isyraf (Surah Ali Imran: 14, al-Fajr: 19 and al-Isra: 27) and prohibition of waste (Al-Isra: 27). However, so far the punishment for the perpetrators of destruction has not been explained. Then, the prohibition of destruction on earth in the Qur'an aims to maintain 5 important components, such as: Soul, religion, reason, descendants and property (maqashid syari'ah) (Suryani, 2017). Environmental destruction is an act prohibited by religion and those who destroy the environment are entitled to receive punishment. There is a verse prohibiting destruction on earth which is regulated in Surah al-Araf verse 56. The prohibition of destroying the earth is explained in Surah al-Araf verse 56 in the form of nahi (forbidden). The rules of Usul are read "al-ashl fian-nahy lil-tahrim" (the original prohibition is Haram). From here it can be understood that all forms of destruction on earth are haram and forbidden. It is forbidden to destroy souls, spirits, descendants, property, or religion. Punish exploitation and destruction of the environment. The Qur'an says that those who eliminate Allah and His Messenger will be punished, which is emphasized in the Qur'an:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلاَفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Meaning: "Indeed, the only retribution for those who fight against Allah and His Messenger and cause mischief on the face of the earth, is that they be killed or crucified, or have their hands and feet cut off in reciprocity, or be thrown out of the land (where they live). such things are (as) a humiliation for them in this world, and in the afterlife they will suffer a great torment." (QS al-Maidah: 33).

In this verse, Allah associates the punishment of people who cause disaster on earth with people who eliminate Allah and His Messenger. Ta'zir is the only punishment that is acceptable when the damage done does not cause much damage. However, if the act has consequences as serious as the death penalty. Because, according to Fiqh, such acts are serious crimes and the perpetrators deserve to be killed.

In Indonesia, there are regulations that regulate the community to maintain environmental sustainability as regulated by Law Number 32 of 2009 concerning Environmental Protection and Management. Environmental preservation in this Law is regulated in Article 67 concerning environmental protection and environmental management which states: "Everyone is responsible for maintaining the sustainability of environmental functions and controlling environmental pollution or destruction". There are also regulations that regulate the community to maintain the sustainability of the marine environment, which are regulated in Government Regulation Number 19 of 1999 concerning Control of Marine Pollution and / or Destruction, in Article 13 it is explained "Every person or person in charge of a business and / or activity is prohibited from carrying out acts that can cause marine destruction

4. Conclusion

Natural resource management (SDA) according to the Qur'an from the perspective of environmental issues, as studied in Tafsir Al-Misbah by M. Quraish Shihab, emphasizes the principles of justice, balance, responsibility, and sustainability. Because in today's era with many environmental damage issues that occur are caused by humans. In their lives, humans cannot be separated from nature, either as a place to live, a source of sustenance, or also as a means of worship to Allah. Humans on earth as caliphs are obliged to maintain the balance of the universe that Allah created. The government also regulates to maintain environmental preservation as regulated in Government Regulation Number 19 of 1999 concerning Control of Pollution and / or Destruction of the Sea and Law Number 32 of 2009 concerning Protection and Management of the Environment. According to Quraish Shihab, the factors that cause environmental damage are caused by 2 factors, which consist of: internal and external factors. Factors caused by human behavior are physical, for example: Global warming due to many glass buildings, water pollution, floods, landslides and others. While internal factors of natural damage caused by natural factors themselves that cannot be prevented, for example: earthquakes, tsunamis, volcanic eruptions, tornadoes and others.

5. References

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